

Hamilton College Library

“Home Notes”

Communal Societies Collection New Acquisitions

FATHER DIVINE AND INTERNATIONAL PEACE MISSION MOVEMENT COLLECTION

Mother Divine and the International Peace Mission Movement of Father Divine have donated a massive collection of periodical publications, imprints, ephemera, and artifacts to the Communal Societies Collection of Hamilton College. Most significant in the collection are approximately 400 issues of the early Father Divine serial *Spoken Word* dating from 1935 to 1937, and 2518 issues of *New Day* covering July 20, 1937, through April 29, 1996. Ephemera include annual calendars, postcards, “Modest Code” placards, more than fifty place cards from Peace Mission banquets, and a full set of Peace Mission stamps. Additionally, the community has donated a number of large artworks and photographs to the collection that formerly hung in Peace Mission buildings. Hamilton College is in the process of digitizing the periodicals and ephemera and will soon offer them online as a part of our digital collections. Hamilton College wishes to thank Mother Divine, Yvette Calm, and all of the people at Woodmont for their kindness and hospitality.



Postcard from the Father Divine collection.

PEACE THE PEACE
"SPOKEN WORD"

PUBLISHED SEMI-WEEKLY

*
This
Magazine
Features
The
Messages
Of
FATHER
DIVINE
*



*
"And GOD said!
Let there be Light
and there was
Light. And GOD
saw the Light
that it was good.

And the WORD
was with GOD,
And the WORD
was GOD, and
the WORD was
made flesh."

"And now dwells
among men."
*

**A PEOPLE'S FRONT IN 1940?
REJOICING AT NEW ROCHELLE, N. Y.**

Tuesday, July 7th., 1936 A. D. F. D.

PEACE

VOL. 2 - No. 64

PEACE

Issue of a periodical published by Father Divine.

International Modest Code

Established by Father Divine



No Smoking * No Drinking * No Obscenity

No Vulgarly * No Profanity

No Undue Mixing of Sexes

No Receiving of Gifts, Presents,

Tips or Bribes

Wall hanging from the Father Divine collection.

SHAKER MANUSCRIPT HYMNAL FROM NEW LEBANON, NEW YORK

Hamilton College has acquired an outstanding hymnal from the New Lebanon, New York, Shaker community. The manuscript is bound in varnished full calf with bright blue endpapers. It is entirely filled with words and music over more than 360 pages, and also contains an index to the contents. The songs range in date from the 1830s through the early 1860s and represent many different communities, East and West, and many authors, both human and divine. Of special note are gift songs from Mother Lucy [Wright] to Isaac N. Youngs, and one from Father James to Joseph Holden.

Images on the next two pages are from this manuscript hymnal.

72

Guard around us all ye guard around

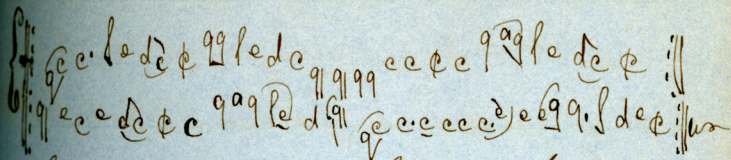
us all ye guardian spirits Help us thro

the vale of time help us thro our sorrows

here

E. Avery Feb. 1838

1838
L. A. Agnew



I'm travelling to my home To a fairer
sweeter clime Beyond earth's vain enchantments
And fleeting things of time.

Adieu ye fading pleasures
That seek my peace to spoil
I'm bound for yonder climate
Beyond this earth's turmoil

Vain joys I would not ask for
They're but a passing dream
Or like a transient bubble
That glitters on the stream
Adieu ye boasted phantoms
Ye siren songs farewell
In strains of holier accents
My heart & voice shall swell

N.B. Canterbury 1853

[HOLMES, JAMES]. [COLLECTION OF ANTHEMS GIVEN BY THE SPIRITS, 1837-1848]. [SABBATHDAY LAKE, ME.: PRINTED BY JAMES HOLMES, 185-?]. 29 PP. 17.5 CM.

This wonderful imprint from the period known as Mother's Work or the Era of Manifestations was printed by Deacon James Holmes at Sabbathday Lake, Maine. It is believed that this work was issued without a title page. As Mary Richmond reported, "The title ... is taken from the 'Errata' sheet laid in the Shaker Museum, Old Chatham, N.Y., Catalogue of the

Traveling Tune 11

The gifts of God are free for all
Fan na nis ka na na
They, ll purify and cleans the soul
O la nis ka na na
To every soul that will keep low
Fan na nik a na na
The gifts of God to them will flow
O la nis ka na na:

Traveling Tune

I am with the righteous
I am with the pure
And in this selenve
I, ll always endure
O lan lin salva na
Se vi van sal voo
O va van sal va ne
Se la lan sal voo

Quick Tune

O se lin lin volen Vi van ne ve
Se lin lin volen Ve vo va
Ne ho ho ho Ne ho ho he
Ne holy O holy O Ho ho ho

Mother Promise

I will never fail, says Mother, to reward my faithful children: Ye are my seleen an volin, ye are my annointed few.

Emma B. King Library (no. 2719), where the title was taken as found in 'the Sabbathday Lake [Me.] copy in Deacon James' handwritten note.'" Song texts included are: The Resurrection, Voice of Mother, Encouraging Promise, Anthem, A Request, Quick Tunes, Travelling Tunes, Mother's Pretty Path, Holy Love, Heavenly Mansion, True Peace, Gift of Comfort, Angels Encouragement, Voice of Truth, White Robe & Bright Crown, St. Luke's Welcome in Heaven, Angel of Peace, Ye are Remembered.

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Quick Tune

I se ne ve ne vo Vi van vin ne vo
 I se ne ve ne vo Vi van va
 I se ne ve ne vo Vi van vin ne vo
 I ene ve ne vo Vi van va.

A PRAYER

In the tears of repentance, I'll wash
 my soul clean; I'll bathe, I'll bathe in
 la lis ke la; I'll bow my soul down;
 I'll bathe in the stream, O la lis ke
 la de sal vi O ve. Feb. 26 1840

A Prayer

O! I will bathe; O I will bathe,
In the flowing streams of repentance.

Mothers Promise

I will comfort you my children; I will
 comfort you I will: I will se la lan da
 va na; And will se le la na you; If ye
 will se lan da va na, And the cross
 will daily wear I will lan da se na va
 na, And all trials help you bear

Antem

I am, I am labouring for the holy selen
 va na; and will sele lansel vana holy
 selen sel vana and will sevi van selvona
O! O! O! O! seli lan cel vane vona

CIRCULAR,

TO THE LEADING AUTHORITY IN ALL THE BRANCHES OF ZION ON EARTH.

Beloved Ministry and Elders,

As every branch of Zion is deeply interested in the publication of a work entitled, *A Sacred Roll and Book*, sent forth from the Lord God of Heaven, to the inhabitants of earth, many of which have liberally and freely contributed to the same; we feel it a duty we owe to all, as there have been some alterations in regard to the publication to the world of mankind, of the *Sacred Roll* accompanied with the witnessing testimonies, to state what is the present design respecting the same, that all may have correct information how, and for what purpose, the work appears in its present form; and know how to deal in wisdom with the same, in union with the Lord in that part of Zion from which the work did first go forth; as uniformly throughout Zion, concerning the use and distribution of the books, seems to be very necessary and important.

It was originally designed, as no doubt all are aware, to have published many testimonies with the *Sacred Roll*; and to this end, many are the inspired communications which have been given in different parts of Zion, as well as testimonies written without the immediate impulse of inspiration, which have been collected and prepared for publication; and the work was nearly completed, when on more mature consideration by the leading authorities of the societies of New Lebanon, Hancock and Canterbury, which were all it was possible to consult on this occasion, without causing a very objectionable delay of the work, it was concluded that it would not be wisdom to circulate to the world, at present, the testimonies &c. which are appended to the *Sacred Roll*; therefore, the work has been divided into two parts; and the

five hundred copies which are for the world, contain only the *Sacred Roll and Book*; the second part of which is to be preserved and bound by itself; but those for Believers, contain the additional testimonies, and may be bound both parts in one.

Yet, in consideration of a requirement in the *Sacred Roll*, for testimonies as therein represented, in order to assist in establishing a faith and belief in the minds of the incredulous, it is deemed expedient to put a note in that Part containing the *Roll*, stating, that the testimonies will be combined in a second Part.

And should any person without the Society, apply for them, they should be informed that they are not yet ready for circulation.

When the Anointed feel that it would be wisdom to circulate them, it will be made known. Until that time, it is desired that the second Part alone, or the first and second Part together, be not suffered to go out of the Society.

If any candid and sincere inquirer should apply, and demand that the second Part be exhibited, there is an objection to granting some suitable testimonies embraced therein; but the Ministry or Elders, will, it is believed, exercise due caution in this respect.

It would have been desirable to have consulted our brethren in other branches of Zion, concerning the course we have taken respecting this *Sacred Roll and Book*; but, as before stated, it was impracticable, and we therefore must solicit your union and consent; having labored to do our duty, and that alone, according to the best of our understanding.

Written and circulated by the unanimous request of the Ministry, Elders and Deacons, heretofore and herein mentioned.

New Lebanon, N. Y.; Oct. 4, 1843.

EXTRACT,

Taken from a Roll written by the mighty Angel to the Holy Anointed at New Lebanon, March 30, 1843.

Two copies of this Roll and Book are to be sent to the Governor of each State, wherein Believers reside, and other copies to be given to leading characters, as soon as convenient, after they are completed. Also four of these Books I require to be sent one to the Acting President (of the United States), and those words to be written with pen and ink upon the first black leaf.

A present unto you, by the command of Him who seeth not as man seeth. Let him that readeth understand.

This shall be signed by the Elders of the gathering order of the Society from whence the Books are sent.

EXTRACT,

Taken from a short Roll from the mighty Angel, containing a further vision, respecting the regulations of his sacred Roll. Given at New Lebanon, September 30, 1843.

Let my Sacred Word be sent forth, as I before directed, with this additional requirement.

Ye shall send four of my Sacred Books from this place to the government of Great Britain: four I require to be sent to the City of Rome to the government of France; four from Holy Ground to the government of Russia; and four from Lovely Vineyard to the government of Austria.

Then I require to be packed in a neat box, made safe and secure, and sent on their way before any others are given out; and let this be done as quick as possible. The rest to be moderately given out, through the means that I have directed, under the immediate direction of the visible Lord in each branch of Zion; to be given to the leading characters in each state, and boards of foreign mission &c.; and occasionally to other classes, as need may require.

Let some be sent to every branch of Zion, to give out a few in the year eighteen hundred forty three, if possible.

Those to foreign countries may be sent as quick as possible. Those to the President and Governors of each state, where my people reside, and further, if they have opportunity, I require to be sent forth on the tenth of December, if they can be made ready, by that time.

The five hundred copies must not all be given out within eighteen months.

And I your God, require that the Leaders in every branch of Zion, should labor carefully to prevent any of these Books that have the testimonial writings in them, from being carried off by my members, or in any way to be given to the world, until my time shall come, with the Lord; but certain testimonies, if need requires, may, on application, be read, for the sake of convincing souls of the reality of the Roll.

THE ORDER OF DISTRIBUTION,

as arranged at New Lebanon, October fourth, eighteen hundred and forty three.

The Society at New Lebanon, to send four to England, four to Sweden, four to the President of the United States; and more or less as need may require, to the board of Foreign Missions; and two to the Governor of Pennsylvania.

The Society at Watervliet, to send four to Prussia, four to Italy, (one of which to the Pope), and two to the Governor of New York.

The Society at Greenvale, to send two to the Governor of Delaware, and to leading characters in Rochester, and in the western part of the state of New York.

The Society at Hancock, to send four to France and four to Spain, and two to the Governor of Massachusetts.

The Society at Tyringham, to send four to Portugal.

The Society at Enfield, Conn. to send four to Holland, two to the Governor and to other leading characters in Connecticut.

The Society at Harvard, to send four to Austria, two to the President of Harvard College, and two to the Governor of Rhode Island and other leading characters.

The Society at Shirley, to send four to Denmark.

The Society at Canterbury, to send four to Russia; four to China, and two to the Governor of New Hampshire.

The Society at Enfield N.H., to send two to the Governor of Vermont, two to the President of Dartmouth College, two to the Governor of the Canada, and to leading characters in Upper and Lower Canada.

The Society at Alfred, to send two to the Governor of Maine, and two to Nova Scotia.

The Society at New Gloucester, to send to leading characters in Maine and New Brunswick.

The Society at Union Village, to send two to each of the Governors of Ohio, Virginia, Indiana and Illinois, and to other leading characters.

The Society at Watervliet Ohio, to send two to the Governor of Tennessee, &c.

The Society at White-Water, to send two to the Governor of Maryland.

The Society at Pleasant Hill, two to each of the Governors of Kentucky, Georgia, Alabama, North and South Carolina, and other leading characters in those states.

The Society at South Union, to send two to each of the Governors of Mississippi, Louisiana, and Arkansas, and to some part of South America.

The Society at North Union, to send two to each of the Governors of Michigan and Missouri.

The Ministry in each Bishoprick to direct the distribution according to their wisdom, but not to give them all out immediately.

N. B. Believers' books may be covered with leather, cloth or paper.

Division of the Books, among the different Societies, as arranged at New Lebanon, September, 1843.

New Lebanon,	375		
Watervliet,	160		
Greenvale,	65		
Hancock,			135
Enfield,	375		69
Tyringham,			
Harvard,			31
Shirley,	135		
Canterbury,			106
Enfield, Alfred and	435		
New Gloucester,			168
Western Societies,	675		

TO THE INHABITANTS OF ZION.

A short Roll of the word of the Lord to the inhabitants of Zion, concerning the holy and sacred pages, that are sent abroad into the world, among the children of men, shewing in what manner and spirit to answer all questions that they may be asked relative to the same, from those without.

NEW LEBANON, N.Y., APRIL 15, 1843.

Hearken, and give ear to my voice, and understand my words, all ye who mine my name, as being numbered within the walls of my Zion, saith the Lord your God.

Whenever, and wherever, any of you may be interrogated by your fellow mortals, respecting any of the sacred passages contained in this book, or whether you believe what is therein contained, either in part or in full, respecting its divine authority, I require that all ye who hold any relation within the walls of my Zion, should answer after the following manner, having your words clothed with my solemn and holy fear, saith the Lord.

"Of the holy and sacred things of God, we cannot judge; for He is a God of yesterday, to-day and forever; and will reveal and declare Himself in whatsoever manner his Almighty Power is pleased so to do.

As to ourselves, we are but poor worms of the dust, wholly dependent on God, for every blessing we enjoy; and to fear Him and keep his commandments, is our whole labor and duty. If we have found any favor in the sight of our God, it has been by yielding true obedience to his revealed will, when made known to us."

And all those whose duty and calling will expose them to be frequently inquired of, respecting the publication of this Roll and Book, they should labor, in my solemn and holy fear, to give as brief and comprehensive answers as possible.

But see that ye do not make any part of this Book a subject of argument and controversy, either with the children of men or with one another; but say as little about it in any way, when you are abroad, as you can, and give becoming and unoffending answers to civil questions: for I have not sent it forth, either to Zion or the inhabitants of earth, to be made a theme of vain speculation and controversy.

But remember, all ye people who dwell within the borders of my Zion, that except ye walk humble and low before all men, keeping unspotted the commandments of the Lord your God, agreeable to the great privilege which He hath given you, it shall be more tolerable for them in the day of judgment, than for you.

I have not caused this revelation of my word to go forth from among the children dwelling in my Zion, because they have any stones to cast at the children of men; for from that, saith the Lord; nor because they have, in the least, any cause to be exalted in their feelings before men; but great reason have they to walk humble and low before one another, and before all people.

They are not called to meddle, either in word or in deed, with the party feelings and contentions that are abroad in the world, either respecting their different denominations of religion, or their political strife.

But if any apply to you, when you are abroad, desiring information respecting the way of salvation; if at a time, and in a place suitable to converse upon holy and sacred things, give them as correct information as you are able; if not, refer them to the place and order which is appointed for that purpose, where they can have all the attention paid to them that the sincerity of their souls requires.

But conversation of this kind, should never be held to much length, in crowds of people, where there is sought but haste and confusion, in bar-room, and such like places of noisy resort; but seek such places of seclusion and retirement as you can keep and feel the fear of God, while you are conversing upon that which is sacred and holy.

And I again solemnly warn you saith the Angel, O ye inhabitants of Zion; Suffer not your spirits to sound forth harsh or unkind words to the children of men; though you may feel that they have abused and treated you shamefully; but overcome evil with good, and quell passion by mild and kind treatment. Remember, the spirit of the Lamb doth overcome, while that of fierce and ravenous beasts provoketh to battle and revenge, which belongeth not in the hearts of Zion's children.

See that ye speak not to the children of men in a bigoted or self-exalted air of feeling; for by so doing, you expose your own shame and nakedness, and thereby cast a stumbling block before men, and dishonor your own calling and privilege.

Inspired Writer,

PHILEMON STEWART.

N. B. The above is intended for circulation among Believers generally; but not to go out of the Society.

SHAKER BROADSIDES CONCERNING A HOLY, SACRED, AND DIVINE ROLL AND BOOK

Hamilton College has acquired possibly the best surviving copies of the broadsides containing instructions for the distribution of Philemon Stewart's divinely inspired work that is commonly called the *Sacred Roll*. This *Circular* was written at New Lebanon, New York, printed at Canterbury, New Hampshire, and sent to every Shaker community. The elders of the Novitiate, or Gathering Orders, at each community were charged with sending copies of the *Sacred Roll* to recipients around the world. The section of the *Circular* headed "Order of Distribution" details the locations designated for receipt of the book, which was the Shakers' most ambitious outwardly focused publication project. Also included on this uncut sheet is a second broadside of a spiritual communication received by Philemon Stewart and addressed "To the Inhabitants of Zion," again regarding the text of the *Sacred Roll*.

INDENTURE OF CELESTIA COMMUNITY’S PROPERTY TO GOD

Peter E. Armstrong, a disappointed follower of Adventist William Miller, established a commune called Celestia (also called Celesta) in Sullivan County, Pennsylvania, in 1852. Armstrong chose mountainous terrain for his commune, citing Isaiah 2:2: “And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” Celestia was to be laid out in a nine-block grid with a central temple constructed to house Jesus upon his return. Armstrong also published a newspaper called the *Day Star of Zion*.

The present *Indenture* was Armstrong’s attempt to avoid paying property taxes by deeding all of the community’s property over to God. The *Indenture* was presented to the Pennsylvania Legislature by Representative George D. Jackson, who remarked about Armstrong and his community: “They are a sect that have come into the county of Sullivan, and have chosen a piece of land on the mountain tops. They are building a home for themselves. While I believe they are monomaniacs on this one point, they are good citizens of the county; they live sober and industrious lives and while I do not believe in their doctrines, I believe that they have the right, equally with the citizens of this commonwealth, to send their petitions to this house, and I hope that this memorial will be treated with respect.” Although the Legislature did not act on the *Indenture*, Armstrong ceased paying taxes and his land and livestock were eventually sold to cover the debt. The buyer was Armstrong’s own son!

This Indenture *MADE THE*

Fourteenth day of June, in the year of our Lord one thousand eight hundred and sixty-four.

Peter E. Armstrong and wife to Almighty God.

KNOW ALL MEN BY THESE PRESENTS.--That I, **Peter E. Armstrong** and Hannah my wife, of the County of Sullivan, and State of Pennsylvania, having redeemed from the inhabitants of Earth by lawful purchase, a certain tract of land within the boundaries herein described and being fully impressed and taught by the Inspired Word of God and his Holy Spirit, that His children should not claim to own property of any kind as individuals, but that they should render and consecrate unto God all things that they possess for the common good of His people who are waiting for His Son from Heaven and who are willing to live together in Holy fellowship, relying upon His word and bounty; and to the end that His saints may be fully separated from the world, and gather together and enjoy that light and liberty which they did in the once faithful days of their Theocracy: We do make and establish this Deed of Conveyance this fourteenth day of June in the Year of our Lord one thousand eight hundred and sixty-four,

WHEREAS, in consideration of the kind protecting care of Almighty God in the past and present, which we do hereby humbly acknowledge, and for the exceeding great and precious promise of unending life to those who in Holy faith and patients wait for the coming of His anointed Son to judge the world; which promises we have received from Him who is Creator and original Grantor of Earth's Territory to the children of men. We do, by these presents, deed, grant and convey to Almighty God, who inhabiteth Eternity, and to His heirs in Jesus Messiah, to the intent that it shall be subject to bargain and sale by man's cupidity no more forever, all our right and title (by human law) interest and claim of any nature soever in or to of that certain tract of land and improvements thereof lying and being in the County of Sullivan and State of Pennsylvania; being our part of a partial of land within the following bounds:

Beginning at a point in the wilderness; three hundred and twenty rods due South of the South West corner of the town plot of Celestia (as recorded in Deed Book No. 2, page 266, in the office for the recording of deeds, in and for the County of Sullivan) and running due West three hundred and twenty perches to a corner; thence due North, six hundred and forty rods to a corner; thence due East, six hundred and forty rods to a corner; thence due South, six hundred and forty rods to a corner; thence due West, three hundred and twenty rods to the place of beginning. Containing four square miles of land of which we have redeemed about six hundred acres, and we do hereby set apart by boundry with intent to redeem the balance of said tract at or before the redemption of the whole world, as the purchased possession of Jesus Messiah, together with all and singular the rights, liberties privileges and appurtenances whatsoever thereunto belonging to us. We do grant, deed and convey to the said Creator and God of Heaven and Earth and to His heirs in Jesus Messiah for their proper use and behoove forever.

In witness whereof, we have hereunto set our hands and seal the day and year above written.

(Sealed in the presence of John S. Green.)

PETER E. ARMSTRONG, [L.S.]
HANNAH ARMSTRONG, [L.S.]

SULLIVAN COUNTY, ss:

Before me, a Justice of the Peace in and for the County of Sullivan, personally came Peter E. Armstrong and Hannah, his wife, and in due form of law acknowledged the foregoing deed to be his free act and desired the same might be recorded as such according to law; she, the said Hannah, also well knowing the contents thereof, voluntarily consenting thereto on my examination separate from her said husband. Witness my hand and seal this 14th day of June, A. D. 1864.

JOHN S. GREEN, J. P. [L.S.]

Recorded, August 3, 1864.

