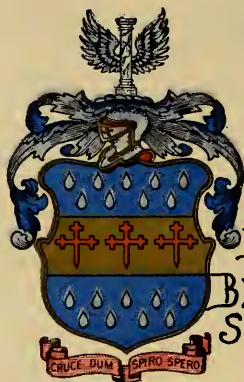




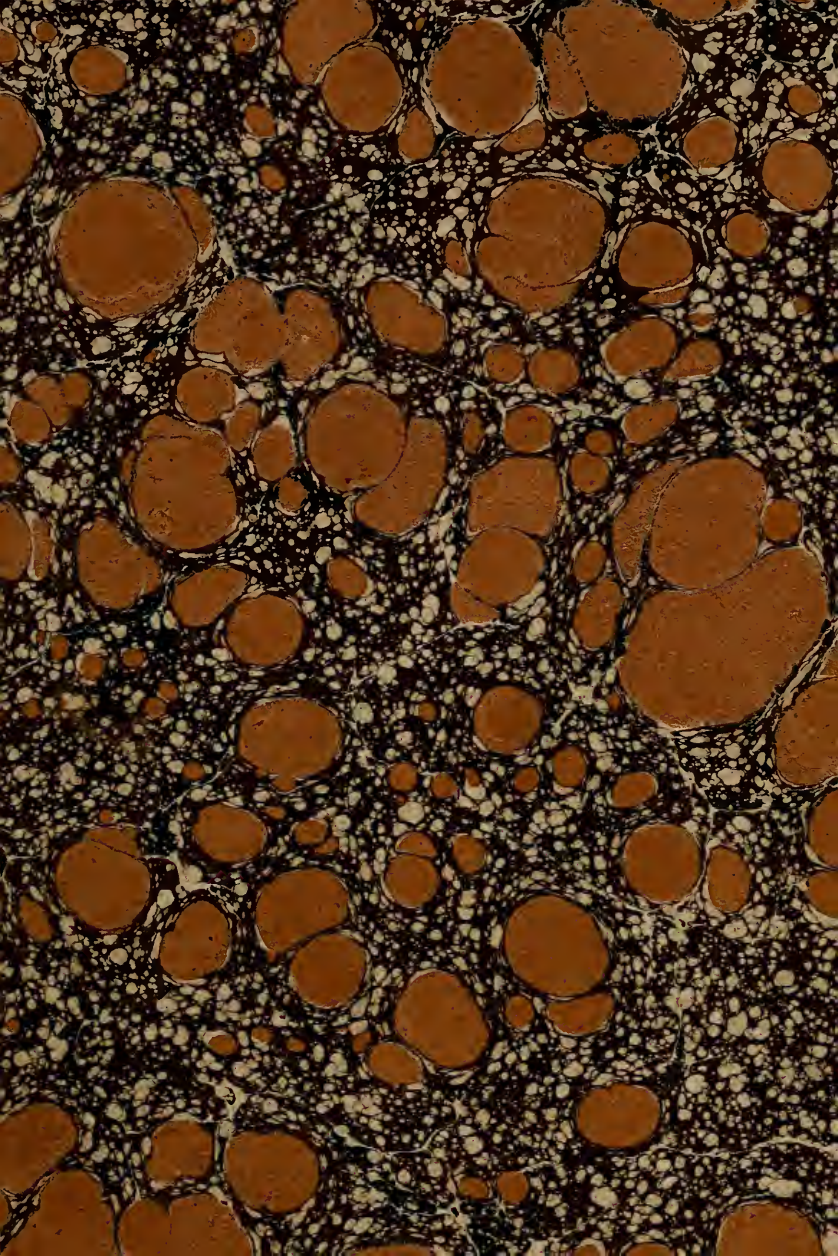
UNIVERSITY OF PITTSBURGH




Dar.  
BX9773  
S651

Darlington Memorial Library









Digitized by the Internet Archive  
in 2010 with funding from  
University of Pittsburgh Library System



SHAKESPEARE DETECTED,  
THEIR TURBULENT AND TREASONOUS PROCEEDINGS,  
AND FALSE PUBLICATIONS,  
CONTAINED IN DIFFERENT NEWS PAPERS,

*Exposed to Public View,*

BY THE DEPOSITIONS OF TEN DIFFERENT PERSONS  
LIVING IN VARIOUS PARTS OF THE STATES OF

KENTUCKY AND OHIO,

ACCOMPANIED WITH REMARKS.

---

By COL. JAMES SMITH OF KENTUCKY.

---

PAID IN KENTUCKY.

PRINTED BY

JOEL R. LYLE.

1840.





## TO THE READER.

**I** HAVE brought forward five witnesses (being duly sworn) that prove almost all that the shakers have denied and asserted in their writings against me, to be *false*, and consequently what I have written to be the truth :—

And whereas Richard M'Nemar, in his long publication positively and vehemently denied that the chief shakers held infalibility,—this I have effectually proven by different depositions and also by their own writings ; and infalibility is the *snake* in the grass that will as certainly produce despotic bondage as fire will light and heat :—

Whereas M'Nemar, in his publication, has represented my burning the Indian goods and war-like stores, near Sideling-hill as high-way robbery, I have given a brief statement of the cause, rise and progress of the Sideling-hill expedition, with proper vouchers attending it :—

I have brought four witnesses duly sworn—proving, that the shakers have for three years past, been using artful measures to excite the Indians to fall upon the defenceless frontiers, belonging to the United States. I expect that I have plainly made it appear to the most of my readers, that the shakers are fundamentally & practically opposers of the United States' government and enemies to the peace & happiness of mankind :—

Whereas much has been published on shakerism in the publick papers, especially in the state of Ohio ; therefore I have quoted and collected the principal arguments, taken from different authors and set them in one connected view ; because many may read this that do not get the papers, and scarcely any one gets all the papers that treat on this subject.

When the shakers first came to this western country, they appeared to be a very meek humble sort of people, and said that they were altogether free from sin; but when their beloved despotic money-making machine was struck at by Shakerism Developed they were irritated out of measure and wrote in a most scurrilous and ill-natured manner, and as their system, is founded on falsehood and supported by secrecy and deceit, they vehemently denied or asserted any thing that they thought would answer their purpose.

In order to represent this in a proper view, we shall take notice of M'Nemar's letter to the rev. col. James Smith :

WESTERN STAR July 6, 1810.

“James, in this enlightened age when every subject lies open to free enquiry, the author who would command respect, must not only be well acquainted with his subject, but also impartial in his manner of treating it.”

If I had known but little about shakerism, and had only spoken of your erroneous faith & mode of worship in a very weak and imperfect manner, you could have borne this patiently; but when your beloved toryism was plainly struck at, you kicked and pranced like a horse when his sore back has received a heavy stroke. You say “passions heated by falsehood must cool off when truth comes on the carpet, as fox-fire disappears before the light of the sun”—you have accidentally hit the truth for once; but it is wrong applied Richard, and it is verified, in you; in your second letter to me you have cooled off very much when truth made its appearance concerning your treasonous proceedings with the Indians; but you must come lower yet Richard, and your highly

esteemed shakerism " must evanish like fox-fire disappears before the sun." You say, " I think it a duty which I owe to you and my fellow-citizens, to summon you in a public manner, to recall the distorted & false picture of shakerism so called." I shall sit your summons, & let the world see that it is a true statement that I have made of shakerism.—You tell me " you profess to have nothing to do with the shakers' faith, mode of worship, &c. if so, you have nothing to do with shakerism, for the faith of any people must be the beginning corner, from which their real character is surveyed."—I have nothing to do with the shakers' faith or mode of worship any further than it hath a direct tendency to injure the peace and happiness of mankind ; for instance your holding infalibility, is the corner tree that includes political, popish, despotic bondage in your survey.—But more of this hereafter.—You tell me, " first you introduce yourself, as having been a resident among the shakers, according to agreement, having come to live with them five years ago, and from that time to the present, diligently endeavoring to find them out &c. This you know to be a wilful falsity and of no small importance as a foundation for the rest." I do not know this to be a wilful falsity, no, it is a well known truth by the neighbors around you that I was with the shakers about a week, and went with them night and day to your places of worship, and where they were preaching or making proselytes ; insomuch that some supposed that I had really fallen in with, & joined the shakers. I stayed with them until I was tired of them, and I believe that they were heartily tired of me. You tell me, " on the Sabbath you attended our meeting and gave a public address in favour of



what you saw among us."—How could you tell such a story as this, when there was about two hundred spectators present at this time, that were not shakers. The truth of the story was this; the shakers were opposed & interrupted in their worship insomuch that they had to leave off their dance and go home. During the time of this interruption I spoke publicly, and said that it was contrary to the laws of our country to oppose, interrupt or disturb any people in their way of worship, and this I would now say; but I never said any thing in favour of the shakers' faith or mode of worship; and for the truth of this I appeal to the spectators. You say, "you have asserted, that the shakers drove Polly from the house that she had lived in while among them, and took her children from her. This is a groundless slander.—Polly was kindly treated by James and all the society, whilst she stayed in the place. It was voluntarily of her own choice that she went off with William Smith and John Irvin, contrary to James's mind who pointedly and repeatedly warned her not to go with those men, and the same morning that she went off, she, herself had previously sent the children to school, and this she cannot deny"—You have asserted that my saying that you drove Polly away is a groundless slander, But you shall now see what John Irvin Esq. William Irvin, William Smith, Joseph Bay and Polly Smith say upon oath:—

STATE OF OHIO, PREBLE COUNTY sct.

Before me Jacob Romane one of the justices appointed to keep the peace in and for the county aforesaid, personally came the undersigned John Irvin Esq. and William Smith, and being sworn according to law depose and say, that some time in the last of February 1810, we re-

ceived a letter from Polly Smith in Shakertown by her brother Joseph Bay, stating her distress by living among those people and praying us to come without delay to see her and give her some advice. Joseph stated to us that James Smith himself wrote the letter in her name & furnished him with a horse and requested him to come and fetch it, which the said James Smith afterwards told me was the truth.—We accordingly went to Shakertown and stayed about four days. James Smith at first appeared willing to let his wife Polly come with us on a visit; which he acknowledged he had promised her; but when the time drew near that we were to start, he appeared unwilling, and said that he had altered his mind, John Irvin told him that he supposed he had asked Elder David whether it was right to let Polly go or not; upon which he answered yea; for he might be mistaken but Elder David could not. We then wished him to let her go and see her friends and we would fetch or send her safe home in six or eight days, upon which he appeared to agree and went and caught a horse for her and led it to the door, and then pulling off the bridle said that it would look too much like sending her away. We therefore told him to go and bridle her sister's horse (Peggy Bay) which was to go with her; we then prepared to start, and Polly told him how to manage the affairs about the house till she returned; (John Irvin only remembers that James Smith said that Elder David was infallible) said deponent further saith that just at the time of starting, James then told Polly his wife that if she went it would be contrary to his will, and warned us against harbouring or crediting her on his account.

I do hereby certify that John C. Irvin Esq. &



William Smith came voluntarily before me, and were sworn to the above statement according to law. Given under my hand this 27th, day of September, 1810.

JACOB ROMANE, Justice of the peace.

John Irvin further saith that the same time when he was in Shakertown—viz. last February, that he had considerable conversation with Isachar Bates, and that he particularly asked Bates if there was not at least a possibility that he might be mistaken in some case ; to which Bates answered nay ; he then asked him if he pretended to infalibility ; Bates replied, yea, I am infalibly right, and therefore cannot be wrong in any case whatever.

STATE OF OHIO, PREBLE COUNTY, Sec.

I do hereby certify that John Irvin Esq. came personally before me, and on oath acknowledged the above addition to his former deposition. Given under my hand this 2d. day of October 1810.

JACOB ROMANE J. P.

pe

*The deposition of William Irvin.*

About the first of March last, I, William R. Irvin, went home with Polly Smith to Shakertown, on Turtle-creek ; when we got to the house we found no one there, nor any of their property. It being nearly night, we went to William Bones's to stay all night. Next morning we went to Shakertown to try if she could see her children, where we found James Smith junr.—Polly, his wife, asked him if she could see the children, he said she might go to the school-house & see them ; she wanted him to go with her, and he refused to go ; we then went to the school-house : we there enquired for the children, and they would not tell any thing about them ; we then went to

John Woods's and called at the gate ; Woods & Malcom Worley came out ; we asked them if Polly could see her children ; Woods said no ; we told them that we had seen James Smith, & that he had told Polly to go and see them ; Woods said that they were left in his care, and they were not to be seen ; we made use of every intreaty that we were capable of, but all in vain. I then proposed to let Polly into the yard, and let the children come to the door and she will sit on her horse, and the rest of us will stay out in the lane, but they would not. I then threatened them with the civil law ; Woods ordered me to go home, & quit my whoring, meaning for me to quit my wife. Polly had a little sugar in her pocket, and she gave it to me to desire them to give it to the children, but they refused that ; she then rode off weeping. We then went to William Bones's, and myself went again to see James Smith, to tell him we were not admitted to see the children—a number of them then said that she never should see them again, without she would receive their testimony. I heard them likewise tell her the same.

Now there was another small event that took place :—James Smith was smoking his pipe ; I told him, that agreeably to his faith, he ought not to smoke ; he said he did not know ; and then asked one of his brethren if Elder David smoked, they said he did ; well said Smith, I will smoke too—why, said I—can Elder David do nothing wrong ? No replied Smith, he cannot, and I will smoke as long as he does ; this ended the day.—Next morning, James Smith and Malcom Worley came to Wm. Bones's to let us know, that on certain conditions she might see the children, and that was, not to have any conversation with them but in their presence ; we went to Woods's, and

the children were brought forward ; after a short interview, we got up to start, and the oldest boy attempted to go to the door to see his mother start, when James Smith and some other of their men took hold of the little boy and held him forcibly ; the cries of that child and the mother at that time were too much for me to describe. I asked them if there was no tenderness in them ; they replied there was no room for tenderness in their hearts.

WILLIAM R. IRVIN.

# STATE OF OHIO, PREBLE COUNTY SCT.

That the above named William R. Irvin came personally, and voluntarily before me, the subscriber, one of the justices appointed to keep the peace in and for the aforesaid county of Preble, and was solemnly sworn to the truth of the above statement. Given under my hand, this 28th day of September 1810.

JACOB ROMANE, J. P.

RICHARD, you tell the world that my saying, that the shakers drove Polly away from the house she lived in while among them, and took her children from her, "is a groundless slander." At the time she left Shakertown, she only went on a visit, upon promise, and by James's own consent, until his judgment had to give place to Elder David's infallible command. It was Elder David that forbid her to go with John Irvin when they were on horseback or just about starting, for when James said if she went, it would be against his mind—he only acted as a machine, even as much so as a spinning wheel, this fully appears by his own acknowledgment to John and william irvin. And after Elder David in this indirect manner forbids Polly to go on this visit, and the very next day advertiseth her in the news paper as one that had wickedly eloped, prohibiting any one from harboring her, and when she



returned to Shakertown found the house that she had lived in stripped and evacuated, her children taken, and she was told that she should never see them, except she would confess her sins and receive their testimony. All this is included in the above affidavits, and will more fully appear when Joseph Bay and Polly Smith's depositions come forward hereafter.

Now Richard was it just or generous in you to publish me to the world, as a groundless slanderer, for calling all that you did, driving Polly away, and saying that her children were taken from her?

*The affirmation of Polly Smith, taken at Caneyridge. August 20th, 1810.*

Saith that the statement made in the tenth twelfth and thirteenth pages of the pamphlet entitled Shakerism Developed, as relating to her own treatment by them at that time is a just statement of facts as they truly did accrue. Also further saith that whilst she was among the shakers, she heard them say it was necessary when a man and woman joined their body who had a family of children, that it was best to separate them ; putting the man in one place and the woman in another, and their children in a third place, the more easily to kill natural affection—and also saith that she saw James Smith senior write the piece that was first published in the Western Citizen on shakerism, and David Purviance was not there when it was written.

POLLY SMITH.

STATE OF KENTUCKY, BOURBON COUNTY.

I Aquila Parker justice of the peace in and for the county and state aforesaid, do certify that the aforementioned Polly Smith did voluntarily

appear before me, and solemnly affirm and sign the above affirmation at the time and place above-mentioned. Given under my hand and seal this 20th day of August 1810:

AQUILA PARKER J. P.

The affidavit of JOSEPH BAY, taken at the Court-house in the town of Paris on the 21st, day of August 1810:—

Who being of lawful age and duly sworn, saith that the facts as stated in the tenth page of the pamphlet entitled *Shakerism Developed*, relating to the treatment of Polly Smith by her husband James Smith junr., he this deponent was personally present at that time, and saw the transactions, and that it is correctly stated as they were transacted, and also, that he was present when the three shakers came to the house where she said polly smith went into by direction of her husband, and the shakers ordered her out of said house, telling her that James had no property, as he had given all up to God, as stated in the 13th page of said pamphlet.

JOSEPH BAY.

STATE OF KENTUCKY BOURBON COUNTY Sct.

I Aquila Parker one of the justices of the peace in and for the county aforesaid do certify that the above named Joseph Bay did personally and voluntarily appear before me at the time and place stated in the introduction to said affidavit, swore to and signed the same before me, as witness my hand and seal this day and date above written.

*Aquila Parker J. P.*

YOU say, "The same morning that she went off, she herself had previously sent the children to school; and this she cannot deny."—This is the truth Richard, and I intend to give you and your fraternity credit for every sentence of truth



that I can find in any of your writings.—You say, “when you and William Irvin came with Polly she was not debarred from seeing the children at a suitable occasion.”—This is not true Richard : —William Irvin and others also tell you upon oath that she was debarred, except she would confess her sins &c. and it is well known that there was no mob about at that time, or at least no one ever heard of any such thing. “You insinuate that on March 6 you returned to Shakertown (as you call it) to try, if by any means Polly could be admitted to see her children. This James you know to be a gross misrepresentation; for you know that your son James and Malcom Worley went to you early that very morning to William Bones’s, and invited both Polly and yourself to come and see the children; which accordingly you did, and had liberty to be among them as much as you pleased, and the free access that she has repeatedly had to them since (of which I am a witness) proves the whole statement of the matter to be maliciously false.”—You say that James and Malcom Worley came and told us we might see the children. But it was on certain conditions. And was there any thing like falsehood or misstatement or inconsistency in saying we would go and try if by any means Polly would be admitted to see her children? No: for you had deceived us so often before that I could not believe any thing that a shaker would say without trial. You say that we had liberty to be among them as much as we pleased; this is not true Richard; see Shakerism developed page 13, what we were told, on March 13, and the time you spoke of, was March the 6th.—And Joseph Bay and Polly Smith have said upon oath that from the tenth including the 13th page is

justly and truly stated, and it is word for word the same in the said pages in said pamphlet, as in the piece I first published in the Western Citizen which you had reference to. And the whole of what you have violently denied concerning the usage Polly received at that time is included in said pages; and said deponents were eye and ear witness to the whole of it. And John & William Irvin and William Smith saw a considerable part of the transactions.—You assert that the whole statement of the matter is maliciously false, but I have already proven by five witnesses that it is all true; and if you had said on oath what you wrote against me, I could find as many witnesses as would prove you perjured.—You say that my son James, “was the only person who interposed any authority over the child on the occasion,” that is in taking him from his mother. This is not true Richard—see Wm. Irvin’s deposition. You say that Polly was well used “till the time of her elopement,” This is not true, for she never eloped, it was only a false advertisement of David Durrow’s that said so. See John Irvin’s deposition.

After describing David Purviance, you say “I mean that David who assisted you in preparing the materials of your publication &c.” You insinuate that it was David Purviance that at least assisted in preparing the materials for said publication. But it is not so—see Polly Smith’s deposition. And Mr. Boman and others saw me write said piece, and heard me read it when I was near Shakertown, above forty miles from where David Purviance lived.

You say “that they hold no man to be infallible; but each as a free agent to stand or fall, according as he is obedient to infallible truth.”—Rich-

ard, can it be that you have the audacious impudence to deny that the shakers hold their inspired leaders to be infallible? Yes you have denied it in the lines above, in the strongest terms; but your denial is a well known falsehood. Why did you deny infallibility? Because you well knew that was the *snake* in the grass, that would as certainly produce despotic bondage as fire will light and heat; therefore, you tried to conceal this poisonous, destructive serpent that is gnawing at the root of the tree of liberty.

Now Richard, if I do not prove that your leaders who profess to be inspired, also hold infallibility, and that their followers must implicitly believe and obey them; if I do not prove this I will never again call the shakers Tories.—See John and Wm. Irvin and Wm. Smith's depositions, and see the following quotation:—"The first point of faith in relation to testimony, is to believe that he who bears it, is a true messenger and witness of Christ; in whom the spirit of truth continually abides, and whatever instruction, reproof or counsel is administered by such, it comes from Christ, who speaketh in him; therefore all who are taught in this manner are strictly and properly taught of God, and in obeying what they are taught they yield obedience to Christ." M'Nemar's pamphlet—page 81:—This long pamphlet was written by you Richard, and published by and with the consent of Elder David and his council; yet you positively have denied what you yourself stated in said pamphlet in the strongest terms. You wanted, if possible to evade this well known truth; because you know that infallibility is the corner stone of your political, despotic, money-making building. But more of this hereafter; when other depositions come forward.



You ask me " By what spirit were you influenced, at the schoolhouse, last March when you vauntingly said, that if you were as you had been in the days of your youth, the shakers' houses should have been laid in ashes and they expelled out of the country ere that time, and that we need not think it strange if such an event should take place." There is some truth in this story, but it is wrong stated and intermixed with falsehood. I told you that I would try every regular and legal measure ; that I would apply to the press and let the world know what sort of people you are, and that when government would find out what your designs were, I expected that I would recover my grand-children by law. But if it should be possible that you could evade justice by pretending to Worship God according to the dictates of your conscience ; perhaps the military spirit that I was possessed of in my youth might again arise and I be under the disagreeable necessity of taking my children from you by force. I suffered much in procuring the happy liberty that we now possess, I lost my old Brother in the contest, I had also a cousin capt. James Smith that was killed at the skirmish in the Buckwheat field : and I myself was nigh unto death (while in the army) with the camp fever ; I also lost almost all that I possessed by the depreciated money. After all this can I bear to see my grand-children raised up traitors to the free government that protects them, to be pests of society and slaves to pope David ? It is well known that I have as yet constantly opposed men rising in arms against the shakers without legal authority : because it is an exceedingly bad example ; and also impolitic for it has scarcely ever been known that men rising in this way ever succeeded. Supposing men

were to go in this way and not under regular command ; is it not almost certain that some of the foolish sort that might be among them would commit some outrage that no wise man could justify ? Then some would take the shakers' part and some the opposite, and so get to contending among themselves ; and this might be a means of increasing shakerism.

It is generally supposed that the shakers are just in their common dealings ; and the reason is obvious, they deal all for ready money, but when they can have any opportunity to defraud, they embrace it.—See Abraham Irvin's deposition.

#### STATE OF OHIO PREBLE COUNTY Set.

This day personally came before me Thomas Beasley one of the justices of the peace for the aforesaid county, Abraham Irvin, and being sworn according to law, deposeth and saith that about eight years ago James Smith junr. agreed with his father, Col. James Smith, to take the printed Journals of the above named Col. James Smith, then in the hands of John Bradford, printer in Lexington Kentucky, together with the copy right of said Journals ; for and in consideration of which the said James Smith junr. was to pay the above named John Bradford the balance due him for printing said Journals ; and this deponent further saith, that at the same time the above named James Smith junr. agreed to take twenty acres of land out of the northeast corner of the land which his father bought from Col. Garrard on Stoner, joining Smith and Irvin's mill-dam for and in consideration of which he, the said James Smith junr. agreed to decently support his father Col. James Smith, his life time ; and this deponent further saith, that the above-mentioned journals and copy



right were a joint contract, and that the above named James Smith junr. has since he joined the shakers positively refused to comply with the above mentioned contract.

ABRAHAM IRVIN.

I do hereby certify that Abraham Irvin came voluntarily before me and was sworn according to law that the above statement was true. Given under my hand this 28th day of September 1810.

THOS. BEASLY Justice of the peace.

Whereas the above contract was only a verbal one and could not be recovered by the law of Kentucky because the time was a little past that made verbal contracts binding; those holy sinless people do deny paying a contract where there was value received.

What is shakerism? If the infallible Elder David tells a man that he may break his contract & cheat his father he must do so, or according to their faith go to hell for disobedience. Can we have any dependence on a shaker's oath? If Elder David tells them what they are to swear, they must do as they are commanded; because they believe that obeying Elder David is obeying God and that they will go to hell if they disobey. Is it not strange that those sinless people should be guilty of roguery and falsehood & betrayers of their country, as will hereafter more fully appear?

Richard says "I will also ask you a question. Did you Col. Smith constitutionally interfere when at the head of the *Black-boys*, you burned and destroyed the property of your peaceable fellow-citizens on Sideling-hill in the state of Pennsylvania?"—Richard you have stated this patriotic Sideling-hill expedition, in as false a light as your other writings. I shall give a true statement of

said expedition with proper vouchers attending it.

After Braddock's war in the year 1763 almost all the nations of Indians united against the white people, and a hot war ensued; the Indians besieged Fort-pitt, and cut off the communication for nearly one whole summer. That same fall a campaign went out against the Indians under Boquet, who was Col. commandent; he had a hard fight with the Indians at Brushy-run, and chiefly through the assistance of the Virginia volunteers, and some few Pennsylvania rifle-men he gained the battle and raised the siege. The next year in 1764 another campaign was carried out against the Indians by said commander. I was then a servant under King George in a Pennsylvania company of rifle-men and also Indian interpreter. The army proceeded on to near the forks of Muskingum. We found that the Indians by two years' war, and having no trade during this time with any nation of white people, were reduced to poverty, they were almost naked and very scarce of ammunition. Under these circumstances, they appeared willing to hold a treaty of peace.—Col. Boquet as a condition of peace positively demanded all the white prisoners that the Indians had among them, and that they should immediately give an account of the number of prisoners that they then had, this they did; and also delivered up three hundred prisoners, who were not half the number they had. The Indians then said that it was late in the year and the prisoners far scattered, that they could not collect them then but that they would bring them in the next spring and deliver them up.—The Col. then told them that he would make a cessation of arms for six months on condition that they should deliver up all the next spring; and as a security of this he deman-

ded six of their chiefs as hostages ; which he said he would keep until the prisoners came in. But before we came to Fort-pitt the hostages ran all away ; and as the condition of the cessation of arms was broken there was consequently no peace at that time with the Indians.

The next spring in the year 1765 there was the prospect of war between England and America and a great rumor on the account of the tyrannical proceedings of Great Britain's asserting that they had a right to tax us without our own consents or that of our representatives.—About this time England appeared determined to force the Stamp Act—America almost unanimously opposed it. Under these circumstances, a large number of wagon-loads of Indian goods and warlike stores were sent from Philadelphia to Henry Polan's in Cumberland county on their way to Fort-pitt to supply the Indians. On this the country was much alarmed ; and collected and demanded of those who had the care of said goods and warlike stores to shew them by what authority they were carrying said goods to the Indians. But this they would not do, but threatened them with the civil law and British troops if they would attempt to meddle with them. The country was then in an awful dilemma, apparently between two fires ; we suspected that the British had secretly encouraged those people that were carrying said goods ; because it was not likely that they would run such a risk contrary to the law that then existed without any encouragement. But this we could not prove, yet it appeared that the British were sending those warlike stores to the Indians, in order to have them armed and ready, in case America should continue in their rebellion, as it was then called.—As this part of



the frontiers suffered hard by two years' Indian war, and many of them had buried their scalped friends, wives and children without sheet or coffin; therefore the general cry of the country was stop them, stop them! we cannot bear to see those warlike stores going to supply our savage enemies; contrary to law or justice. Yet as the British troops were stationed at Fort Loudon near this place, there was a great backwardness among the people in doing any thing against them. At length seventy pack horses were loaded with said goods in order to proceed to Fort-pitt. A number of armed men then arose and met said brigade at the place where Mercers-burgh now stands, & desired them to store up said goods until they could show legal authority for carrying said goods to the Indians. This they would not do, but still threatened them with the civil law and the British troops. Said armed men followed said brigade over one mountain to the Big Cove and desired them again to store up said goods; but their answer was as aforesaid.

A small party then sallied out into the mountains in disguise and waylaid said brigade near Sideling-hill; and made them surrender; and burned seventy horse loads. A considerable part of said loading was lead, scalping-knives and tomahaws. Those things we could not fully destroy but we threw them into the fire.—We then returned to the settlement and burned a large quantity of powder that was deposited there.

The commander of Fort Loudon sent out his troops and took a number of prisoners without applying to a civil magistrate, and laid them in the guard-house in order to have them tried by a Court-martial. He said that rebels had no right to the civil law. Among all those prisoners there

were but two that had been at the burning of said goods ; they had also a venerable old gray-headed man in the cold guard-house ; and they even alledged no crime against him only that he had talked saucy.—We then raised a little army and encamped near Fort Loudon, and sent out scouting parties and took the British, prisoners, if they moved out any distance from the Fort, and set a guard over them in our camp.—While we encamped here the country supplied us with every thing that was necessary, and it was not very long until we had doubly as many British prisoners in our camp as they had of ours in the guard-house. Then the commander sent out a flag and we settled the cartel and exchanged prisoners and gave them two for one, and we told them that we expected that we would be able to do so during the war. The commander said that was an insult upon King George ; we told him that we paid no respect to King George, while he and his troops used us in such an unjust and inhuman manner as they did. He said that we were downright hardened rebels and that we were guilty of treason in speaking against King George and he hoped to live to see us every one hanged. After this they again made an attempt to carry goods to the Indians ; and we had like to have taken them but they drove into Fort Loudon ; but had to send their horses out to pasture—there we burned their packsaddles and whipped the drivers, and also demanded of the commander a number of rifle guns which he had taken from the country ; but he refused giving them—we then took the commander prisoner as he rode out from the fort, and kept him until he wrote to his under officer to give up said arms—and when we received said arms, we let the commander return to his station.



After this we were sued in Carlisle for said goods ; and stood the action. We employed Mr. Ginens an eminent lawyer. Our opponents could not or would not shew by what authority they were carrying said goods ; at a time that there was no peace with the Indians—therefore we were cleared by law.—After this Sir William Johnson the Indian agent made peace with the Indians and the *Stamp Act* was repealed. Then we had a cessation of arms until the war again broke out at Boston.

---

IN order to give the reader some additional ideas of the *Stamp Act* and the Sideling-hill expedition I shall insert a few simple verses that were frequently sung at that time.

### ON LIBERTY.

Freedom and liberty they are very good,  
 They ought to be prais'd like to our daily food,  
 But bondage and slav'ry Americans abhor,  
 Whilst, freedom and liberty, they ever adore.

Where freedom takes place, wealth & knowledge  
 abound,

But cruelty's a thing that learning doth confound  
 Where people are slaves they're ignorant & poor  
 So it is not for naught that we freedom adore.

Those that are born free their talents may improve  
 In acts of benevolence of kindness and love,  
 For freedom's a thing that doth human nature  
 raise,

For this very cause, we freedom do praise.  
 Granvil I am told was the very first man,  
 Who proposed stamp duty to be laid on our land,

Against our consents : so their power we'll deny,  
To what's unconstitutional, we're loth to comply.

In the province of New-York there's good fellows  
I do hear,  
That act like bold heroes, and strangers to fear;  
The governor's effigy and coach they did burn,  
For offering to make slaves of those that are free-  
born.

Calender and Crochan they both did agree,  
To carry warlike stores to our savage enemy,  
But their being obstinate made them fare much  
the worse,  
When they deni'd the civil law we govern'd them  
by force.

---

ALSO the following lines were sung at that time to the tune of the  
"BLACK JOKE."

Ye patriot souls who love to sing,  
What serves your country and your king,  
In wealth, peace and royal estate ;  
Attention give whilst I rehearse,  
A modern fact, in jingling verse,  
How party interest strove what it cou'd,  
To profit itself by public blood,  
But justly met its merited fate.

Let all those Indian traders claim,  
Their just reward, in-glorious fame.  
For vile, base and treacherous ends.  
To Pollins, in the spring they sent,  
Much warlike stores with an intent,  
To carry them to our barbarous foes,  
Expecting that no-body dare oppose,  
A present to their Indian friends.

Astonish'd at the wild design,  
Frontier inhabitants combin'd,

With brave souls, to stop their career,  
 Although some men apostatiz'd,  
 Who first the grand attempt advis'd,  
 The bold frontiers they bravely stood,  
 To act for their king and their country's good,  
 In joint league, and strangers to fear.

On March the fifth, in sixty-five,  
 Their Indian presents did arrive,  
 In long pomp and cavalcade,  
 Near Sideling Hill, where in disguise,  
 Some patriots did their train surprize,  
 And quick as lightning tumbled their loads,  
 And kindled them bonfires in the woods,  
 And mostly burnt their whole brigade:

At Loudon, when they heard the news,  
 They scarcely knew which way to choose,  
 For blind rage and discontent ;  
 At length some soldiers they sent out,  
 With guides for to conduct the route,  
 And seized some men that were trav'ling there,  
 And hurried them into Loudon where  
 They laid them fast with one consent.

But men of resolution thought,  
 Too much to see their neighbors caught,  
 For no crime but false surmise ;  
 Forthwith they join'd a warlike band,  
 And march'd to Loudon, out of hand,  
 And kept the jailors pris'ners there,  
 Until our friends enlarged were,  
 Without fraud or any disguise.

Let mankind censure or commend,  
 This rash performance in the end,  
 Then both sides will find their account.

'Tis true no law can justify,  
 To burn our neighbors' property,  
 But when this property is design'd,  
 To serve the enemies of mankind,  
 It's high treason in the amount.

WE, the subscribers do certify that we lived in Cumberland county, in the settlement near where the abovementioned Sideling-hill expedition or burning of the Indian warlike stores was transacted, and that we were well acquainted with the cause, rise and progress of the aforesaid event in March 17, 1765 &c. And we do certify that the above narrative contains a just and true statement of the cause, rise and progress of the Sideling-hill expedition, or the burning and destroying the aforesaid goods and warlike-stores; and we do also certify, that as far as our acquaintance reached; that every rank of citizens heartily approved of the abovementioned proceedings, excepting interested persons, Royalists or Tories.

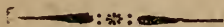
State of Ohio, Montgo-	}	Samuel Kyle, senr.
mery County, Dayton		William Petterson,
Township.		Col. Robert Petterson.
State of Ohio, Butler	}	James Piper.
county, Middletown.		
Warran county Deer	}	William Thompson,
Field.		
State of Ohio, Clear-	}	Col. Thomas Paxton.
mont county.		

—:~:~:~—  
 You stated the Sideling-hill proceedings Richard as high-way robbery; and through the whole of your publications you have artfully represented me as a man of a most infamous character and as



one that was both a rogue and liar ; but what must the world think of you, Isachar Bates and John Dunlavy, when I have proven almost all that you have written to be notoricus falsehoods.

In order to support your own character and shakerism, you have not only endeavoured to stigmatise my character, but also, all those that were engaged in said expedition, which were first and last above one thousand men ; and many of them have since that time borne high commissions—one who was a bold, active, constant hand in said expedition has of a long standing ; perhaps fifteen years, been a member of Congress, and now is a member of that honorable body ; but the most of those worthies have departed this life.—In order to support your treasonous, cause you not only strike at the characters of the living but turkey-buzzard-like, you have been picking at the dead.



#### EXTRACT TAKEN FROM THE OHIO CENTINEL.

I am now riding taking depositions. I can prove all that I have asserted in Shakerism Developed ; and much more. As an evidence of this I shall lay before the public one affidavit, which I said nothing about in any of my writings against the shakers, which is as follows:—

The affidavit of Stephen Ruddle, taken before me Joseph L. Stephens, a justice of the peace for Bourbon county, and at the house of said Stephens on the 4th day of September 1810.

Said Ruddle being of lawful age and duly sworn, saith that in September, 1807, he had an interview with the Shawanoe Prophet and his brother, and after some conversation he mentioned

something about religion to them ; they then told him that they knew very much about religion ; but, said they, what do you know about it ? He answered that he had the word of God, and shewed them his Bible. They said, you white people use that book only to deceive red people ; to which he answered that if the white people had wronged them it was not the book's fault, for no good man that adhered to that book would wrong them or do them any injury. Well, said they, what is the reason that the white people are always cheating red people out of their country and land. Now said they, if white people would give us back our country, then we would believe them. But yet, they said, they believed that there were still some good white people that loved red people. Now said they, there are our friends, the shakers ; they are honest ; for, said they, Richard M'Namar told us that the white people had cheated us out of our land ; but as for his part, he lived on their land, it was true ; but as for them, that is the shakers, they did not consider the land as their own, but only as rented of them, and that they should come and get what grain they pleased ; and were it in their power, they would give them back their country ; but as they were but few, they could do nothing for them yet, but he told them to continue their own worship, and not to mind the white people when they come to you with their book which they call the word of God, as that book is good for nothing now—it was once good, but bad men had changed it and made it bad.—But the Great Spirit had now revealed to Indians the same that he had to the shakers ; and now they were brothers.—Now, said the Indians, they have given us corn and wheat, and we believe them.

Other white people will tell us many good things, but never give us any thing.—Said deponent further saith, that in 1810 he had also an interview with the prophet's brother, at Tawatown who told him he very well knew what the white people wanted to do with the red people, for he had friends that always told him what the white people intended to do with the red people, but he would not tell who these friends were, who made known to them the designs of the white people ; as they had told him not to tell therefore he would not.

The Shawanoe prophet at this time had influenced about fifty of the Shawanoes, & about two hundred of the other tribes to fall in with his plot in opposition to the United States ; and said prophet threatened the other Shawanoes if they would not fall in with his terms he would cause the said two hundred to fall upon them.

Those peaceable Shawanoes said that they believed that the dancing people, meaning the Shakers, had set the prophet and his people wrong.

STATE OF KENTUCKY, BOURBON COUNTY, SCT.

STEPHEN RUDDELL personally came before me, Joseph L. Stephens one of the Justices of the peace in and for the county aforesaid and voluntarily at the time and place stated in the introduction to said affidavit swore to, and signed the same.—As witness my hand and seal the day and date above written.

JOSEPH L. STEPHENS, J. P.

Richard, if you had acted as an honorable citizen of the United States ought to have done, you would have told the Indians that their pretended friends, the British, after they had fought hard for them, made over their land by contract to us,



and notwithstanding we had beat the English & them both, and might have kept their land by force, yet we condescended to purchase it from them, and while they continued peaceable we would not encroach upon them, only by purchase and their own consent.

If you had spoken to the Indians in the above manner, this would have been the truth. But you are guilty of treasonous falsehood in various respects, and this I can prove."

Now, Richard, bring an action of slander against me if you please. I never called any man a liar, or any one me as I can remember, until I met with these pretended, sinless people called shakers, & now it appears that I cannot avoid it.

When the Apostle Paul had to do with one just of your kind & character, Richard he found it necessary to use harsh language & said "O full of all subtilty, & mischief; thou child of the devil thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord?"

I continue to assert that the shakers are fundamentally and practically enemies to the United States' government, and disturbers of the peace and happiness of mankind—this I can prove if legally called upon.

JAMES SMITH.

---

WARREN COUNTY, STATE OF OHIO Oct.

Before me Enoch Williams a justice of the peace in and for said county personally appeared John Davis, John Wilson and Robert Wilson, each of lawful age, who being sworn according to law, depose and say, that the statement contained in Col. Smith's pamphlet entitled Shakerism Developed in the sixth, seventh and eighth pages is true and justly stated excepting three things that



need explaining.—viz.—Where it is said that Elder David has taught the shakers that when assaulted by the men of the world, they might borrow their own spirit and beat them; the said deponents say they only had it by information and not from Elder David himself.—Concerning the education of children, as stated in the seventh page of said pamphlet—It was so when we were with them, but they may have changed the gift since we left them; which is a common thing.

Said deponents further say that some time in March 1807, David Durrow, Richard, M'Namar and Benjamin Young went out to the Indians & afterwards told said deponents that they gave them ten dollars, and told said deponents to keep this a secret and tell no man, and about the first of May, said year, about five and twenty or thirty Indians came into shakertown and the shakers sent them off with twenty-seven horse load of provisions.—In August the same year about fifty Indians came in again and loaded about fifty horses with provisions; the shakers also gave them about twenty-five dollars to buy ammunition in Lebanon. At this time by the orders of Elder David, the whole society were collected together and strictly charged to keep this a secret.

After this a shaker woman died, and the whole of the shakers were collected together and Elder David told them that the Indians could not be saved if that woman had not died for them and for the sins of that people;—said deponents also say that it is a common thing for the working hands to pull off their hats and shoes on entering Elder David's chamber, because they are told that the place where he is, is holy ground.

The shakers teach their disciples that it is a less sin to tell a lie to the world than to discover

the GIFT. By the GIFT is meant to believe and obey Elder David and keep his secrets. Elder David forbids his people to read the Bible, and tells them that it would put ill in their heads. Elder David teacheth his disciples that they must not think their own thoughts, except they are in union with his, for he is holy and cannot err, and that he is infallible. They teach in their private assemblies a different doctrine from what they preach in public when they are making proselytes, because they say they must take people by guile, and if they did not take artful measures they would never get one to join them.

The common people by times take hold of Elder David's garment, and say "Behold the Lamb of God which taketh away the sin of the world. The women have also to kneel down before Eldress Ruth and kiss her feet and say "Behold the Lamb of God which taketh away the sin of the world.

Elder David hath the absolute command of his people; insomuch that the victuals that are brought to the table of the working hands must be particularly nominated; they do nothing but by his orders, and them they must positively obey. He compels them to dance and calls them serpents and devils if they attempt to disobey.

This deponent also saith, that the shakers say that the *soul of General Washington came to them after his decease and confessed his sins; and also the ancient prophets and apostles!!!*

N. B. As for the third thing needing explanation, leave out or omit in the 7th page, throughout the states of Ohio, Kentucky and the Indiana Territory. Also concerning the punishing of the boy for taking the cake mentioned in the

seventh page of said pamphlet, John Davis did not see it ; also the one striking the other with his fist, as mentioned in the 8th page, John Davis saith that he did not see it. John Davis does not remember how much money the shakers gave the indians to buy ammunition ; but heard the shakers say that they gave them money for that purpose.

JOHN DAVIS.

JOHN WILSON.

ROBERT WILSON.

Sworn and subscribed before me at Lebanon in said county, the 6th day of October 1810.

ENOS WILLIAMS, Justice of the peace.

The abovementioned deponents (viz.) John Davis, John Wilson and Robert Wilson are the men that I had an interview with, as mentioned in the 6th page of " Shakerism Developed ; " & though I took in writing what they had to say in haste, late in the night ; yet they have sworn to the whole of it, with only a few immaterial alterations ; and as said deponents were jointly sworn in one instrument of writing, it might be expected that some might see or hear what the others did not. With these few exceptions only, said deponents have jointly sworn to what is contained in the 6th, 7th and 8th pages of " Shakerism Developed ; " and also to what is additionally written in the above depositions.

Notwithstanding the shakers have in their own verbal declarations, which now appear by the depositions of John Irvin Esq William Irvin, John Davis, John Wilson and Robert Wilson & also by their own writings in McNamar's pamphlet, page 81, as already quoted, likewise in the shakers " Religious Register," infallibility is held out in the plainest terms—yet when " Sha-



kerism Developed" pointed out the certain effect that this doctrine would produce, (viz) absolute bondage, and the shakers apprehended that this secret was now discovered and they in danger, then by and with the consent of Elder David, M'Namar in his publication positively denies that they hold infallibility; and says "That they hold no man to be infallible."—What are we to think of the shakers when they positively deny their own assertions, and also their public writings? Is it any wonder that they have denied all the plain truths that I have published in the news-papers and in "Shakerism Developed?"

Issachar Bates says that my piece in the Paris paper contains "SIXTY-ONE palpable NON-TRUTHS, misrepresentations and false statements for facts, which to the discerning are evidently rooted with the deepest prejudice. The attempt is a scandalous lie-bill altogether"

As I have proven all that I have written to be true, by the solemn oath of ten different persons of undoubted veracity, I shall now leave it to the impartial reader to judge who it is that has been guilty of publishing a scandalous lie-bill.

Whereas shaker infallibility and implicit faith and obedience is now proven by the solemn oath of five persons, and their own public writings, must not every one see that shakerism stands in direct opposition to the United States' government? Because assumed infallibility and implicit faith, and obedience were the sources from whence popish despotic power flowed, and spread over all Christendom, and were the causes of the loss of the lives of millions of the human race; before we arrived to that degree of liberty that we Americans now possess, and after fighting hard for our liberty, shall we suffer a



treasonous and treacherous nest to be hatching and breeding among us? If shakerism succeed and be not suppressed by the civil law, will it not cause a civil war? May not fire and water as well dwell together as shaker bondage and American liberty? We know what shocking effects infallibility and implicit faith and obedience have produced in the world; and have we any reason to believe or expect that it will be any better now? For shakerism far exceeds popish bondage, or any thing that ever was known in the world. The Pope and his cardinals and other officers, received a large part of his people's labour; but our modern Pope David receives all that his people can make by their work; and not only this; but also all that they or their ancestors ever had made; for they must bring all with them and give it up to Elder David, to be disposed of as he sees cause.

Shakerism includes in it all kinds of political evils; it disturbs the peace of families; separates husbands and wives; robs women of their tender offspring; destroys natural affection; dissolves the marriage covenant, which is the main pillar of any state or kingdom; it prevents propagation, takes people's money without any compensation; and perhaps murders infants; (but this I cannot yet prove) it is raising a young generation systematically enemies to American liberty, it enslaves mankind, and if it predominates will finally depopulate America. Are all these injuries to be admitted and patiently borne with, under the pretence of worshipping God according to the dictates of their conscience. We have no objections to Mahometans, Pagans or Roman Catholic's worshipping God their own way if they do not injure others. But supposing the Pope of Rome

was to come into our country and had influence sufficient to erect a political Popedom, and would agree that his people should be taxed as other American citizens, while his power was insufficient to oppose, in order to regain his former power, would this be publicly admitted of under the pretence of worshipping God? And shall we admit of a secret attempt of a worse kind?—There scarcely ever was a salutary law or constitution made but evil designing members endeavored to evade it or to pervert it to answer their own base purpose.

Whatever shakerism might have been originally, I apprehend they have changed the gift, as they term it, that is general orders—with a design to cause that clause in our constitution which admits of all men worshipping God according to the dictates of their own conscience, to discomfit itself, and to erect a monarchical government and shelter themselves from being prosecuted by the loud cry, which we have already heard in the news-papers, not only from the shakers, but also from others: “O let them alone, it is persecution to meddle with them.” I have nothing to do with their faith or mode of worship, and I have said nothing against it—it is their actions that I oppose.

Does it not evidently appear that their design is to overturn our free government in a future day? Theirs is a wonderful money-making scheme, and money gives power and influence.

The shakers now have nothing to do with our civil law, among themselves. Elder David's mandates is their law—he can administer rewards and punishments—his authority is absolute and is punctually obeyed. And is not this a despotic government already erected within our

free states? And is this with all the complicated growing evils that attend it, to be dispensed with?

*An extract from "Liberty Hall" Oct. 24th. 1810.*

In your piece contained in the "Western Star" October 6th, 1810, you tell me Richard "If your pamphlet of affidavits is like that which you have given as a specimen; that is mere hearsay, and that too from such as are said to be plotting against government, it will merit but little notice from the public or the public's well wisher."

You talk very impertinently about Stephen Ruddle's deposition, which is the only specimen that I have as yet given. You came from Pennsylvania Richard—and did you never hear that a jury in Carlisle, in 1764 condemned John Money for wilful murder; and that he confessed and was hanged, on presumptive evidence only? And is there not as long a chain of corroborating circumstances, & as strong presumptive evidence accompanying Stephen Ruddle's deposition as that which hanged John Money?

1st. Stephen Ruddle is well known to be a man of veracity; he was a long time among the Indians and speaks the Shawanoe tongue well; he is a Baptist preacher, and was year after year a missionary among the Shawanoes, and had the greatest opportunity of finding out the treacherous proceedings of the shakers.

2d. Different Indians, in different years all agree in their stories.

3d. Richard's *shakerefied* oratory: he told the Indians not to mind the white people when they come to them with a book which they call the word of God, as that book is good for nothing now; it was once good, but bad men have



changed it and made it bad ; but the Great Spirit had now revealed to Indians what he had to shakers, and now they were brothers. This is just what the shakers tell their [proselytes, when they get them fully into their belief—that the Bible is good for nothing now, it was once of use but they are come now with a new Revelation and a new Dispensation, and that the Bible is of no more use now than an old Almanac.—Can any one believe, Richard, that such *shaker sentiments* would ever have entered into an Indians head, if you had not told them these things?

4th. The Indians acknowledged that they had received rent, about that time, both corn and wheat, &c.—For the proof of this, see Davis and the two Wilsons' depositions—they say on oath that the shakers about this time gave the Indians about seventy horse-load of provisions, and also about twenty-five dollars to buy ammunition, and charged their people to keep this a profound secret.

5th. Can it be supposed that the shakers were so liberal to the Indians, and also careful to charge their people to keep secret their giving the Indians money to buy ammunition, without any evil design? And that after they went out first to the Indians and gave them ten dollars and invited them into Shakertown.

6th. You say that from the time the Indians left Shakertown, or from the time they left Greenville, "From that time to this you have never seen or spoke to one of them." This is not true—see John Biddles deposition.

WARREN COUNTY, STATE OF OHIO Sect.

Before me, Enos Williams, a justice of the peace in and for said county, came personally

John Biddle of lawful age, who being duly sworn according to law, deposeth and saith, That after the time the Indians were in Shakertown at Turtle-creek, that Issachar Bates told him that he himself, Benjamin Young and Richard M'Namar had been out at the Wabash, and that they had been at a feast with the Indians. This deponent is not certain as to the particular time, when Bates, Young and M'Namar feasted with the Indians, on the Wabash, but saith that it was a considerable time after the Indians left Shakertown last, and after they left Greenville, and further this deponent saith not.

JOHN BIDDLE.

Sworn and subscribed the 8th of Oct. 1810.

ENOS WILLIAMS, justice of the peace.

Your denying this well known truth, is a circumstance against you Richard.

7th. Who are these two Americans that paid the prophet's brother a visit, one in the course of last winter and one lately, and had informed them that Gov. Harrison had purchased the lands without the consent of government, and that one half of the people were opposed to the purchase &c. as contained in the "Ohio Centinel?" It is presumed that it was the shakers.

8th. It is well known that ever since the shakers held their first conference with the Shawanoe prophet and his brother, that the prophet has been constantly stirring up the different tribes of indians to fall upon the frontiers belonging to the United States. We have now both positive and strong presumptive proof of the shakers treasonous designs.—Stephen Rudle's affidavit is positive that the indians told him what he has sworn to. All that is wanting is that the indians are not legal witnesses. We have sufficient, positive

proof that the shakers hold infallibility and implicit faith and obedience ; and all their treacherous dealings with the indians is only a sprout, spontaneously springing from this fatal root, *infallibility* and *implicit faith* and *obedience*.



An extract taken from the " Lover of peace and justice," in his answer to Thomas Freeman's " Retrospective view of Shakerism " continued in four numbers in the " Western Star."

Mr. Freeman has said much ; and that with great propriety ; on the awful effects of persecution—but where are the persecutors ? Col. Smith has said nothing against the shaker faith or mode of worship, it is their proceedings that he endeavors to expose to view, and it was their conduct that the militia opposed. Mr. Freeman has also written largely and pertinently on the great danger of tumultuous companies rising in arms without legal authority. I agree with him in this also. But what was the cause of about four hundred armed men, and about as many unarmed marching into Shakertown ? Perhaps the cause will be found to originate in the civil department.

Col. Smith in various news-papers, ever since May last, has advertised the shakers as enemies to American Liberty, and disturbers of the peace and happiness of mankind, and said he would prove it, if legally called upon. And though it is well known that the shakers applied to the civil law when they were in the wrong, and cast ; yet they never brought a writ of defamation against him, which was a tacit acknowledgment of guilt. There was more evidence against the shakers before the militia arose in arms, than what was against Aaron Burr when he was tried on suspicion at Frankfort. Why then did not the civil



power stir in this important concern which is now like to raise disturbance among the citizens? But it may be asked, whose particular business was it to put the civil law into execution? Was it not the chief magistrate in Warren county, who lived near Shakertown, that ought to have done it? It is reported that the Judge, and also an eminent Barrister, by some means, are in favour of the shakers. If the Judge had only been as intent in putting the law into execution against the shakers as he was in endeavouring to disperse the militia—would it not have prevented their rising in arms? Did he think that the militia officers were all tories, and that they would patiently bear to see the defenceless frontiers betrayed into the hands of the Shawanoe prophet and his brother, and their barbarous crew? Mr. Freeman says “I am no advocate for shakerism.” But let any one of discernment read his four elaborate numbers contained in five different news-papers, and he will see that he is an artful advocate for the shakers—and can any one suppose that a lawyer will labour hard for nothing?—He pretends to be against the shakers’ foolish enthusiastic and superstitious notions, which he knew the law could not take hold of; and adds “Col. Smith says can the legislature constitutionally interfere?” It appears by the connection, that it was concerning shaker fathers robbing women of their tender offspring that he spoke, for every one knows that we have law sufficient to take an account of opposers of the U. States’ government and betrayers of our country. Mr. Freeman says the legislature can interpose, and proposeth a vague plan which he well knew could never be put into execution, and says “I’ll venture all I am worth there wont be a shaker

in Warren county in three years from this date. I shall now examine Mr. Freeman's plan for expelling the shakers.—In his proposed law for that purpose he says that evading the marriage covenant or for a man's leaving his wife, "he shall deliver up to his wife and for the use of her and her heirs all his estate real and personal. You well knew sir that such a law as this would never be enacted, because the legislature in years past had hard work to make the marriage covenant less binding than it formerly was. But your plan would be beyond any thing that ever was known.

Again you say if any one "shall undertake to forgive or pardon the sins of others, or have their sins pardoned by others &c, shall be fined in a sum not exceeding one thousand dollars, nor less than five hundred." I find that falsehood will produce inconsistency. Notwithstanding Mr. Freeman's great outcry against persecution; he now proposeth a law that would be downright persecution. If such a law was general, the Roman Catholics would be expelled from the United States. I despise the thoughts of persecuting even the Roman Catholics; let them worship God any way they please if they do not injure others.

Did you intend sir, when you said you were no advocate for shakerism, and proposed laws to expel them, to blindfold the people or lull them to sleep? You need not think, sir, to catch old birds with chaff though Balaam should give you his house full of gold and silver. Upon the plan you have proposed, if Aaron Burr had only been a shaker, and sheltered all his doings under the pretence of worshipping God, nothing must be said or done against him, or the outcry must

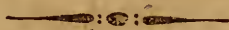
be persecution, persecution, & at last contradict your own scheme by proposing an unconstitutional persecuting law.

If all that common fame has said concerning the Judge and Lawyer in Warran county should be only groundless surmise, it may now be known.

Whereas there are now the depositions of four different persons published in the news-papers, which contain positive and strong presumptive evidence that Richard M'Namar (and consequently the other leading shakers as they are under absolute command) has for three years past been taking artful measures to excite the Indians to fall upon the white people belonging to the United States.

I shall also propose a plan for dispersing or expelling the shakers. That is let the militia lie still for some considerable time, and the judge exert his authority in bringing M'Namar and the shakers chiefs to trial; but if the civil department will do dothing in this important concern will not then the militia be excused, should they send the shakers off to live with their beloved Shawanoe prophet and his brother? This matter is now become truly serious, and certainly something ought to be done soon, in order to preserve peace among our citizens. My desire is that it may be settled in an orderly and legal manner.

A LOVER OF PEACE AND JUSTICE.



The shakers have published a piece in the "Western Star," Lebanon October 6th, 1810—wherein they deny what has been published against them, and profess great loyalty and fidelity to the United States' government—seventeen shakers have signed this publication. When we consider the many falsehoods that have already been proved against them, and that their system is founded on falsehood and supported by secrecy and deceit

WHO CAN BELIEVE A SHAKER!!!



## UNITED STATES OF AMERICA,

## District of Kentucky Sct.

BE IT REMEMBERED, That on the 21st day of November, in the year of our Lord 1810, and in the 35th year of the Independence of the United States of America, JAMES SMITH of the said district hath deposited in this Office the title of a Book, the right whereof he claims as author in the words and figures following, (to wit.) "Shakerism Detected, their erroneous and treasonous proceedings, and false publications contained in different newspapers, exposed to public view, by the depositions of ten different persons, living in various parts of the States of Kentucky and Ohio, accompanied with remarks, by Col. James Smith of Kentucky."

In conformity to the act of Congress of the U. States entitled "an act for the encouragement of learning by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the Term therein mentioned," and also to an act entitled "an act supplementary to an act, entitled an act for the encouragement of learning by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned and extending the benefits thereof to the arts of designing, engraving and etching, historical and other prints."

JOHN H. HANNA, Clerk  
Of the District of Kentucky.















