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To Henry Van Schaack at Richmond,

Nistauria, 13<sup>th</sup> Nov<sup>br</sup>, 1784.

Whereas you have a favorable regard for God's People, I hope you may stand as their friend, you believing them to be simply honest as long as they stand in fellowship with our principles & manner of life, desiring you to do towards them, as you would do to the People of God; for I understand there is a vexatious affair come on our People in your parts, by reason of Hezekiah Frailey's unjust demands on them which is unjust indeed, and I take this opportunity to inform you that his character before this (as I am informed) is no better than his present practice. So that you may with great confidence espouse the cause of my Brethren.

This from your friend & well wisher

(signed)

James Whittaker.

To James Whittaker,

I have before me your letter of the 13<sup>th</sup> instant wherein you express your approbation of my conduct towards such of my neighbours as live in fellowship with you. Actuated by a sense of justice, it has been my lot to have been an advocate for a number of your people who I conceived were injured; but while I was endeavouring to aid them, I flattered myself that common sense, which is strongly connected with the laws of self preservation, would have dictated to them that they should have used their exertions to support that power on earth from which they derive temporal protection, & not wish me to do that for them, which from scruples of conscience they refuse to do for themselves.

While I have been labouring their cause with great anxiety & deep concern, attended with the loss of precious time to my affairs, I find them to continue inflexible in absurdity, and that they would hear Gods name profaned on Sundays in their places of worship, themselves abused, their women treated with obscenity rather than make complaint to a Magistrate. A question here arises whether any sin results from such application. I answer in the negative; because the complainants do nothing more than hold up their hands & call God to witness that what they declare is the truth & nothing but the truth.

Does God delight in faithfulness & truth from his creatures? He does; - be it declared when it will, more especially when it is brought to light for the praiseworthy purposes of suppressing profaneness, vice & immorality. It is to be lamented that many who have scruples about a manifestation of the truth before the civil power, have no hesitation on their minds to call upon the Supreme Being to witness the sincerity of their declarations about a bargain for a sheep, a bushel of wheat & the like trifling occasions.

A submission to the Higher power is strongly inculcated by the great Apostle St Paul, because they are ordained of God, & that even under a heathen government. For what purpose? The answer is for the temporal government of the people on earth. If it is admitted that St Paul is right, surely there ought to be no doubt in any good mans mind, not only to submit, but have recourse to this kind of authority, more especially when we seek the magistrate for the laudable purpose of suppressing wickedness.

From such premises, I draw these conclusions. That if Gods laws are trampled upon, my neighbour abused in his person or property, it is a duty he owes to God, himself, and the community at large, to take the most probable & efficacious means in his power to get the crimes so much spoken of punished, to the end of preventing the like for the future; and that if he tamely submits to such enormities, he in a measure becomes criminal and an encourager of the very crimes he professes to hate & abhor.

The places where I attend public worship are free from outrages of this kind; because we use the means God has given us to suppress such atrocious actions.

We are told by the highest authority "to render unto Caesar the things which are Caesars". Hence it is clear: - render unto the Magistrate your complaints that the Power ordained by God may be enabled to bring public offenders to public justice.

If government is ordained by God; Gods creatures are bound to promote & support the establishment. If, in the public assemblies of your people, the wickedness complained of is a growing evil by reason of their forbearance to bring offenders to justice, it is a question whether the magistrate ought not to interpose to prevent such meetings. "By the fruit ye shall know the tree".

I have thrown these hints & observations together for no other purpose but of the probability of their being improved upon to be useful to a number of my neighbours I have an unfeigned regard for, especially for the good man who will put this letter in your hands. If

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my opinions and conclusions are disapproved of, I hope nevertheless a favorable construction will be given to my well meant intentions.

While I have been laboring these points, it is with deep concern an opinion is disseminated that it is for the glory of God that your People should quit their present possessions and seek for an uncertain residence elsewhere. A sentiment of this sort, sir, from you I know has great weight here among those who surround me; & on whose behalf I repeat you most earnestly that a matter of such vast importance & so serious in its consequences may have the fullest consideration before it is brought into practice.

In all your just undertakings I wish you prosperity, but in what I have said I shall continue to bear my testimony.

I am your friend & humble servant,

(copy)

H. Van Schaack.

To Benjamin Gates.

Manlius 16<sup>th</sup> Feby, 1866.

Friend Gates:

Agreeably to my promise I now send you, on foregoing four pages, copies of the letters which passed in 1784, between Elder Whittaker and my uncle Henry Van Schaack then a resident of Richmond and afterwards of Pittsfield. I think you will admit my uncles letter is a pretty good sermon.

If Elder Whittakers letter is wanted by your Society, I will exchange it for some <sup>thing</sup> of your manufacture. Yours in friendship. H. C. Van Schaack

Nistaunia 13<sup>th</sup> Nov<sup>r</sup> 1784

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