

New) Lebanon June 8th 1853

Friend

A. Mooney

I shall look to you for five Dollars for each and every month's Labor that Benson says does perform for you. therefore I forbid you harboring, trusting or setting said Boy to work upon the penalty of the Law. you have already exposed your self to a penalty by secreting & conveying away my indented Boys. you have denied of any being in your House & in mean time I can prove to the contrary you had better read the Revised Statutes Vol 2^d pg 90 in which you will see your mistake. & all that

the place of ^{for now} ~~your~~ ^{house} ~~at your~~ ^{house} must and ^{shall} be broken up. I am not to play with you I shall enforce what I say. therefore remember that you pay me as above stated for Benson's Labor. & remember that there is ten dollars fine for every 24 hours detention after this for you to pay upon Complaint - &c. Your old women & young ones may say that we have no business to take Children &c. this is our look out and when we want their advice we will apply for it. as to any improvement by the Boys at your ^{place} farm. I think ^{it} would be but small

Your Friend
D. J. Hawkins

You will recollect that some time after you spoke to me I did call
on Mrs and Miss Eber - was not at home, therefore no explanation
took place, I thought I might probably accidentally meet her -
but it has not so happened

CAT. NO. 9744

Si

Mr. Jonathan Wood remarked to me ^{Some time ago} that some of your people particularly yourself wished I would call at your office, that you desired to have some conversation with me, I asked him on what subject in particular; he said there did not seem to be the right sort of neighborly feeling, and it was thought a conversation might remove prejudices &c. I replied to him that I could have no objection, at any convenient time to call when I was that way, I was then ill, & had been all winter, & Moses was absent. Indeed I should be pleased to have a conversation, I supposed that I knew to what he principally alluded; that I had no personal ill will, or hostility to any individual of your Society my opposition to your Society was founded upon principle that every other Society or community must from the nature of things be opposed to yours, for if yours succeed, or just so far as it did succeed, others were injured, being of that anomalous character which would destroy the works of creation, and render abortive the design of providence. Hence you will see the impossibility of reconciling the world to your principles, when they are known and understood.

You must be wrong, or all the world besides must be wrong. But you will ~~please to understand~~ me distinctly, it is not your religious faith that we combat. The constitution wisely guarantees the ^{to every State or may be liberator where reason is to be applied to combat it.} free enjoyment of religion to all, ~~but~~ I am ~~not~~ ^{not} ~~inclined to controvert~~ ^{not} ~~last Man to object to~~ this principle except when men claim to exercise ~~this principle~~ ^{it} in a manner inconsistent with established public ^{or regulations,} maxims, or ~~with~~ the rights of individuals, or other communities.

This is the ground upon which I was opposed to
your bill. It was a public act, and one upon which
every individual had a right to animadvert, and
express an opinion, and enquire whether the privileges
asked, were consistent with what is granted to
others. It appears to me to be liable to all these
objections, tho' they are greatly lessened by the
amendments, and the observation of the right to repeal
the act. Individual rights are also left unimpaired,
they are left free to claim, and enforce their rights
if they choose. In all probability circumstances will arise
which will bring up the subject of air for discussion, &
if found to be a bad precedent, or inconsistent with
the interests of others, the Legislature can repeal it.

In regard to the state of feeling before alluded to
it seems to me the fault must lie merely with your
people, for as regards myself I can say that I
have never entertained sentiments, which I have heard
as coming from your people. I have never heard
any of our citizens say that they should yet get you the
Sanctuary, or Synagogue for a stable, I have never
heard any one say that they wished your bill
was sunk into a lake of fire & brimstone - Nor
remark about any of your members "Thank fortune
he can't live always, he will be out of the way by bye."
nor rejoice when any of your prominent ^{seem to} died, &
publicly state that it was a "Special interposition
of God in taking a man out of the world to favor
the people of God" &c &c -

You people have asked me what objections
we had against your buying farms in the midst
of us. I have replied, but one, and that would be the
same that you would make against people out of
your parish buying shares in the midst of your
village, and interfering with your institutions, and
lessening your privileges. You are aware that

any thing which lessens our social privileges, Schools
or, is regarded as injurious to the community. Your
System and ours are entirely dissimilar, and of
course supported upon different principles. For my-
self, so far as joining lands is concerned, I am as
well suited to join with you, as with any body else
I have been urged to buy land near you, Mr Joseph
wished me to buy his on the hill I declined, and told
him he ought to sell it to you.

You are aware that we do not look upon
your System in a favorable light, but one of op-
-pression, in cases where families are broken up
and in cases where people leave destitute after
many years of service, and have often felt
constrained to render them assistance. This always
gives offence to your people. —

I repeat that I do not state these things in
any feeling of personal unkindness, you entertain
none. My motives are all what I have before
stated. It would give our Salesmen to convene
with you on any of these matters at any conven-
-ient time

To the Shakers

Sir

I found a note from you in my drawer, in which you said you made them for me out of duty. Therefore not out of any good will. I do not feel so towards you, I entertain no feelings towards you but ^{the} kindness and good will.

You know that I have been brought up a Shaker, but when I arrived to years of discretion I became dissatisfied with many of the Shaker doctrines, particularly those relating to Ann Lee. The more I reflected on the subject, and searched the scriptures, the greater was my dissatisfaction, and I found it was all delusion, till lately I did not understand the character of Ann Lee.

I consider the system of confession ~~is~~ degrading to the human character, all men are created equal, and unless they forfeit their liberty by crimes, ought not to be subject to bondage. Every one is accountable to his God and to him ~~he~~ ought to confess ^{and not to} man. I believe not you that God will bring all things into judgment, and I hope for merciful consideration.

You say my gate is sealed, meaning ^{that} I am consigned to perdition. I will not judge you so severely but leave that matter to the searcher of hearts. I will however say, that I think you are deluded, & I hope the same light which has opened my eyes will open yours also. It is time to abandon a system founded upon Ann Lee, and adopt one founded upon the Gospel. I wish you ^{would} show this to all my acquaintances, for I wish you all well, and mean to maintain a friendly intercourse with you and all the members of the Society. I feel the same solicitude for your present and future welfare that you say you do for mine, and hope to see you all often.

all my friends often. Men was formed for social en-
-joyment.

Sometim last Spring Mr Wood called upon me
 and remarked that you would be pleased to have me
 call at your office, for the purpose of having some conversation
 with me. You thought there was ^{no objection} ~~not~~ that neighborly
 feeling existing which was usually, & which might be removed
 by explanations. I replied that I had no objection to
 call there when it might be convenient or convenient with
 at any other place. Some few weeks since I called but
 you were absent. ^{Myself from previous or are to you - nothing to prevent} I have no prejudice ~~all against any~~
 individual of your society, and if there is not that neigh-
 borhood feeling existing as you remark, I am not aware
~~that I have said or done any thing to interrupt it~~
 an individual had not as it must have arisen from
 the ^{feeling} language, and remarks of your people.

~~It is not uncommon to hear of very hard and unkind
 remarks being made about individuals but as those
 persons ~~do~~ cant live always he will be out of
 the way by & by -~~

I have never heard sentiments of prejudice by any of my
 neighbors, but as ^{is reported} ~~I have heard~~ prejudice as coming from
 your people, of a very gross character referring to myself
 and others ^{called out of the ~~del~~ community} ~~about~~ ^{to mention}. I will only
 mention one ^{case} ~~matter~~, and you can judge what sort of feeling
 you could entertain towards a community of people who should
 entertain ^{difficult} ~~such~~ ^{learn that} ~~sentiments & feelings~~. A people too who claim to
 be the people of God - The only true church or ~~house~~
~~I have talked enough with dissent members of your~~

~~church ^{to satisfy myself of the truth of the report}~~
 I recall when Mr. Burns who was making arrangements
 to establish a classical school in this place was suddenly
 killed, spreading gloom over all this community ~~and~~
 and among his acquaintances in New York, it seems
 different feelings filled the minds of your people, it is reported that
 the family elders announced the catastrophe in meeting de-
 -claring it to have been a judgment of God upon him, or a
 special interposition of God in favor of your people
 in taking him out of the world in that ^{hidden} ~~manner~~ to
 prevent his setting up a school so near you. what you
 was a free world have a bad influence upon your
 young men, and in building up the place, ~~and~~ ^{and} ~~men~~
 the price of land that you might wish elsewhere.

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Northabam

Some time last Spring Mr Jonathan Wood called upon me and remarked that you would be pleased to have me and my son Moses call at your office. You thought there was not that neighborly feeling existing that was desirable and that a friendly explanation might remove misunderstandings &c. I replied that I had no objection to call at any convenient time, or to converse with you at any other place when we might happen to meet. Some weeks since we called at your office and you were absent.

I have no personal ill will against any individual of your society, nor feelings of opposition except such as are produced by the force of circumstances, and have grown out of the unprincipled conduct of feelings and influence of your society or members of it.

I will pass by the thousand expressions of this ^{which} character, which at the time it was known shocked the whole community who heard it. When Mr Barnes who was about settling up a classical school in this place was suddenly killed, it was reported that ^{only} expressions of satisfaction escaped you people, but the family Elders announced the catastrophe in ^{public} meeting and remarked that it was a judgment of God upon ^{him}, or a ^{direct} interposition of God in favor of your people in taking him out of the world to prevent his settling up a school to ^{oppose} you. Among other reasons which were understood to be assigned were that it would have a bad influence upon your society particularly your young men, that if it created divisions it would increase the price of land in the neighborhood which you might wish to purchase &c. You can judge what your words ^{shook} of a neighboring society of people who should in ^{their} ^{own} ^{sentiments} and ^{expressions} ^{be} ^{sentiments} & feelings, especially if that society claimed to be the people of God & the true church. ^{By the way}

Mr. Wood said to me once that in matters of religion you differ from others, but were entitled to your preference as well as other people. This is true. You are aware that we do not look upon your system in a favorable light, but I know of no one who wishes to interfere with it any further than it may be necessary to defend and protect the ^{interests} ^{rights} and ^{privileges} of others.

Mr. Wood also said he supposed the people did not like it because you purchased the Pease place. For my own part I had a liege joint-land with you as any body, as regards the mere ownership of land it makes no difference, but when we consider the entire difference between the principles, practice & customs of your society, and the society by which you are surrounded, it would seem to be better, ^{for all parties} to avoid encroachments & collision, or too particular strictness, & especially any thing for the purpose of encroachments. Any withdrawal of property from the aid of social or religious society, or public schools, is a public injury to any society, whether it be yours, or the one by which you are surrounded. Your neighbors view this matter in the same light as regards themselves, as you would in a reversal of circumstances, as regards yourselves. No one questions your right to purchase property lying any where, it is only a question of expediency and prudent interest which can be raised.

Your people said many hard things because the propriety of your application to the Legislature for School Taxation was questioned. Every individual has an unquestionable right to canvass all public applications to Legislature, and to resist them as he shall think they are partial, improper, inconsistent with the general law, or conflict with the interests of others. I certainly claim this right for myself as a member of the community, and say plainly that I regard your law in the aforesaid light; and I say as plainly that I have no idea it can serve on the statute book if at any time the subject should be brought ^{before the Legislature as you say it could find a thorough going but not a reported} up and fully canvassed. I do not say this out of any ill will towards you but upon general principles, as every one ought to express himself. Whether the measure will ever attain a point, I cannot say, it may, and it may not.

I make these few remarks because I feared not seeing you as you requested, ^{I thought it would be well to say what I had to say} I should have been pleased to see you at any time that you might happen this way

Some time ago you remarked to me that Eldon Ebenes Bishop wanted to see and ^{myself and son doing} ~~was~~ to call at the office to thought there was not that friendly feeling which ought to exist between neighbors and wished to have a private conversation and see therefore it was so. I replied to you that I had no ^{will} personal ill against any individual of your society or any body else ~~and~~ whatever opposition I felt towards your Society arose from the character ^{now partly the} ~~and~~ ^{institutions} and ^{and} ~~practices~~ ^{and} ~~institutions~~ which conflicted so essentially with the interests of your neighbors and other citizens - The ~~disruption~~ ^{and} ^{and} ~~separation~~ ^{and} ~~of~~ ^{and} ~~families~~ ^{and} ~~and~~ ^{and} ~~relations~~ ^{and} ^{and} ~~through~~ ^{and} ~~which~~ ^{and} ~~means~~ ^{and} ~~your~~ ^{and} ~~your~~ ^{and} ~~society~~ ^{and} ~~is~~ ^{and} ~~compelled~~ and the supposed ~~intention~~ ^{and} ~~severity~~ ^{and} ~~of~~ ^{and} ~~discipline~~ ^{and} ~~which~~ ^{and} ~~aimed~~ to many the peace of them - have always been a source of pain to the public. But the ^{feeling manifested by your people in the} ~~case~~ ^{of} ~~of~~ ^{of} ~~my~~ ^{of} ~~brother~~ ^{of} ~~in~~ ^{of} ~~law~~ ^{of} ~~Mr.~~ ^{of} ~~Davis,~~ ^{of} ~~seemed~~ ^{of} ~~to~~ ^{of} ~~outrage~~ ^{of} ~~every~~ ^{of} ~~thing~~ ^{of} ~~else~~ created feelings difficult to describe. The loss of that man was deplored as a public calamity whereas he was known, and then it was known that the spiritual leaders in some of your families ^{the catastrophe} ~~came~~ ^{and} ~~into~~ ^{and} ~~meetings~~ ^{and} ~~and~~ ^{and} ~~announced~~ ^{and} ~~it~~ as a special interposition of God in taking him out of the world ⁱⁿ ~~to~~ ⁱⁿ ~~prevent~~ ⁱⁿ ~~his~~ ⁱⁿ ~~doing~~ ⁱⁿ ~~your~~ ⁱⁿ ~~people~~ ⁱⁿ ~~an~~ ⁱⁿ ~~injury~~ ⁱⁿ ~~in~~ ⁱⁿ ~~setting~~ ⁱⁿ ~~up~~ ⁱⁿ ~~a~~ ⁱⁿ ~~school~~ ⁱⁿ ~~so~~ ⁱⁿ ~~near~~ ⁱⁿ ~~them,~~ ⁱⁿ ~~it~~ ⁱⁿ ~~created~~ ⁱⁿ ~~feelings~~ ⁱⁿ ~~which~~ ⁱⁿ ~~I~~ ⁱⁿ ~~will~~ ⁱⁿ ~~not~~ ⁱⁿ ~~attempt~~ ⁱⁿ ~~to~~ ⁱⁿ ~~describe;~~ ⁱⁿ ~~and~~ ⁱⁿ ~~I~~ ⁱⁿ ~~submit~~ ⁱⁿ ~~the~~ ⁱⁿ ~~matter~~ ⁱⁿ ~~to~~ ⁱⁿ ~~you~~ ⁱⁿ ~~our~~ ⁱⁿ ~~good~~ ⁱⁿ ~~sense,~~ ⁱⁿ ~~and~~ ⁱⁿ ~~to~~ ⁱⁿ ~~the~~ ⁱⁿ ~~sense~~ ⁱⁿ ~~of~~ ⁱⁿ ~~every~~ ⁱⁿ ~~diver~~ ⁱⁿ ~~sistent~~ ⁱⁿ ~~thinky~~ ⁱⁿ ~~man~~ ⁱⁿ ~~of~~ ⁱⁿ ~~your~~ ⁱⁿ ~~society~~ ⁱⁿ ~~what~~ ⁱⁿ ~~they~~ ⁱⁿ ~~would~~ ⁱⁿ ~~think~~ ⁱⁿ ~~of~~ ⁱⁿ ~~the~~ ⁱⁿ ~~regard~~ ⁱⁿ ~~and~~ ⁱⁿ ~~morally~~ ⁱⁿ ~~of~~ ⁱⁿ ~~any~~ ⁱⁿ ~~neighborly~~ ⁱⁿ ~~society~~ ⁱⁿ ~~of~~ ⁱⁿ ~~people~~ ⁱⁿ ~~who~~ ⁱⁿ ~~should~~ ⁱⁿ ~~entertain~~ ⁱⁿ ~~such~~ ⁱⁿ ~~feelings,~~ ⁱⁿ ~~towards~~ ⁱⁿ ~~your~~ ⁱⁿ ~~community~~ ⁱⁿ ~~or~~ ⁱⁿ ~~any~~ ⁱⁿ ~~individual~~ ⁱⁿ ~~of~~ ⁱⁿ ~~it.~~ ⁱⁿ ~~It~~ ⁱⁿ ~~did~~ ⁱⁿ ~~not~~ ⁱⁿ ~~create~~ ⁱⁿ ~~feelings~~ ⁱⁿ ~~of~~ ⁱⁿ ~~enmity,~~ ⁱⁿ ~~but~~ ⁱⁿ ~~detest.~~ ⁱⁿ ~~I~~ ⁱⁿ ~~suppose~~ ⁱⁿ ~~it~~ ⁱⁿ ~~was~~ ⁱⁿ ~~the~~ ⁱⁿ ~~opportunity~~ ⁱⁿ ~~to~~ ⁱⁿ ~~you~~ ⁱⁿ ~~should~~ ⁱⁿ ~~trust~~ ⁱⁿ ~~law~~ ⁱⁿ ~~which~~ ⁱⁿ ~~involved~~ ⁱⁿ ~~the~~ ⁱⁿ ~~remarks~~ ⁱⁿ ~~of~~ ⁱⁿ ~~Eldon~~ ⁱⁿ ~~Ebenes~~ ⁱⁿ ~~and~~ ⁱⁿ ~~we~~ ⁱⁿ ~~did~~ ⁱⁿ ~~speak~~ ⁱⁿ ~~against~~ ⁱⁿ ~~it~~ ⁱⁿ ~~for~~ ⁱⁿ ~~two~~ ⁱⁿ ~~reasons,~~ ⁱⁿ ~~first~~ ⁱⁿ ~~it~~ ⁱⁿ ~~was~~ ⁱⁿ ~~granting~~ ⁱⁿ ~~to~~ ⁱⁿ ~~your~~ ⁱⁿ ~~society~~ ⁱⁿ ~~that~~ ⁱⁿ ~~would~~ ⁱⁿ ~~be~~ ⁱⁿ ~~denied~~ ⁱⁿ ~~to~~ ⁱⁿ ~~any~~ ⁱⁿ ~~other~~ ⁱⁿ ~~religious~~ ⁱⁿ ~~society,~~ ⁱⁿ ~~therefore~~ ⁱⁿ ~~a~~ ⁱⁿ ~~bad~~ ⁱⁿ ~~precedent.~~ ⁱⁿ ~~Secondly~~ ⁱⁿ ~~I~~ ⁱⁿ ~~frankly~~ ⁱⁿ ~~admit~~ ⁱⁿ ~~that~~ ⁱⁿ ~~I~~ ⁱⁿ ~~thought~~ ⁱⁿ ~~a~~ ⁱⁿ ~~society~~ ⁱⁿ ~~of~~ ⁱⁿ ~~people~~ ⁱⁿ ~~which~~ ⁱⁿ ~~entertained~~ ⁱⁿ ~~and~~ ⁱⁿ ~~expressed~~ ⁱⁿ ~~sentiments~~ ⁱⁿ ~~towards~~ ⁱⁿ ~~others~~ ⁱⁿ ~~and~~ ⁱⁿ ~~which~~ ⁱⁿ ~~sentiments~~ ⁱⁿ ~~would~~ ⁱⁿ ~~be~~ ⁱⁿ ~~by~~ ⁱⁿ ~~no~~ ⁱⁿ ~~means~~ ⁱⁿ ~~entitled~~ ⁱⁿ ~~to~~ ⁱⁿ ~~special~~ ⁱⁿ ~~legislation~~ ⁱⁿ ~~nor~~ ⁱⁿ ~~as~~ ⁱⁿ ~~I~~ ⁱⁿ ~~believe~~ ⁱⁿ ~~it~~ ⁱⁿ ~~would~~ ⁱⁿ ~~stand~~ ⁱⁿ ~~as~~ ⁱⁿ ~~a~~ ⁱⁿ ~~monument~~ ⁱⁿ ~~against~~ ⁱⁿ ~~public~~ ⁱⁿ ~~sentiments~~ ⁱⁿ ~~upon~~ ⁱⁿ ~~a~~ ⁱⁿ ~~full~~ ⁱⁿ ~~reprobation, ⁱⁿ ~~upon~~ ⁱⁿ ~~the~~ ⁱⁿ ~~ground~~ ⁱⁿ ~~of~~ ⁱⁿ ~~principle~~ ⁱⁿ ~~of~~ ⁱⁿ ~~precedent.~~ ⁱⁿ ~~Now~~ ⁱⁿ ~~I~~ ⁱⁿ ~~conclude~~ ⁱⁿ ~~there~~ ⁱⁿ ~~is~~ ⁱⁿ ~~it~~ ⁱⁿ ~~was~~ ⁱⁿ ~~upon~~ ⁱⁿ ~~this~~ ⁱⁿ ~~ground~~ ⁱⁿ ~~I~~ ⁱⁿ ~~dare~~ ⁱⁿ ~~say,~~ ⁱⁿ ~~that~~ ⁱⁿ ~~a~~ ⁱⁿ ~~bill~~ ⁱⁿ ~~was~~ ⁱⁿ ~~introduced~~ ⁱⁿ ~~to~~ ⁱⁿ ~~repeal~~ ⁱⁿ ~~it~~ ⁱⁿ ~~this~~ ⁱⁿ ~~winter.~~ ⁱⁿ ~~It~~ ⁱⁿ ~~is~~ ⁱⁿ ~~not~~ ⁱⁿ ~~unlikely~~ ⁱⁿ ~~that~~ ⁱⁿ ~~that~~ ⁱⁿ ~~you~~ ⁱⁿ ~~thought~~ ⁱⁿ ~~we~~~~

were a step to the introduction of it, though I do not know as you
did. We were not, directly nor indirectly, nor do I know the
members who introduced the bill. I read it in the papers.

A gentleman was here in the winter open Alliance who
reminded me that one of the western members said
he intended to introduce a bill to repeal that special Court
law. I advised him not to do it. I was satisfied that the Society
could not exist, or hold together without it, and I was not
prepared to say that any ^{great} public good would result from it.
From some cause or other, ~~but~~ ^{not a large number of the} ~~many~~ ^{few} ~~who left the~~
made good members of society, and ~~but~~ ^{on the other hand} no person in
world was more ready to recognize the principle of freedom of opinion
than I was. ^{They might test the law longer,} ~~but~~ ^{by legal objections} it was under the control of the Legislature.

I make the foregoing remarks simply because Eliza
Evans Bishop expressed a desire to know why the feelings
of good neighborhood were interrupted, and it did not seem
likely that I should meet him. ^{This is pretty much what}
I should have said to him, ^{that the feeling which should be the way for us to} "You will readily see, ~~that~~ ^{that} it could
not be expected under the circumstances that any person
could have felt less, at the same time I disclaim any feeling
of ~~hostility~~ retaliation or hostility, and in charity ~~you~~
would believe that ~~the~~ ^{the} ~~objections~~ ^{objections} what I have complained
of was the abolition of fanaticism rather misguided religious
zeal, rather than the worse feelings which their conduct
would indicate.
^{I have no frank,} ^{whatever may be the feelings and animosity of others}
~~for~~ ^{for} any one - ^{part} ^{have} no intention in being on unpropitious
terms with any person, nor do I entertain unkind feelings
towards any human being - you will know that to the Bishop

Dr Sir

New Lebanon May 1840

About a year ago Mr. Jonathan Wood called upon me and remarked that you would be pleased to see me and show me your office at some time, you thought there was not that neighborly feeling existing that was desirable and that friendly explanations might remove misunderstandings &c. I replied that I had no objection to call at some opportunity, or converse with you at any other place where we might happen to meet. Some time since we called at your office and you were absent.

I have no personal ill will against any individual of your Society, nor feelings of opposition except such as are produced by circumstances beyond our control, and growing out of the hostile feelings and practices of your Society in carrying out their premises which are at war with the rest of the world.

If there is not that feeling existing which you think is desirable, it seems to me that the fault must be mainly with your people, and has grown out of the unfriendly feelings and suspicions of your Society.

I never heard such remarks made about your people, as I have heard as coming from your people respecting. I will pass by the thousand expressions of this character which might be mentioned in conversation, and mention a single one which shocked the community.

When Mr. Barnes who was about setting up a classical school in this place was suddenly killed in jumping out of a stage, it was reported that the

catastrophe was announced by the elders in family meetings who remarked that it was a judgment of God upon him, or a special interposition of God in favor of your people in thus taking him out of the world to prevent his setting up a school so near you. It was apprehended that it would have a bad influence upon the young men of the Society raise the pride of land &c. You can readily judge what you would think of a neighboring society of people who should entertain and express such sentiments and feelings towards you especially if that Society should claim to be the people of God, and the only true Church.