

10,383.7

Rich B. 100 6.000
M Hull 100 - 5.000
Chas B - 203 - 14.000

M Wood 697 - 61.499
E Foster 65 5.000

D Hancock 600 50.000

J Lewis 800 16.000
Shaney's 500 10.000
Thick 100 2.000

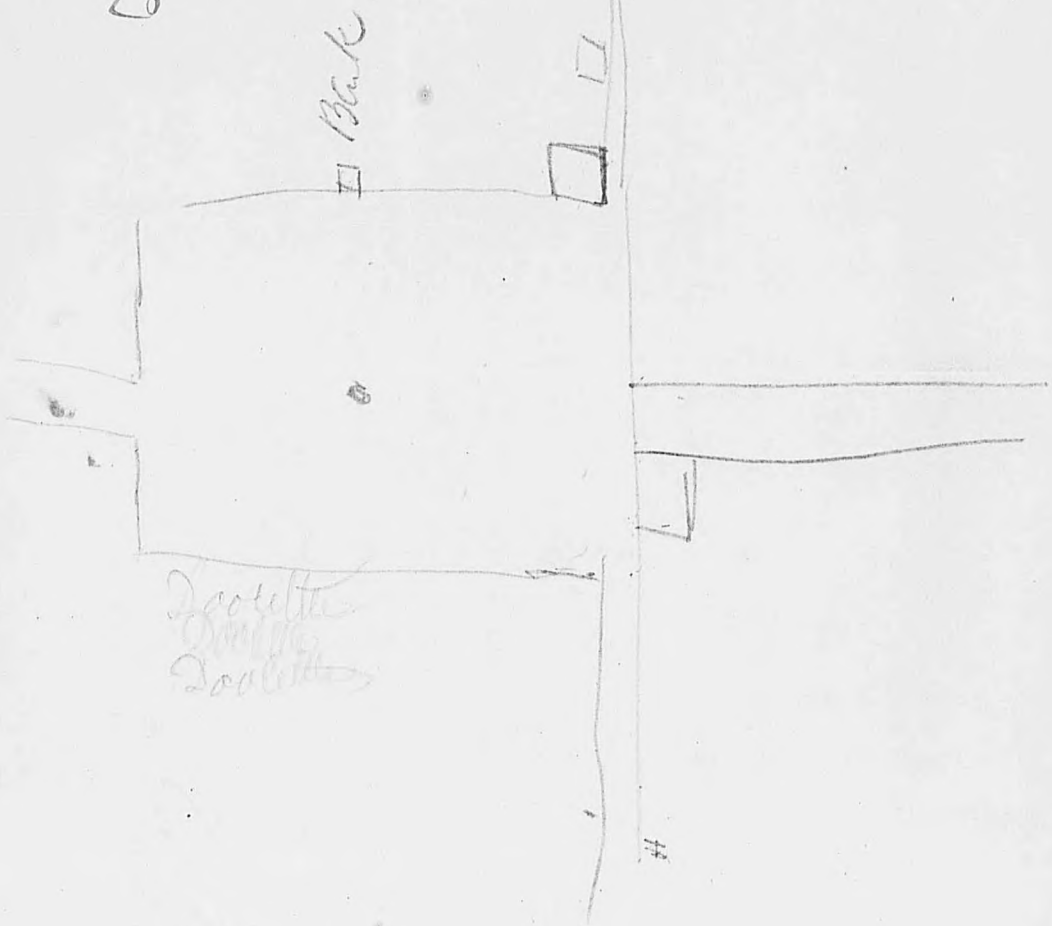
169-

Doobittle

2/3 Doobittle

$$\begin{array}{r}
 17\frac{1}{2} \\
 10 \\
 \hline
 27\frac{1}{2} \\
 22\frac{1}{2} \\
 10 \\
 \hline
 32\frac{1}{2} \\
 4 \\
 \hline
 28
 \end{array}$$

$$\begin{array}{r}
 11\frac{1}{2} \\
 10\frac{1}{4} \\
 \hline
 22\frac{1}{4} \\
 4 \\
 \hline
 26
 \end{array}$$



To the Senate of New York

We read in the newspaper that when the Shaker will was under consideration, Mr Young replied to some of the arguments in favor of the bill, and contended that inasmuch as the peculiar faith of these people was the cause of their application to be exempted from ^{the operation of} a general law, that faith was a fair subject of enquiry in reference to the relief asked for. He introduced several items of their religious belief and of their internal regulation reading from a pamphlet purporting to have been made up from the testimony taken before the select committee appointed last winter.

Mr Van Dyke pointed out the distinction between religious incorporation, which recognized the right of suffrage in their members and this Society whose trustees had perpetual succession, without any exercise of volition on the part of those beneficially interested. He should have said the society as they are called, ~~and not the trustees, it is which~~ ^{it is the supreme power} is understood to be in perpetual succession & holding their offices for life and draining their succession, ~~similar~~ ^{similar} to some institutions of the old world. The trustees ^{and the officers} hold their offices and perform duty good behavior, and are understood to be appointed and removable at pleasure. It is indeed wrong to call all the members beneficially interested. It is true as long as they implicitly obey their elders in all things they have rituals and clothes for their labor, but if their eyes are opened to the ^{sub} delusion which has held them in ^{degraded} servitude, they can no more remain there, than they could voluntarily remain in Algerine bondage; but they can take nothing with them. Or if the eyes of any one is partially ^{open} to see the delusion which has bound him, and the inconsistency of their customs and mode of religious worship, the first risings of discontent are critical, and he is duped into obedience, or he is made so uncomfortable as to be compelled to leave, when it turns out that he is not beneficially interested in the property.

Confirmation of the
Secondary Status of the
truth of the pamphlet

To the honorable the Legislature of the State of New York
in Senate & Assembly convened

The Inhabitants of the Town of Candean County of
Columbel, beg leave to state - that they have noticed
with deep concern ~~that~~ a bill was now pending
before your honorable body to exempt the people
from ~~the~~ ^{the} operation of the general laws
in this association of people, of privileges and powers,
under a new trust law, to be created, equal in all
practical effect, to entail or mortmain establishments.

The arguments against the passage of any such
act presented in a pamphlet published in Albany,
entitled "Considerations in regard to the application
of the Shakers for certain Special privileges," are so
unanswerable and conclusive, that it seems almost
superfluous to attempt to offer any more. But the
principle sought to be established in the application
of the Shakers is so ^{much} at variance with our free in-
stitutions, and subversive of public & individual
rights, that we feel constrained to present our objections
to your honorable body against the passage of the bill.

This society is an anomaly in the history of our
country, and probably all other countries. They claim
to be a religious society, and under pretence of
asking for privileges "which shall secure to them their
own mode of religious faith and worship," they ask
for powers which will enable them to hold in per-
petuity under trustees and their successors in office,
any amount of property. They have already accumu-
lated a vast amount of property, embracing several
thousand acres of land. As fast as they extend
their possessions, the population disappears, schools
are broken up - houses and buildings go into decay
and are pulled down, and as regards all
social purposes the district is desolated.

We are not disposed to question their religious
sincerity, their practice and history is before the public,
and their practice we regard only as it conflicts with

To the Honorable the Legislature of the State of New York in Senate and Assembly, convened

The Subscribers Inhabitants of the County of Columbia beg leave to state that they are informed the Society of people called Shakers, not content to avail themselves of the privilege attended Quakers and other conscientious persons, of commuting, or paying an equivalent in Money in lieu of personal Military Service, but have petitioned your Honorable body to exempt them entirely from Military Service. It is an acknowledged principle that all who enjoy equal protection of the government, should also contribute to the common support and defence of such government. We can see no good reason why these people should be exempted from this duty, while others far less able, and certainly not less conscientious and consistent, are compelled to submit to it. They cannot claim indulgence from long untiring and faithful Service for the contrary their conduct has been a continued system of robbing and fraud. They have a small settlement about a mile from the principal settlement, a main village, in a little rock in the mountain, a few rods over the State line, to this place the men subject to Military duty are sent to lodge a night, leave some old garments to be washed, and return to their occupation in the village the next day. By this ruse they ^{procure} ~~procure~~ ^{procure} certificates of citizenship from the authorities of Massachusetts, they ^{procure} ~~procure~~ ^{procure} to a Court Martial that they are citizens of Massachusetts, and procure their acquittal, ~~while it is notorious that the State Government~~

There is such palpable evidence of fraud in this matter that it is respectfully suggested that the committee to whom the petition is referred, be clothed with power to send for persons & papers to enable them to enquire fully into the matter and prevent the violation of the laws.

The Subscribers beg leave further to state that the laws which have been enacted ^{in violation of Shakers} seem to be ineffectual in preventing in providing individual way and opportunity, and inadequate to the protection and relief

of women and children who are afflicted and oppressed
by them.

True it is, that our constitution wisely provides that
every person may worship their creator according to the
dictates of his own conscience. The singing and dancing
of these people, and screaming and whirling, and talking
in unknown tongues on the Sabbath, ~~they call~~ ^{under pretence of} worshipping
god, is a privilege of which no one seeks to deprive them
risking and desecrating as they seem are. It is the misery &
destruction which they bring upon families which we object.

They are in the constant practice and have been
from the commencement of their society, of doing this.
Under the spurious zeal of religion, they seen upon any
person whom they may happen to meet with, laboring under
religion ^{prejudice}, fanaticism, fear, or any great excitement, and
labor with them until they are secured to their purposes.
If a woman of a family the seem which follow are
of the most heart rending character. We are not
masters of language adequate to give a just description
of the distress, misery and desolation in which great
numbers of families have been overwhelmed in consequence
of some member of the family joining the Shakers. The
husband perhaps will join and carry his property
or leave it in some way to evade the laws
and the wife and children must go also into bondage
or remain without support. These cases are not un-
frequent, it is believed that some members of your
honorable body when members of a former
Legislature were instrumental in the passage
of an act for the relief of Eunice Chapman, which
enabled her to recover her children. It is known
another female, Mrs Knight of Philadelphia, mother
of a very interesting family of eight or ten children
Mrs Knight ~~at the~~ will obtain relief under that act.
Mrs Knight joined the Shakers, & brought his family to
live near them, and persuaded her she should be per-
mitted to keep her family together. But the children
were taken away one after another, and efforts were
made to coerce her to join them, which induced
her to return to Philadelphia with what children
she could keep, in a distressed condition.

as she is now making efforts to obtain the release of
her children under the aforesaid law

Such is the ~~control~~ ^{and} ~~influence~~ ^{and what they call *gnutiga* ~~intent~~} of the Elders
over the ~~common~~ ^{people} that it has been satisfactorily
shown to be ~~improper~~ ^{unsafe} to admit them to testify for ~~each~~
~~other~~ ~~other~~ We would respectfully suggest an additional
provision, ~~to be annexed to the act~~ that shall declare
a man who shall have joined the Shakers to be
to be ~~legally~~ ^{deceased}, and direct administration upon his
estate in the same manner as if he actually died
or such provision as your honorable body shall
deem proper.

To the Honorable the Legislature of the State of New
New York in Senate and assembly convened.

The remonstrance of the Subscribers citizens of
the City of Troy - The Town of Lansingburgh and
New Lebanon Respectfully Sheweth

That the Elders and deacons of the
Society of people called Shakers have presented a
-petition to your honorable body, praying re-
-emption from the operation of the general law
relative to trusts; which law we are informed
regards the trust under which the Shaker Elders or
deacons hold the common property in the light of
entail, that such trust is forbidden, and the property
is subject to distribution among the rightful owners.
equitable division among all the members, and those
who have contributed to the accumulation of it.

We formerly belonged to the aforesaid Society of Shakers
in New Lebanon, - that most of us were carried there
when young, and brought up ignorant of the ways of
the world, and customs of the world, and of social
society, and unremittingly taught that their way was
the only possible road to happiness here and hereafter.
We remained there under that conviction, until some of
us were permitted to have some business intercourse with
the world, or by means of ^{such} accidental intercourse, our eyes
were opened to the true condition in which we stood
and we left the Society.

It is not our design to speak of the servile con-
-dition of the mass of the common members of this
Society, nor in relation to their want of acquaintance
with the ordinary affairs of the world, disqualifying
~~them~~ and with their own rights and privileges. But
if the Legislature in their wisdom shall think proper
to enquire into the matter relative to the trust, we
respectfully, and earnestly request that a full and
ample enquiry by a committee may be instituted

touching the manner in which the property is held,
how accumulated, ^{the amount of it} how property is brought there by people
who join them, and the manner in which people must
leave them without carrying away any thing, after
serving them ten, twenty, thirty or forty years. And
more especially do we request enquiry respecting dis-
-cipline, and the manner in which members sign
covenants or releases for services, while under the
discipline of the Elders.

~~If however the aforesaid law relating to trusts has
already vested the fee of the property in the indi-
-vidual member, as seems to be concluded,~~

~~It is stated in the memorial of the Shakers that
Most of the ^{large part of} property now in the possession of the Shakers
is the earnings of the common members of the Society
for the last forty years, and it seems to be concluded~~

~~It seems to be concluded
that the aforesaid general law relating to trusts
has annulled the trusts, and ^{fully} vested the fee of ^{it}
in the ~~in~~ individual members ^{to whom it} ~~wherein~~ belongs.~~

We therefore respectfully remonstrate against
the passage of any act which shall seem to
interfere with any vested, or contingent right
of any one interested in the aforesaid property,
and that it may be left to be settled, under
existing law and the Court of Chancery

To the Legislature of the State of New York

We beg leave to state that

we are informed an ~~document~~ instrument purporting to be a Shaker Covenant has been laid before the Legislature which allows people to join them and afterwards leave the society and take away what they carried there, and ^{this is probably the covenant of the north family} receive pay for their services. We lived with the Shakers from early childhood and when we became of age signed the ~~covenant~~

* this is probably the ^{of what is called} covenant of the north family, where people are first received or instructed, and treated very differently before they are prepared to go into other families. as in other words before they are complete Shakers

second family, and annex ^{to} the copy of the 8th article.

The covenant is long & ^{not convenient to} ~~we cannot~~ copy the whole. We lived in the highest family called the Church, as near as we can remember

the covenant is similar to that of the second family perhaps more strict; but ^{we believe} there will not be found in either, any doctrine which allows any one to withdraw any property, or receive pay

for services. ^{nor did we ever hear of such an one before} The copy which we have ^{may not be precisely like} not have for the purpose of enlarging any thing, but to ^{most expressions} ~~renewed~~ ^{of such an}

one has been presented, we beg that we respectfully request

that before any action is had, the Shakers may be required to produce the covenants of the Church and second family;

or very erroneous impressions may be made upon the minds of the committee. It will then be seen whether ~~we can~~ ^{we can} consent.

When we say that they ~~are~~ kept in ignorance, and ~~kept~~

we did not mean that they could not read and write but ~~ignorant~~ ^{some were paying more attention to it} than others read and write well, we mean they

are ignorant of the ways of the world, and are taught to believe that distraction prevents them if they learn the

Shakers. They are taught, and even commanded to ~~quit~~ have no mind of their own, but yield perfect obedience

to the elders, and believe ~~absolutely~~ what the elders ^{may or never another} ~~say~~ ^{without} ~~say~~ ^{by} ~~say~~ ^{to this}

tell them for this is the ignorance we speak of, which ~~is~~ ^{is} there. One is ^{called} ~~called~~ ^{what is called} a good Shaker until

To the Legislature of the State of New York

We beg leave to state that we are informed an ~~instrument~~ instrument purporting to be a Shaker Covenant has been laid before the Legislature which allows people to join them and afterwards leave the society and take away what they carried there, and ^{that is probably the covenant of the first family} receive pay for their services. We lived with the Shakers from early childhood and when we became of age signed the covenant but not like the one in question. There are different families and orders of Shakers. If we are correctly informed about the covenant which has been produced, it is different from those of the other orders of Shakers. We have a copy of the covenant of the second family, ^{of the} and annex ~~the~~ copy of the 8th article. The covenant is long & ~~we cannot~~ ^{not consent to} copy the whole. We lived in the highest family called the Church, & as near as we can remember the covenant is similar to that of the second family perhaps more strict; but ^{we find} there will not be found in either, any section which allows any one to withdraw any property, or receive pay for services. ^{nor did we ever hear of such an one before} The copy which we have may not be precisely like ^{not here for the purpose of relaxing any thing, but to meet objections} the one now in force for they are often renewed. ~~If such an one has been presented, we beg that~~ We respectfully request that before any action is had, the Shakers may be required to produce the covenants of the Church and second family; or any erroneous impressions may be made upon the minds of the committee. It will then be seen whether ~~we are~~ correct.

When we say that they ~~are~~ kept in ignorance, and ~~kept~~ we did not mean that they could not read and write but ~~ignorant~~ ^{some were paying more attention to it than others, read and write well, we mean they are ignorant of the ways of the world, and are taught to believe that destruction awaits them if they leave the Shakers. They are taught, and even commanded to yield} ^{have no mind of their own, but yield perfect obedience} to the elders, and believe ~~absolutely~~ what the elders ^{say or never an elder cannot be good Shaker without being faithful to this} tell them for this is the ignorance we speak of, which ~~is~~ ^{is} there. ^{considered} One is ~~mean~~ what is called a good Shaker until

To the Honorable the Legislature of the State of New York in
Senate and Assembly convened,

The Inhabitants of the Town of New Lebanon County
of Columbia by leave to state - that they have noticed with
deep concern that a bill was now pending, before your honorable
body to exempt the people called Shakers from the operation
of the general laws of the State in relation to trusts, and for
the perpetuation in this association of people of privileges
and powers under a new trust law, to be created, equal in all
practical effect, to entail or mortmain establishments.

The arguments against the passage of any such act presented
in a pamphlet published in Albany entitled "Considerations in
regard to the application of the Shakers for certain special
privileges" are so unanswerable and conclusive, that it seems
almost superfluous to attempt to offer any more. But the
principle sought to be established in the application of the
Shakers is so much at variance with our free institutions,
and subversion of public and individual rights, that we feel
constrained to present our objections to your honorable body
against the passage of the bill. It was found that under
the tenure of trusts, the principle of entailments was renewed and
practically enjoyed, consequently uses & trusts were abolished
by the Revised Statutes in the following words Section 45. "Uses &
Trusts except as authorized and modified in this article are abol-
ished; and every estate and interest in lands shall be deemed
a legal right, cognizable as such in the Courts of law except
when otherwise provided in this chapter.

Section 46. Every estate which is now held as an use under any
former statute of this state is confirmed as a legal estate."

This would seem irrevocably to confirm the title of lands
in all who were beneficially interested in such trusts.
This society is an anomaly in the history of our country
and probably all other countries. They claim to be a religious
society, and under pretence of asking for privileges "which shall
secure to them their own mode of religious faith & worship," they
ask for powers which will enable them to hold in perpetuity under
Trustees and their successors in office, any amount of property.
They have already accumulated a vast amount, embracing
several thousand acres of land, as fast as they extend

When possessing the population disappears, schools are broken up - houses & buildings go into decay and are pulled down; and as regards all social purposes the district is desolated,

We are not disposed to question their religious sincerity, their practice and history is before the public, and their practice is regarded only as it conflicts with the interests of society. The aggregate wealth of the whole association, embracing five or six hundred persons is controlled by an irresponsible ministry, indeed by a single individual. If the power which they ask should be granted to them, under their organization, we can see nothing to hinder the extension of their possessions over the amount of an entire county. Their accumulation of real estate would be in geometrical progression, and in the character of entails, the amendments suggested to the bill would be wholly ineffectual.

Would such a privilege of accumulating real estate and practically entailing it be granted to any other association, we believe not, and certainly there is nothing in the organization, principles, or practice of this society which entitles them to a preference over all other religious societies or corporations and privileges which would enable them to build up a religious aristocracy unknown in our land,

Under the broad shield of an equality of rights they are entitled to the same privileges as other religious associations, or individuals, but it would be preposterous to give more to a society whose principles would depopulate the earth. The evils of an established aristocracy in this people who not objected to are more than ordinary accumulations of corporations, associations or individuals, because in the mutability of human affairs these things have an end and come to a division, while the one in question is in perpetuity, we therefore request that no law may be passed allowing an increase and constituting an entailment of the surface of the earth, by a society whose principles would uproot our whole social system, whose practice "destroying" as their creed inculcates "natural affection" and breaking up the relation between parent and child, husband and wife, is in perpetual conflict with the social duties which the civil law recognizes and enforces.

Moses Cowles

Petition against the
application of the
Shakers

10,383.6c

9.88.01

Horns	Cans	Open	Other	Callin	Sheep	Smine
88	148	87	105	3443	224	
85	128	62	104	1199	209	
75	167	52	81	2656	27/4	
74	172	56	93	2960	218	
73	174	64	117	2021	103	
<u>405</u>	<u>789</u>	<u>315</u>	<u>500</u>	<u>12279</u>	<u>1028</u>	
			<u>318</u>			
			<u>818</u>			

Ways

#14
37 40
59 40
83 35
20 45
24 00
53 00
73 70
24 60
70 00
32 30
58 90
74 25
73 00
16 70
55 00
51 70
26 00
97 0
42 15
37 10
<u>78,810</u>

457275

5740
<u>2280</u>
20
18
360
<u>398</u>

RB 100- 6,000 4

Horn	Cans	Open	Other	Sheep	Smine
79	144	66	115	2200	172
92	162	40	113	1766	179
95	145	44	107	2087	230
80	171	50	108	2138	174
33	66	12	36	984	84
<u>399</u>	<u>688</u>	<u>212</u>	<u>480</u>	<u>9077</u>	<u>839</u>
			<u>212</u>		
			<u>692</u>		

8600
6000
12000
8000
2500
4700
9400
1900
5500
6600
13000
1400
3700
5200
8300
1500
1000
2000
3000
400
<u>95,860</u>

	bal	Hazen	Colby	Blum	Shup	Smu	Value	Gen
RB 100	6000	- 4	22	100	200	2	308.7	430
EF 65	5000		12	1		2	150	85
Almond 100	5000		12		200	2	350	
Cash 203	14000	9	20	6	30	80	2350	1100
Inch 697	61498	17	62	14	34	191	5208	1360
SHH 600	50000	16	42	20	25	280	4535	1340
LL 800	16000	4	17	3	11	80	1456	950
C.S. 500	10000	3	10		7	50	1100	200
Shen 100	2000	2	14		3		590	200
	3565							
	169498							
	398	55	169	49	101	1081	22419	
	160	150	40	100	20	2		
		2750	6760		3820	2162		
	462	8250						
		6750						
		4900						
		3820						
		2162						
		25992						
		2450						
		23442						

16.8 169,498

Stock 22,419

45000 - 15 60.

Seed - 10

No. 6 15.

Atom 5

281,917

Bank 20.

10.8 Purchase 10

311,917

29
42
75
64

9650
30

7900
16
9500

7520
102,257

The undersigned inhabitants of the Town of New
Lebanon Columbia County New York would respectfully
fully represent - That in 1839 an act was passed by
the Legislature giving certain powers to the various
Shaker societies in the state and in that act restricting
each society ^{clear} to a certain annual income. but it did not provide
for a inventory then and an annual report thereafter
That during the session of 1849-50 a call was made by
the Senate for a report of the value of their property
in 1839 and the additions thereto since - that the
society in Columbia County in their report made
March 19 1850 have evaded the spirit of the resolutions
of the Senate - 1st in not reporting all the acres they
have in this County and in omitting all they own in
the State of Massachusetts - The line of said State
passing thro their lands & within a short distance
of their principal buildings - thus omitting about one half
2^d By their report they give no clue to the valuation
of their real & personal estate from it, it would seem
the whole value was small whereas from our
knowledge of their estate we think and believe
that its value must exceed half a million of

$$\begin{array}{r}
 3500 - 100 = 350.000 \\
 3500 - 20 = \underline{70} \\
 420 \\
 \underline{23000} \\
 36 \\
 \underline{454}
 \end{array}$$

$$\begin{array}{r}
 52 \\
 20 \\
 \hline
 83 \\
 13 \\
 \hline
 98
 \end{array}$$

dollars -

3. That they state the amount ^{of their} expenditures in gross
themselves giving you no opportunity of knowing for what
the money was ^{really} paid -

We pray you therefore to amend their act requiring
a full and true report of their Real & personal
estate - and hereafter an annual report ^{under oath &} under
penalty of forfeiture of their charter -

We would also respectfully represent that there are
other evils in the institutions which perhaps bears
more particularly upon a community at large
and which we think requires legislative interposition
to correct - We mean the breaking up of families
and the binding of children to a religious society

That as we are informed and from our knowledge
believe ~~that~~ they have in the Society about one
hundred children under 21 years of age consti-
-ing about one fifth of their community - bound
to them by the overseers of the Poor County Super-
-intendents of Almshouses Parents &c

have - but we do protest against children
 being placed ~~where~~ by those ~~rightful~~ who by
 the misfortune of the child become their lawful
 guardians - in a position where their ~~opportunity~~
 chances for becoming useful citizens are almost
 destroyed - We hold that the child of misfortune
 is entitled to the fostering care of ^{community} ~~the public~~

Believing as we do in the freedom of opinion and the
general diffusion of knowledge we have been pained
to see the ^{effect of the} want of it ~~generally~~ ^{upon those leaving} for the society

While we protest against the infant mind being
placed ^{in a posture} ~~there~~ by those who by the misfortune of
the child become their lawful guardians) when
when their opportunities for becoming useful members
of society are almost destroyed - We ~~are willing~~
make no objection ^{to} those of mature years embracing
the doctrines of any sect - they have the same
right of opinion which we claim - but we would
~~not~~ ~~forbear~~ being of an age for investigation &
reflection - having been educated in the ways
of the world ~~their usefulness may not be~~
~~impaired if they return to it~~ they have a
perfect right to determine for themselves -
Far otherwise is it with the child of misfortune
they ^{eminently} are entitled to the fostering of care of community
in them may be the elements of future greatness
if the mind has a fair opportunity to expand

In Hand
 G M Bate
 A S P Sackett
 A Harrison
 H B Patchen 5
 Josiah Post 20
 In Kendall
 C S Kendall
 C Spencer
 H A Tiddler 10
 W H Tiddler
 A Tamm
 B A Hall
 A Y Mooney
 S P Skinner 15
 S Churchill
 S Churchill Jr
 G Hitchcock
 W Hitchcock
 B Perry 20
 Josiah Post

J W Emt
 H Cornwell
 A L Cornwell
 H W Wood 25
 O W Hall
 Nelson Hall
 L J Steele
 J M Steele
 E Leonard 30
 Hand
 Hand
 Joseph Adams

H S Wright
 J Gillet
 Chas Gillet
 A K Clark
 H C Bull
 S Ames
 J Bates
 S Brown
 J W Clark
 E G Spier
 In Campbell Jr
 W H Hight

One of the arguments against the privileges
 asked for was that ~~they were gradually~~^{as}
~~uprooting other denominations~~ they excluded
 them ~~populations~~ the population dropped
 school ~~houses~~ are broken up, houses
 and buildings are pulled down & are
 permitted to go to decay and as regards
 all social purposes the district
 is disintegrated

These children are bred up in seclusion, instructed only in their peculiar tenets, not allowed to mingle in the world; and from their education, having others always to think, plan for, and direct them; and as a consequence they are totally unfitted for useful members of society, being also destitute of means and almost wholly incapacitated for obtaining a livelihood when they leave said schools at many of them do soon after their arrival at full age - ^{most of them} they become either a ~~burden~~ ^{prag} upon our burden upon society.

Believing as we do in the freedom of opinion and the general diffusion of knowledge * we have been pained to see the many examples of the want of it emanating from this Society. We therefore pray your honorable body to do amend their charter as to forbid the binding of children to them in any manner or form

* We do not object to persons of mature years embracing the doctrines of such society they have the same right of opinion as we

We therefore pray your honorable body to do
 further amend their charter as to forbid
 the binding or giving of children to them in
 manner or any ~~other~~ — and also to make provisions
 for the supports of the families of those who
 may join them leaving ~~families~~ ^{themselves} unprovided
 for — And as in duty bound your humble
 will ever pray —

Then Mr. Miller then made a motion that
there be no School for the year - which
was carried nearly every Shaker present
voting. ^{with no words or signs} and having accomplished their
object adjourned the meeting to next home.
There was present at the meeting I presume
from the Society to re-found the laws
to the inhabitants of the district and
direct the movements of the troupe.
The matter was subsequently laid before
the Superintendent who ordered a Union School
and directed the acting trustees in
regard to it.

~~A fact very significant. Showing them~~

A very significant fact. Showing how
little regard they have for Education out
of the Society. They were ~~and~~ willing to
leave such parts of their property as were
incumbered by tenants and children. because
of annexed to the district. ^{they would be com} and made
all debts upon their School. ~~to meet interest~~
~~or upon negotiations unknown to the world~~

That as we are informed and from our own knowledge
believe that they have in the Society about 800
hundred children under 21 years, bound to them
by Order of the Poor County Superintendants and
Commissioners of Alms Houses & by Parents &c

These children are bro't up in seclusion instructed
only in their ^{peculiar} trade, not allowed to mingle in
the world and as a consequence are totally
unfitted for useful members of Society, whenever
they leave the Society community as many of them
do soon after arriving at the age of 21 years &
from their education having others always to
think, plan, & direct them those who leave
are destitute of means &
are almost wholly incapacitated for obtaining
a livelihood

These children are bro't up in seclusion, instructed only
in their peculiar trade, not allowed to mingle in the
world; and from their education, having others always
to think, plan for, and direct them, and as a consequence
are totally unfitted for members of Society, and being
destitute of means and ~~are~~ almost wholly incapacitated
for obtaining a livelihood when they leave said Shakers and
many of them do soon after their arrival at full age

Their report made March 19 1850 was not full
that it left out all the lands they owned in
Massachusetts - in 1839 & what they have purchased
since -

The valuation was an arbitrary one -

We believe they are worth at a fair valuation one
half a million of dollars

That they being under no restraint they
are constantly buying Real Estate

When it passes into their hands it is to all intents
& purposes an entailment being held by the Trustees
for the benefit of the Society and passing to their
successors in office

✓ Jsa Strong
✓ Jsa Strong ✓
✓ Jsa Strong ✓
✓ Jsa Strong ✓

Jsa Strong
✓ Jsa Strong
✓ Jsa H

We are informed that the Revised Statutes expressly forbid
the holding of property under trust deeds, as stakeholder is
held, probably regarding trust trusts in the light of
entails and that such property is subject to ^{equally} division among
all the members, and those who have contributed to the
accumulation of it.

But you must ~~not~~ ^{not} desist ~~from~~ ^{regard} the paper
~~you~~ ^{pray} ~~remember~~ ^{that} ~~therefore~~ ^{no} ~~may~~ ^{one}

or paper in any way interfere with any vested or
contingent rights of any one interested in the aforesaid property
but ~~that~~ ^{nothing} all be left undisturbed ^{existing} ~~to~~ ^{to} ~~be~~ ^{be} ~~in~~ ⁱⁿ
the court of Chancery

That the Elders and deacons of the people called
Shakers have permitted or facilitated to some honorable
praying brethren from ^{the operation of} the general laws relative to
banks, - We are informed that this law regards the banks
under which the Shaker elders or deacons hold the common
property in the light of virtual, and requires the distribution
^{or authorizes} of it to the rightful owners.

of the Legislature ^{shall} in their wisdom shall think proper to pass any act
If any action is ~~had~~ in relation to the aforesaid property
we respectfully and earnestly request that a full and thorough
examination by a Committee or ^{in the District, and also} Board, touching the manner in
which the property is held, how accumulated, how property is brought
there by them who join them, and in what manner people must
leave them without being able to carry any thing away ~~with them~~
after being there two, twenty thirty or forty years. and more
especially do we request inquiry into the ^{duplication}, and the
manner in which members serve consecrations, or otherwise for
several.

To the Senate of New York

We read in the new papers
that when the Shaker bill was under discussion, Mr Young read
from a pamphlet and considered, inasmuch as the
Shakers claimed exemption from the general law, and
asked for ~~special~~ ^{special} privileges to allow them to hold property
according to their religious faith, that point was a fair
subject of enquiry in reference to the extraordinary privileges
asked for.

practices, orders, rules, regulations and constitution of the
 Shaker Society, but as far as it goes, our appearance, and
 knowledge of the Shakers is in confirmation of the truth
 of every part of it. If the Shakers instead of denying it, will
 present before the Legislature, ^{their} covenants, orders, rules, regulations,
 records &c, it will be seen that the pamphlet is not only
 true, ^{but} that a very small part only has been told. Our
 object in this communication is only to sustain the truth
 of the above and public

The will of the minority is absolute when order though
the elder must be implicitly obeyed - Such as are
good Shakers obey implicitly & willingly, regarding it as
the sure road to happiness. ~~But there always some whose faith~~
~~is more or less shaken.~~ The utmost vigilance is used by the
elder to keep up the delusion, and to prevent access to them
But there are always some whose faith is more or
less shaken which leads them seek every ^{private} opportunity of
obtain light.

These ~~are~~ ^{an acute} many orders as they are called for the
government and regulation of the people, and whose break
one of them is considered out of union and must stand in
the bank ~~until~~ ^{& otherwise reformed} ~~until~~ ~~confession~~ ~~is made~~

To throw some light on the subject we annex a few of the
orders, ~~but for the satisfaction of the Society~~ ~~now~~ ~~has~~ ~~been~~
thus particular. Because we have understood the Shakers
said we were incorrect in our representations particularly
as regards the obligation of the covenant. After receiving
~~that~~ the statements are correct. If any enquiry is made
let it be full & searching

The best course to take when we have good true informers that
can not be trusted furthering like a Shaker covenant non-resistance
before the Legislature

Remembrance of
Anti-Slavery

Chatt

Horses	Cens	over	Cath	Sheep	Sm
96	167	63	213	805	413
86	187	56	116	565	149
132	241	86	306	2378	312
<u>116</u>	<u>585</u>	<u>205</u>	<u>635</u>	<u>3748</u>	<u>874</u>
430	8) 195	68	212	1249	296
<u>40</u>	195	<u>244</u>	<u>1060</u>	<u>6245</u>	<u>7458</u>
860	<u>1400</u>	<u>544</u>	1696	9992	2328
			544		
			<u>2240</u>		

9600
18180
11505
1500
5000
5700
111000
1600
11800
13300
16900
3400
<u>399600</u>
33200
<u>166000</u>
265600

4 July

No danger of a big a danger monopoly
They are associated not for temporal but for spiritual
purposes - the latter always predominant

Banking - very facile & great in duration -

Large purchases in American & the Philippines

The influence "we do perhaps" has been used
in school districts to destroy -

500000 - Should be 460 according to the census -

They, when talking of numbers include a family in the cap
but when talking of land & wealth they are careful to exclude

A 10 a piece does not provide well against the common
Contingencies of life, make a comparison with the town

"narrow limits" & "troubled days", are they not such

The spirit of very a few laws reported

Prudently children - "deaf & dumb"

2 or 3 of our magistrates - not political astuteness

"Destitute"

The kind of character who oppose us the poor & helpless

Shakes -

Smallness of the sum to which we are limited invites

Attempts such persons to annoy & afflict us

Their Camp is now Equid to 7,500.00.

462 / 7,500 @ 14.00 per
462
2980 men women & child

462
100 child

362
200 gm

162 males.

In the report to the Marshall they
admit. many 5625 bush grain which at .50¢/bush
is 2,812.50 dollars.

39 men bands. ^{at} in several branches

or departments. They left down the cost of
materials at 9,973. the value when made
at 24,587 being 20,000 as the net value of

39 bands the Camp of the Bands Women &
Children must be equal to the

Support at cost 100 per bush for band.

amt of sales 38,405.

462.
52.
924

29 5 87
9000

other sales. The product

Of the funds and for quantities with objects with the
9000 will support such a considerable people
being the 20000 as well, to be used

240 2 42

Resolutions

That we do ~~not~~ object to their accumulation
by the

That we do not wish to impose any restraint
upon their labor, that we are willing they
should in their various avocations ~~we~~ make
all the money they please, but ask that it shall
~~be held as personal property, and not permitted~~
~~to purchase in our Eastern towns.~~

inasmuch as their real estate is held in a manner
which is inconsistent with the general laws which
regulate the descent of property, involving the
odious & dangerous system of Entailment, and
as all land purchased by them will be held until
the dissolution of the Society, ^{which is not}
^{likely to occur} ^{until liquidated a very small membership} ~~we ask that it shall be held~~
~~only as personal property, and that they~~
~~be restricted to the purchase of any more~~
~~land in the county, directly or indirectly~~

until reduced to a very small membership
we ask protection from their encroachments
upon our community - in the purchase of its
real estate

Resolved

That we do not understand the reason why
they so obviously cover up the extent of their posses-
sions both real & personal unless it be that they
fear the denial of the ~~for~~ increased ~~for~~ releases
they ask - ^{that we cannot understand} ~~But~~ why they should wish these
increased ^{knowledge} of their ~~statements~~ ^{diffuse interest} ~~in the~~ ^{debtors} ~~to~~
that they do not ~~now~~ reach their present
limit, be true.

Hence that the legislature confine
them ~~to~~ their present possessions

7
edn
They say that the annual net earnings
amount to only 500 dollars - yet they are
proverbially frugal & industrious, ^{with the ever increasing numbers} why then
do they ~~as they ask~~ ^{the} extension of the
~~limitation~~ ^{of 4000 dollars} to twenty five thousand dollars,
~~and~~ ^{with the numbers in a decrease}, why
is it that they have grossly concealed their
true prosperity - in their report - answering
to a ^{late} call of the Legislature -

The act is a wide departure from the fundamental principles of our institutions and stands upon the statute book as the first instance of an important discrimination by law in favor of one religious sect over others. It is the first innovation in the salutary provision of the several statutes carrying out in regard to permanent trusts the principle which has abolished entails and mortmain. In this respect it is a most dangerous precedent and when plead by other religious denominations, how can similar applications be denied. The act has also an ex post facto operation, in a case extensively affecting private rights. It divests the members and ex members the society of the legal rights they possess under the general laws, and not only those who assented but large numbers also who were opposed to a renewal of the trust, by this act are driven from the judicial tribunals to which they might otherwise have resorted for relief.

It is not believed that there existed a sect among
 practitioners approved of this Society or any of
 its members solely for legislative interference
 much less for an act of this character. They
 can hold the property necessary to maintain their
 worship by the law of negroes as corporations
 and could associate their private property
 under the same laws, and with the same conditions
 as other individuals.

If the general laws of the State are
 salutary and proper for all other negroes denomina-
 tions how can it be that this Society is an
 exception unless there is something radically
 wrong in its construction and if so can
 it be wise or proper to depart from well
 established ^{general} principles & confer favors upon it
 by special legislation. If general laws are
 wrong they should be modified but in no case
 can there be any occasion for ^{or apply} special legisla-
 tion in favor of any particular sect

They have already accumulated a ~~substantial~~ ^{very large estate}
Consists of less than a million acres of land in
this ~~whole state~~ ^{it is understood} ~~the~~ ^{have}
and hence the passage of the act ~~is~~ ^{is}
intended to increase the real property to
be only the amount limited by the act.

~~and in such cases~~ and in most cases there
encroachments are upon other religious
denominations.

Should such proceeds of a sale of real estate
be so far as calling into it, be continued to any
religious society. Would it be granted to any
other religious society.

Because whereas they have advanced in
any direction it has been their policy to consolidate
by purchasing unimproved lands, as soon
they could, which when ^{own} in the possession
an new field

Exclusive power than the general laws put
 upon religious Corporations without the same
 definite limitations and with none of the
 securities against abuses. is an irreparable
 violation of the equal rights of all other religious
 denominations and the rights of Conscience.

The act is wholly inconsistent with the
 principles of the present Constitution and laws of
 the State which regard the descent of property
 it constitutes a perpetuity of not only of what
 may be necessary to maintain the peculiar
 worship of this Society but of the aggregate
 property of all its members. It creates a
 permanent trust of a certain character
 as to property in practical effect as an entailment
 of private property or mortmain and of a character
 far more objectionable to the Community because it
~~is accumulated in the hands of a few persons~~
 than its aggregate as accumulated in a few hands
 for Gov persons are very large and in turn may under
 in the possession an entire county or district.

The Society of Shakers hold their property under a Special act of the Legislature of 1839 exempting them from the operation of the general laws relating to trusts

The Society is an anomaly in the history of our Country and probably of all other countries They claim to be a religious Society and under pretence of assuring for privileges which should secure them their own mode of religious faith and worship obtained powers which enable them to hold in perpetuity, under Trustees and their successors in office property to any amount,

The principles established by this act are so much at variance with the principles of our free institutions; subversive of public and individual rights inconsistent with the present spirit of legislation in regard to general and equal laws that it is deemed a favorable time to call the attention of the Legislature to the wrong and injustice and evils likely to arise from its long existence. It confers upon this association privileges which have never by any law general or special been conferred on any other religious association. It grants to them far more extensive powers than general laws bestow upon religious Corporations without the same definite limitations and with none of the securities against abuses. is an inexcusable violation of the equal rights of ^{all} other religious denominations and the ~~rest~~ Community at large

The Society of Shakers hold their property, under a Special act of the Legislature of 1839 exempting them from the operation of ^{the} general laws relative to trusts

The Society, is an anomaly in the history of our Country, and probably of other countries They claim to be a religious Society and under the pretence of acting for principles which should be carried out their own mode of religious faith and worship obtained powers which enable them to hold ~~their~~ property in trust perpetually under trustees and their successors in office ~~perpetually~~ to any amount

The principles established by this act are so much at variance with the principles of our free constitution Infringer of public and individual rights, in consist with ~~the~~ ^{present} spirit of legislation, in regard to general and equal laws, that it is deemed a favourable moment to call the attention of the Legislature to ~~it and the growing~~ the wrong, in quite and comes likely to arise from its ^{long} ~~existence~~.

It conforms upon this associate principles which have never ~~been granted~~ ~~being~~ by any law general or Special been Confined on any other Religion or Society, It grants to this association far more

Royce — 4500

Mundoe, 3,

Campbell 3,

Mythical system of direct legislation

Was an attempt to include all of the
people by one the people's bill

The direct of printing

For the Atlas -

For

~~New Lebanon versus Shakers~~

To the New Lebanon Shakers.

An article - evidently from the ~~the~~ Shaker
settlement - in this place appeared in the
Atlas of ~~at~~ the 1st inst. As this question
raised in said article is one that affects
the most vital interests - of this com-
munity - we wish to correct the erroneous
impressions that it may have created.
You state that you saw

~~It is stated that the New Lebanon~~
~~shaker community~~ - consists of "some five or six hun-
dred individuals."

The census of 1830 shows the number the
have ^{396 for 2-77064 for 460} been ~~been~~
to be - ~~There has been~~

no person ~~as a resident~~ live, unless it
may be in a few children from Bondalls
island or ^{perhaps some of the} other almshouses in the county.

~~You~~ ~~are~~ ~~frances~~ ask, "Why should
the Shakers be limited in the means or prop-
erty any more than any other religious people."

No other religious people in the state are
oppressed in the accumulation of wealth as
~~the Shakers~~ ^{you} are. Our educational institutions
confer a benefit to the state in return for
its donation in the education of its citizens.

Education except in its commonest branch
is not encouraged among ~~the Shakers~~ ^{among you} & it
would ~~not~~ ^{not} exist ~~if~~ ^{if} you know it.
~~Why~~ ^{Why} ~~ful~~ ^{ful} it - ~~they~~ ^{you} dare not ~~for~~ ^{for} ~~the~~ ^{the} ~~very~~ ^{very} ~~extension~~ ^{extension}
give ~~the~~ ^{you} members free access to the knowledge
& ~~the~~ ^{the} literature of the world. ~~They~~ ^{you} confer no

upon

~~benefit~~-absolute-benefit: ^{to} the state, unless
the imbecility which ^{your} ~~the~~ system induces
upon its masses is a benefit.

Political economists say that, increasing pop-
ulation means ^{a country's} wealth. The tendency of
chaos is to annihilate all such measures
~~+ your~~ ~~of the state~~ ~~in many to the state~~
~~& the amount of the~~ ~~unproductive~~ ~~institutions~~

~~It~~ bears no comparison with
the actual ~~top~~ ~~which~~ ~~the~~ ~~state~~ ~~contains~~ ~~for~~
in the ~~total~~ ~~fruit~~; (or want-of-fruit) of the
^{your} system.

"Neither does the religion permit them to ex-
tract wealth by speculation from the labor
of others." ^{of your} religion has permitted them
to do this. ~~in the town~~ ^{with one of our neighbors}
^{any inclination going man just beginning in life} ^{small}
you agreed with him for the purchase of his farm.

~~He~~ ~~afterward~~ ~~repented~~ ~~of~~
his agreement, offered his hundred dollars to be
let-off. The shaker said that they had offered
more than the place was worth, but would
not let him off without a forfeiture of
500. or the entire amount of the bond. He consented
to pay the forfeit, & the money was drawn
to that effect, but you finally succeeded in getting
the property. This may have been legal - not
very religious in their ^{own} ~~eyes~~ ^{own} ~~view~~ ^{view}
land, ^{you have} ~~men~~ ~~to~~ ~~cultivate~~ ~~it~~.

"The simplicity of the ignorance", which places
the body ^{before} the soul - is new in theology
at least, but there that bear your ^{simple} ~~clo~~
say - that the body is poorly fed two often
among ^{your} ~~men~~, we hope, ^{that} the soul ~~is~~ ^{is} ~~being~~ ^{being}
fed. 10,383. 31, A

commencing with the thoughts & acts
of men committed to a despotism, & has the
success of purpose & effort of despotism.

The only of your genius speaks through each man
& woman that you allow to speak.

You always complain of oppression, you always
proclaim the elevation & spirituality of your
cross, you always boast of your exalted
you put on humility & fawn like Abriah
keep about men of station & influence,
& if report serves you right make your presents
of bullets & cheese & such like things, now here,
now there, until the world believes that
~~you really~~ men would fain believe that
you are the self sacrificing, spot harmless
people that you seem. We know you.

We know that my seen spoke to others, is
dear to us. We know that you are im-
itating in your purpose - we know your
part - your foibles & your monstrosities
we know the present workings of your system
upon your masses, & we dare you to the
issue of a fair & full investigation of the
questions at issue between us.

To the Editor of the Journal.

The Shakers of New Lebanon published an article in your columns some two weeks since which we feel compelled to reply.

The gist of their communication appears to be that they are under legislative restrictions to an annual income exclusion of all necessary expenses, ~~not exceeding~~ not exceeding \$5000.00, that this limitation exposes them to sundry abuses, such as troubling their legislative proceedings, the cutting up of their "highly medicinal crops" before their maturity - ~~and~~ ~~that~~ ~~for~~ ~~these~~ ~~reasons~~ ~~namely~~, ~~that~~ ~~there~~ ~~may~~ ~~be~~ ~~an~~ ~~extension~~ ~~of~~ ~~their~~ ~~income~~.

Now we think that their story does not exactly hold together.

The legislature restricted them, mainly to prevent their becoming a great landed property. Now is it not very reasonable to suppose that their neighbors would be disposed to trouble them all the day, when their restrictions, when if their privileges were much greater. For, the people of New Lebanon are contending for their very existence as a community, which is in imminent peril by the encroachments of the Shakers, & the more the Shakers were restricted, the less would their neighbors have cause to fear them, or contend with them. But it does happen

that we believe

that this restriction instituted for ^{our} protection, is overstepped by the Shakers & as the Shakers are constantly encroaching upon our community, causing individuals to become apprehensive of a speedy extinction of all society among ~~the~~ us, & to wish to sell out & leave while their losses will bring a good price, from our self preservation we are forced to enter an overhauling of their matters, & a true investigation of their means, ~~as~~ the legitimate means of protecting ourselves.

Now this is what the Shakers fear & are so anxious to avoid. Hence their depreciation of legislative investigation, & their asking for ~~greater~~ greater latitude in their ^{legislative} operations. Yet they report that their ^{net} annual income is only \$5950. Now if this be true why should we investigate? If their income is only one sixth of the limitation why complain of the restriction, why ask for ~~an~~ as they have for its increase \$25,000.

We believe from what we see & know that their income vastly exceeds the legislative restriction, & that they dare not come to a full investigation. Now we have no objection that all restrictions ^{whatever} ~~should be~~ ~~removed~~ upon their income should be removed if the legislature will protect us from their encroachments. We would not cripple their industry an iota. But we wish a security from annihilation as a community.

Why ask: "Why should such a people be limited in their productive industry?"

The author in reply - Why do you ask that your present limitation of ~~five~~ ^{dollars} 5000 should be extended to 25,000, when in your report to the legislature you state that your present net ^{annual} income is only 5 ~~to~~ dollars. Now you might increase your profits tenfold within your present limits. What shall we quit you of the charge of prof' inefficiency, if this be true.

Why ask for such an extension, until you have reached or approximated your present limitations. Your religious principles forbid you engaging in speculations, you say that you make money slow-ly. Why in the name of common sense, this new extension unless ~~your~~ your report has grossly misrepresented your income. The legislature limited your income to save from this evil ~~against~~ which is working the ruin of our community.

Now we do not care on what if your annual income amounts to 30,000 dollars so that you do not encroach upon our territory & disturb our community. You are buying our farms after another displacing our citizens, who sell because you hang so like a black cloud over all our prospects as a community. Society exemplar before your progress, until then if you now before us is, restraint-upon you or omnipotence.

We are willing even to join with you & ask the legislature to remove all restriction in income, so that you are prevented from

extending your limited interests. But with-
out such restraint the enactment of your
demands blast our hopes as a community -
You would put no cramp upon industry, ~~it~~
but shall we be censured when we battle for
our homes. Here have our fathers lived & died;
here are the aspirations of our youth, here to
us, more than anywhere else on this broad
earth is home, & when we see a system
whose religion is a pervasiveness; whose social
theory casts the lie in the face of man's creative
striving, to absorb all in its intellectual &
social stagnation, our deepest feelings
rise in uncompromising ~~to~~ opposition.

You form a papacy, the eventual exten-
sion of your papacy through ^{our} ~~your~~ valleys,
~~it is the~~ families & the use of our home of
worship as a barn - This wholesale absorption
is your familiar thought; you discuss it
it among yourselves - it has become your faith
& with you has the policy of infatuation
you talk of appropriation. ~~Now~~ You have more
land than you can ~~see~~ cultivate, without
buying from the world. Your numbers have
increased thirty percent within the last fifteen
years. A system like yours cannot flourish among
our institutions. You are the appropriators.
You have a sort of wealth, you have the concentration
of purpose which always comes from a subjection
of masses to the will of a few. Your system of
entire personal conception, of permanence, & your
discouragement of intellectual expansion &

Their own Report of
Stock

	22419
	<u>13754</u>
	36173
	<u>169498</u>
	<u>10000</u>
	265671
	<u>4000</u>
	60
	<u>279</u>

350.000
60.000
36
<u>446</u>

3165)	169498	(50
		<u>15825</u>	

3

I. Eastland
Tra. & Land

68225
17278

85503

4.000

2292 ^{1/4}
531 ^{5/4}

229

3053

20

3033

3165
100
125

3390
3033

257

3390
140

3530

501
403

~~21600~~
~~5620~~
~~9000~~

35620

At a meeting of the Freeholders of held at
the Presbyterian Church New Bedford Mass. on the
2^d day of April 1832 - John Kendall was
called to the Chair and Andrew B. Clark
appointed Secretary -

On motion Doct Joseph Bates V. La. Churchley
Henry A. Tilden & A. J. Mooney were appointed
a committee to draft resolutions expressive
of the sense of this meeting

On motion - Aaron S. Sackett, Ira Hand, David
Campbell, M. Y. Tilden, Nelson Tanner Fredk W.
Everest & Joseph Adams - were appointed
delegates to proceed to Albany to present
the proceedings of this meeting to the Hon the
Legislature, and to respectfully urge upon the
Members the injustice which would be done
us by hasty legislation -

Resolved.

The the brief time allowed us by the near
admittance of the Legislature, does ~~is not~~ sufficient.
does not permit. ~~The~~ Such attention and Consider-
ation of ~~our~~ ~~ing~~ the subject as ~~the~~ its importance
and we request its postponement for this Session
demands. That as unwarmed as they claim
~~on~~ that our efforts in self defence are for
the purpose of arranging them, and that we
misrepresent ~~the true~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} ~~the~~ ^{the} we ask that
a Court be appointed to visit the ~~pleas~~
and thoroughly investigate the ~~subject~~ ^{whole}
matter.

That accumulation of large landed estates
under the system of entailment is hostile to the

best accumulations of property - & usurpation
entailments - are hostile to the spirit of our
institutions, & productive of untold mischief
as may be seen on a larger scale in our
continent - & especially in the
tendency of the bill now before the Legislature
& against which we raise our protest.

to take into consideration the application
of the Society of Shakers, by the town for Special
for further Extension of the Special Privileges
John Mendall was called to the chair

When ~~analyzed~~ they ^{are} all ~~appeal~~ to
~~only~~ resolved into this one argument -
 that the social peculiarities are such that
 it is inexpedient for them to school their
 children ~~in common~~ with ~~the~~ ~~other~~ ~~inhabitants~~ of the district -
 Now we ask who are accountable for these
 peculiarities. Evidently the Shabrus alone -
 Has the Department a right ~~to~~ ~~maintain~~ ~~sectarian~~
 sectarian peculiarities in its provisions &
 decisions? ~~And this~~ in our view, ^{this} would
 be the plain & only language of a compliance
 with the Shabrus petition - would be a
 palpable violation & letting down of the
 spirit of our common school system & estab-
 lish a precedent - which if ~~not~~ ~~followed~~
 would ~~eventually~~ ^{with inevitable consequences} ~~destroy~~ it -
 We know not what particular reasons the
 Shabrus set forth in their appeal - We know
 the grounds that they have ~~expressed~~ ~~in former~~
 cases, & presume that ^{they maintain the same now.} ~~the present is the same.~~
 We know not definitely upon what points
^{as set forth by the appellants -} the Superintendents - of Colman & W. Leaman
 agree. But of this we are confident, that
 we do know ^{at least} as much about the situation
 & interests of district No 13 as ~~any~~ ~~person~~
 who has had only a brief official connection
 with it. The Shabrus have said on for-
 mer occasions that they could not send
 their children to the school of the district
 because ~~the~~ ~~inhabitants~~ were unwilling that
~~they should~~ ~~be~~ ~~sent~~ ~~to~~ ~~the~~ ~~school~~ ~~with~~ ~~them~~
~~and~~ ~~that~~ ~~the~~ ~~inhabitants~~ ~~were~~ ~~unwilling~~ ~~that~~
 they should be ~~sent~~ ~~to~~ ~~the~~ ~~school~~ ~~with~~ ~~them~~
 The inhabitants of the district, never have
 & now will oppose the Shabrus in sending
 children to ~~the~~ ~~district~~ ~~school~~

Moreover the church ~~know~~ perfectly well that their own system would never allow the practice of schooling their ^{own} children with other children; of the world, as they ~~know it~~ - that it would as surely explode their organization, as a powder magazine. Their system's strength consists in ~~keeping~~ the ropes completely in the leading strings of the elders. Give them the chance that men of the world have for free investigation & development, & it would upset the absurd purity of their system as surely as light obliterates darkness. Dependent upon it - they ~~will~~ never will allow their children to be schooled away from ~~themselves~~ their ^{own} exclusive control.

This argument is, ^a ~~is~~ ⁱⁿ fact - ~~just~~ inspired. (I gain they have asserted that the school of the district is so located that it is inaccessible ~~by them~~ at some seasons of the year - by the road the distance to their most distant house may be ^{some} ~~two~~ ^{or a triple} ~~miles~~ ^{miles} - but they have a side cut, which they do use very generally for other purposes - & might if they wished, make a road for this. Moreover, here again their reason involves a falsity - for they would not send a school at their very doors - unless it were absolutely under their ^{own} control.

Mind ~~that~~ that we object - in this, to their peculiarities as such - not at all - they have as good a right to their peculiarities of belief & worship as we have to ours. And we would as soon ~~oppose~~ ^{oppose} & defend the right of free choice in the one case as in the other.

But when ^{it is contemplated to} these ~~peculiarities~~ ^{these peculiarities} are in danger of being recognized by the acts of the department

in matter where the statute does not & will not recognize them we shall not submit without a struggle.

And now for the district as a whole - It is a weak one, ^{at best} as the Shabus admit, ~~at best~~. Their reports, ^{the Shabus} show only ten resident children among them. Now we ask what propriety can there be in dividing a district already weak, ~~that for the sake of forming a new one to contain only ten children!~~ ^{with} Is not this ~~getting~~ ^{creating} ~~infidelity~~ with the revenues provided by the state for the maintenance of our free school system. For every new district diminishes the amount received ^{and if money created, the others are wrapped} by each of the others. ~~It is~~ ^A small matter to be sure - but the principle is wrong.

It may be said that now these ten children are not benefited by their share of the public ~~and~~ ^{and} two thirds of the state appropriation, which is to be divided among the districts according to ^{the} ~~number~~ ^{number} of children in each. ~~Good -~~ Whose fault? The Shabus - & the state has no business to meddle with it.

Some men have ten children & some ~~are~~ ^{are} blessed with ^{even} more - Perhaps, should such a precedent become known, the department might be besieged by applications not a few for district divisions, & organizations of new ones small in territory, but ~~of~~ ^{of} ~~large~~ ^{large} ~~number~~ ^{number} of pupils.

The Shabus purchased their property in this district with full knowledge of all its liabilities to taxation. Now that they have voluntarily opened their land, it is not exactly brave in them to ask the state to bear the burden of ~~the~~ ^{the} ~~expense~~ ^{expense} & help them bear it.

Some time since I called the attention of the
readers of your paper to the Extraordinary efforts of
a Community near as called Shaker & obtain
Children - from abroad and also ~~noted~~ ^{accused} the ~~notion~~
principles and character of the institute. My
attention has been called to an other Extraordinary
Effort of the same community to deprive the
poor Children of the district in which they are
situated of the benefits of a Free School and
I deem it but justice to the whole world ~~that~~
to the cause of humanity that the facts in
the case should be ~~referred~~ published -

Connected with the main Society at Lebanon
there is a branch located in the town of Canaan
the School district in which this family is located
is ~~formed out of the towns~~ composed in parts of the
towns of Canaan & Lebanon. It appears to belong
to a narrow district extending out ~~to~~ Lebanon nearly
to the Society of main Society. There is in the
district include the Shaker property about 25000
of taxable property. The Shaker property amounts to
about 17000.

They made an application to the Superintendents
of both towns to have ^{about of property} \$3,000 left off to the Main
Society at Lebanon. They lease a small farm
& a mill upon which they have tenants in the
District. The reasons given for the application were
that it was more convenient for them to send to the
Village than to the District School & that they
had to pass a dangerous ravine to reach the School ^{of the parents}
The Trustees of the District opposed the application
upon the ground that no such dangerous ravine
existed. to interrupt the pass or prevent them
reaching the School house if they were disposed
as it could be provided - but that there was
^{not} ~~was~~ ^{nor} had been there ever been any disposition
on their part under any circumstances to send
their children to the District School in but
that they had uniformly claimed they Educated
them at home. Also that to annex them to the
Main Society at Lebanon would not satisfy the
object they had in view as at seasons of the
year the District road from the family to the
Lebanon Society is impassable and they would
be then obliged to pass the School house of the
District to reach that Society -

Whereas. there has been reported in the Senate of
this State a bill to amend the amount which
the Society of Shakers near the place may accumulate
each year and whereas the sum of \$1000 was
stated at the time of the passage of the act, ~~became~~
has not sufficient to ~~enable~~ enable them to make
repaid by the ~~contracts~~ their ~~contracts~~ -
and whereas the words this ~~sum~~ ~~sum~~ or words
repayment. have been fully ~~made~~ therefore
resolved that. We regard with ~~great~~ ~~affection~~
the removal of this instruction as being
wholly ~~destructive~~ ~~and~~ ~~in~~ ~~direct~~ ~~to~~ ~~our~~
Society both social and religious.

Is it right to ~~confine upon them~~ direct their
accumulation in a manner, that shall
enable ^{a Confine upon their power} them certainly to destroy other denomina-
tions. Is this a just protection & Equal protection
which you should give to all religions
so called. It may be said that they can hold
their property in no other way. If ^{that} general
laws are adapted to their peculiar wants,
whose fault is it, is it not theirs. If they
principles and organization are, so different
are inconsistent with those general laws ^{which} which
other denominations follow, is it not evident that
there is something radically wrong. If so is it right
to legislate in their favor to the injury of those
our general laws were enacted to protect.

It is always dangerous to depart from sound
principles in legislation and believing that a liberal
spirit exists in the present legislature in regard
to ^{general and equal laws, these} ~~vested and chartered rights~~ ~~these~~ Considerations
together with those ~~arguments~~ its passage in 1839
are submitted for ^{thy} careful examination
hoping that a modification or repeal of the act
placing them upon the same platform with other
religious institutions will occur and the ~~communities~~
communities in which they exist be relieved of
a dangerous and growing evil.

Number Value

- Dwelling
- Offices
- Churches
- School Houses
- Barns
- Sheds
- ~~Other out buildings~~

Workshops do - value. branches. Conducted out of business

Blacksmith shops do value Hand employed Capital invested Aut of annual business

Machinery

Tanning

Grain mill

Sawmills

Seed department

Auto Extractor -

Stock on hand,

Number. Value. Amt of Sales
last year.

Dwellings

Offices

Cherches

School Houses

Barns

Sheds

Workshops

Blacksmiths do

Machines

Tanneries

Other out buildings

Grain mills

Sawmills

10,383.44

Shaker

This act ~~is~~ a wide departure from the fundamental principles of our institutions, and stands upon the Statute book as the first instance of an impotent discrimination by law, in favor of one religious sect over all others.

It is the first innovation on the salutary provision of the original Statute, carrying out in regard to permanent trusts, the principle which has abolished entailments and mortmain. In this respect it is a most dangerous precedent and when plead hereafter by other religious denominations, how could similar applications be denied. It is always dangerous to depart from sound principle in legislation.

1850

Population of Columbia Co — 43,004

Area of do —

378,937	(8 3/4 acres
344032	average to an
34905	individual
43004	including the
	Shakers

Population of New Lebanon 2300

Area of do do

22517	(9 3/4 acres
20700	
1817	
2300	

Shakers Land in Columbia Co — 3950

— — — Mass — 3500

allowing them number to be 500	7450	(15
	500	
	2450	
	2500	

The average number of acres to ^{each} a person in the State is less than 10 acres.

46,000 Square miles in the State — 29,440,000

Population about 3,000,000

160 acres to a person would require but 184,000 to use up the State — or 5 in a family and require 920,000 — what is to become of the rest

Wm F A Tallmadge

New Lebanon March 28th 1838

In Your favor of the 27th inst requesting me to appear before a Select Committee of the Senate to morrow at 4 o'clock P.M. was rec^d this morning. It would give me pleasure to do so if I were able but I regret to be obliged to inform you that I am not, I have been desirous of going to Albany for several months on business but have been prevented from a lame ness of the back, which, altho it does not prevent me from being about the house Stone Street &c the greater part of my time but prevents me from ordering any distance

It seems by your letter, that the enquiry is to be relative to the expediency of altering or amending the law relative to trusts, and also to protect the people of this state from any injury that may arise from the constitution regulations or practice of a religious association of people called the Shakers - I will remark generally, as regards this people, ^{in their inter-}course and dealings, they are like other people, there is no fault to be found with them, nor is it proper to interfere with the faith & belief of any man or set of men any further than that faith should interfere with the rights of others; notwithstanding that faith if carried into practice should depopulated the earth, as in truth the Shaker faith would. It is proper to leave the matter to the tribunal of public opinion. But when we see an association of persons professing principles at war with all social society and indeed with the very existence of society itself, it is natural to suspect that there is something wrong that they must be under the most dreadful fanaticism and delusion or hypocrisy, and it may not only be proper but expedient to enquire how their practice under such professions may or does affect the rights and liberties of others. You are aware I presume that the internal regulations and practice or police of this people is secret and whatever is known is what has been disclosed by those who have

left them, and a com matter of history there has also been a good many
book written on the subject. The concurrent testimony of all who have
left them I believe is that they were either carried there when young and brought
up under the order and regulations of the Shakers, ignorant of the ways of the
world and under a peculiar influence signed the covenant which
precluded them from afterwards demanding pay for their services, or joined
them when under a species of mental alienation (which I presume will
be questioned) produced probably by fanatism, and afterwards having signed the
covenant could not demand anything which they could then or pay for
their services. From the same testimony it appears that from one to one hundred
persons have left the Society within the last six or three years with but trifling
means and are scattered over the country seeking employment & means of
subsistence, while others remain there under mental suffering having signed the
covenant which cut off their claim. There once are told that the Revised State
abolishing trusts has vested the fee of the property in the individual members.
When this assumption the question arises between attempting a restoration
the trust, or permit the members to settle the matter in their own way under
existing laws. The Society is very rich and there is very little doubt that they
who hold the purse strings will obtain their rights whatever may be the
fortune of others. The distress and mental suffering which their practice
of breaking up families has brought upon people is matter of public notoriety
as well of history the case of Mrs Knight of Philadelphia was a very ag-
gravated one. In relation to their "government Constitution and practice"
their covenants codes of orders and gifts, as I am told they are called, and
which I presume will be laid before you if requested will I suppose
give all the desired information on this subject, all we know about the
subject is derived as before mentioned, I presume it is not the intention
of the Committee to enquire about the government merely for the purpose
of ascertaining whether it is fearfully despotic or not, but how it may affect
the rights of others. It has been the policy of the Legislature to guard the
interest of the people against the pernicious influence of some of our

It has been the policy and also against the overshadowing influence
of great corporations, without intending to connect some supposed public
benefit with them, It would seem that this association under the
new principle somewhat combined the principle and effect of both
while it is difficult to see what possible public benefit could arise
from it provided it caused no individual loss or suffering and it is
equally difficult to see what claims they have to protection as a
religious society in holding such a vast amt of real estate, which
is denied to all others. The influence and encroachments which
such a combination of wealth makes upon the ordinary societies,
school districts &c &c of the country, which on the contrary individual
interests would assist in building up, is too apparent to need any
new or illustration.

copy letter to
F. A. Ballmaddy

Sales - aggregate 38,405⁰⁰

Sales of mangoes the }
products of the garden }
as to export to market }

29,587
9,000

The saw material for
this amount could
(9,000) have a
Net profit of
\$20,000

Under the sales on the
production of the garden
fruits &c. Consumed
or which enter directly
for the support of the

families. As the people
there mode of living they
do not consume much
fruits abroad the 9,000
would cover such Portugal Exp