
THE PAMPHLET

Tamanend



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Cover Painting "Penn's Treaty with the Indians" by Benjamin West 1771

The spirit of our nation is one of peace and living in harmony with a multitude of tribes and peoples. Our heritage lies not only in those customs that our ancestors brought with us but with those that we adopted and married into. In this issue we explore a small piece of our lost history.

2024 is the last year of THE PAMPHLET as a monthly subscription.

~Wade John Taylor

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Perspective

How much of our history do we really know? How many of us even bother to learn about those long gone to the dust? I have said it many times before that I did not know our history when I started this journey, and I am shocked each month as more is revealed.

Those of us who are students of history may be able to trace our own lineage back to the Mayflower but even I have missed some of the interactions and blending of culture that happened in my own families transitioning from the European continent and beyond to a land of liberty to many diverse peoples.

While many of us are aware of the Iroquois Confederacy and the impact that of one of the world's oldest participatory democracies had on our own young formation as a nation; few are aware of the impact that the Algonkin, Lenni Lenape, the Sioux nations, or the millions of other people living freely in this nation had before European settlement.

New and growing archeological and genealogical evidence is now showing that there were many different migrations over various periods of time across the Americas and that this land has been a cultural melting pot for longer than our own short history.

Our own current invasion of our country, whether orchestrated and perpetuated for nefarious reasons or a product of corruption and incompetence, is one that will forever change again the landscape of the entire North American Continent.

There will most certainly be conflict and there will be exploitation from manipulators from all segments of the population and government, but ultimately in the end there must be liberty, respect, and common agreement among people if they are to live together.

Our nation was once rich with this spirit of Tamanend. In this issue we hope to introduce you to what that is and why we need it now.

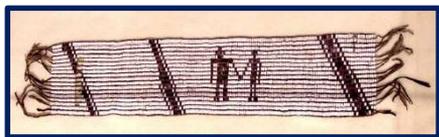
~Wade John Taylor

The Great Treaty

Today it is known as the Treaty of Shackamaxon and in some texts it is known as William Penn's Treaty with the Indians, but to many who participated it was known as the "Great Treaty under the Elm Tree at Shackamaxon". To those intimately involved in the treaty signed nearly three hundred and forty-two years ago, it was referred to humbly as the Treaty under the Elm Tree. By whatever name it is referred to the treaty was once as prominent in history as our first Thanksgiving in Massachusetts or the collaboration of John Smith and Pocahontas to help the early colony of Virginia. There are some who criticize a painting made a hundred years later and try to discredit the event as never happening. But facts are readily available to those who seek and here are a few that help tell the tale.

Some artifacts survive at the Penn Treaty Museum such as the image of two figures holding hands as a symbol of peace and love between the two people that

was depicted on an elaborate belt given to the Indians to commemorate the event. The Belt of Wampum is made from seashells and artfully crafted by the Indians. The belt is now displayed in the museum along with other treasures from the Great Treaty. 1682 is the year generally affixed to the treaty and in June of 1683 Penn purchased two tracts of land from Tamanend and his people.



William Penn's Belt of Wampum located at the Penn Treaty Museum

Tamanend was the Grand Sachem and chief of the Turtle tribe of the Delawares. Philadelphia now stands where the Turtle tribe once made their home. Tamanend was more than a name and if fact somewhat of a spiritual title granted upon a select few who managed to attain a high level of respect. The Tamanend that William Penn encountered was the third Tamanend.

Penn was a Quaker which was a pacifist religion that had a great

deal in common with the peaceful religion of the Turtle tribe. History attempts to gloss over Penn and Tamanend's relationship but in truth the men became brothers that brought two culturally diverse people together through love and peace to create what would become Pennsylvania. Philadelphia itself would be founded upon this brotherly love.

Midewiwin traditionally means the way of the heart and the traditions were maintained by a religious order known by the Indians as the Priests House. Most literature now days refers to the simplification of these people as Medicine men or Shamans, but their ways had much in common with seekers of the light across many cultures.

William Hepworth Dixon wrote about this in the Life of William Penn.

“Quakerism was a system of polity, as well as a religion. It taught the equality of men in their political relations-their common right to liberty of thought and action-to concur in the enactment of general laws; but it found the
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sanctions of this equality, not in the usages of ancient nations, like the classic republicans-not in a mere convenient arrangement of checks and counterchecks of power-like more modern reformers; if found these sanctions lying far deeper, in the very nature of man, in that supremacy which it assigned to the divine light in each individual.”

Joseph White Norwood published a well-researched book about, “The Tammany Legend” and described this common spirituality in a more articulate way.

“It was the height of every young warrior’s ambition to some day be admitted to the Priests House, called among the Delawares and other Algonkins, the Midewiwan.

Admission meant communion between the individual and the Great Spirit who made everything. That “divine light in each individual” as the Quakers expressed it, was the Manito of the Algonkin, the Orenda of the Iroquois, the Wakonda of the Sioux. This “spirit power” possessed by every individual

Indian in American, by whatever name he called it, led him to regard first the “spirit” of Manito of any friend or foe with whom he dealt.”



William Penn in Armor at age 22

When William Penn was appointed Governor to a Colony that did not exist in a territory that was inhabited by others who had rightful claims his approach was that of a friend rather than that of an oppressor or conqueror. There were the populations of nomadic and permanent tribes that lived in the area in addition to Dutch and Swedish settlers whose crowns had ceded their claims.

The newly appointed Governor met his new responsibility with
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action upon his principles of his faith. The first day after his arrival William Penn set each faction at rest when he declared that this land would be one of liberty and virtue where people would be free to rule themselves.

Civil and Religious liberty were secured by a vote from the first General Assembly which had been elected by universal suffrage. The upper and lower provinces along the Delaware river were united and William Penns views were adopted into law as soon as they could be read and acted upon. The entirety of the English Law apart from murder and treason were “blotted out” and after three days of enshrining their liberties the farmers who had been acting as representatives to the people, concluded their business in as a legislature and returned to their plows and fields.

While the Grand Sachem Tamanend III was present and represented in the early consolidation of European divisions in the area, tribal considerations and divisions in

the area were addressed with respect to local customs.

The Treaty of Shackamaxon was as fervently adopted by the Indian factions with true love and affection between the two peoples at the location of what is now Philadelphia. The great faith that King Tamanend extended to William Penn was mutually reciprocated resulting in a seed of liberty that spread throughout the world. Much of what is written lately dismisses the treaty as socialist historians seek to erase much of our true history to reflect their political ideology. They dismiss due to incomplete records or outright dismiss those with knowledge of historical events if the facts don't support the new sanitized history. While many think history is lost, those who are serious investigators are able to locate a considerable amount of firsthand and corroborated secondary accounts from period citizens and historians to draw from.

It was clear by all accounts that the two men Penn and Tamanend met together with other representatives of their

people on multiple occasions. It is also clear based on the reverence and respect that the Indians had for the treaty long after Penn's death, that it was more than an agreement between white peoples. The Delaware tribe honored the treaty for several years, even after Penn's children swindled the tribe for more land.

Penn wasted no time in securing the peace with his swift actions and other offerings of mutual respect. This enabled him to enact his grand experiment of liberty and a community based on Natural Law and inalienable rights. Finally, a place on earth existed where people could live in their own ways, traditions, and religions in mutual respect with one another in peace.

~Wade John Taylor



Tamanend Statue in Philadelphia

Tamanend*King Tamanend Portrait by Fritz Bade*

The Walam Olum or Red Score was a Leni Lanape or Delaware Indian historical record that recorded the lineage of Chiefs and history of their people. Uninformed historians discredit the Walam Olum as a fictional creation by Constantine Samuel Rafinesque who included it in his well researched history book *The American Nations*. Rafinesque was an incredible genius reknown for his vast contributions as a natural scientist. He retired at the age of twenty five because of his

trade and business success and dedicated his life to dicovering everything he could about natural history. In his day Constantine was one of the most educated individuals on the planet on Mesoamerican linguistics, prehistoric earthworks, ancient American history, botany, and zoology.

Professor Daniel G. Brinkton, studied Rafinesques translation and worked with members of the Delaware tribe to authenticate the Walam Olum as genuine and provide an updated translation where Rafinesque lacked the complete insight into some of the Lenâpé symbols. Brinton is well regarded as one of the more knowledgable people in his era on native tribes throughtout the Americas. After spending over six month of research on the subject and cross referencing what I found with other period sources it is my opinion that the Walam Olum was at least authentic to the native tounge and is a genuine creation of the Lenâpé people.

This record of chiefs and the tribes account of the creation of

the world and their journey to and throughout America. The creation myth, time of peace and plenty, then a change into a time of war, anger, and evil caused by a serpent may sound similar to some. A flood is caused in an attempt to destroy humanity and a few escape to dry land where they are protected by a Divine being they called Nanabush which means Strong White One, grandfather of beings, grandfather of men. The Lenâpé prayed to Nanabush for help. After the flood the land that the Lenâpé live in, has become cold and they move over frozen water to the land south full of spruce pines.



Lenâpé depiction of Nanabush the Strong White One, Grandfather of beings, Grandfather of men, depicted on Turtle Island.

Although there is much in the Walam Olum that I find fascinating, for this article we are interested in the importance of it as the record of those chiefs who would bear the name Tamanend. We know of the achievements and legendary acts of liberty and peace of Tamanend the third of his name who made peace with William Penn and helped forge the spirit of liberty as Philadelphia was founded and Pennsylvania came into being as the birthplace of our nations liberty.

After a period of conflict between the people and they had settled again on the Yellow river (this possibly could be along the Ohio although there is also the Yellow River in Wisconsin that was occupied by the Chippewa that drove out the Sioux to live there). Tamenend (meaning the Affable) was made chief. He was a friend to all of the Lenape and was a friend to all the people.

While we don't know much about the ancient Tamanends the Walam Olum does give a pictogram or native symbol representing the first and second

of their names along with some of the qualities that they possessed.

After another period of many chiefs and many conflicts a second Tamanend came to be chief or Grand Sachem and he also had the qualities that made peace with all. All were friends and united under this great chief according to the writings.



Lenâpé depiction of Tamanend the 1st

After the second Tamanend there were many more chiefs that were described and a brief mention of whites coming on the Eastern sea. Then a long string of chiefs and wars were mentioned but no mention about white skinned people for many years. Then towards the end after the many chiefs, whites are mentioned coming from the

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North and South and wondering as to who they are where did they obtain their great power.

Of the third man who bore the name Tamanend we can know quite a bit more, even though he is not mentioned in the ancient record. He was also a great peacemaker as his faith and principles of liberty and self government merged seamlessly with that of William Penn the Quaker. King Tammany as he became known to our ancestors was also known as the Patron Saint of the United States by our early citizens. The Brotherly love and a united people living in liberty was what Governor Penn and King Tammany forged in their great treaty and friendship.

Tamanend was a title of great respect reserved for a few great Kings or Chiefs of the Lenni Lanape, the Lenâpé, otherwise known as the Delaware tribe.

This great spirit of liberty thrived in the central colonies of Pennsylvania, Rhode Island, and surrounding regions. Many of the native Lenâpé eventually gave up their cultural ways and merging

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into the people of Philadelphia while some moved on throughout the country maintaining their traditions. There is so much history here that I have discovered that is all but lost to most and I could not fully explain it all in the pages of this pamphlet, but I encourage readers who would like to know more about our true history to seek out a few books that are assured to enlighten.

Professor Constantine Samuel Rafinesque's book on *The American Nations* is a source of great information gathered by a genius of his era, *The Lenâpé and their Legends* by Daniel G. Brinton contains the most updated and likely accurate translation of the Walam Olum and gives great insight into the early Delaware people and their ways. One of the more well researched accounts of Tamanend comes from Joseph White Norwood's *The Tammany Legend* published in 1938. His book formed the basis for further research and was the cause into an investigation that had taken me

down many rabbit holes over the past six months.

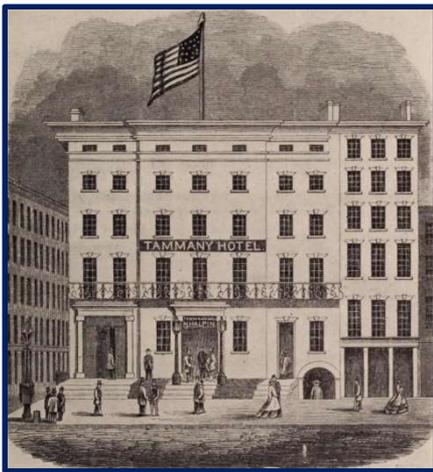
The book *Memoirs of the Private and Public Life of William Penn* by Thomas Clarkson published in 1827 gives a comprehensive history of Penn and finally *A Memoir on the History of the Celebrated Treaty under the Elm Tree at Shackamaxon made by William Penn with The Indians*: by Peter S. Du Ponceau and J. Francis Fisher published in 1836, rounds out the history of the treaty and interactions between the English and the Lenni Lanape.

There are of course scores of other resources that I used to corroborate but I feel the above list is a good place for most readers to experience the interaction between our two peoples and come to understand the deep brotherly love and respect between vastly different cultures that forged a new nation.

~Wade John Taylor

Seed of Liberty

I would argue that the spirit of Tammany continued long after the death of Penn and Tamanend. The Society of Saint Tammany, the Sons of Saint Tammany, or the Columbian Order was officially founded in May of 1789 just two short months after the abandoning of our first government and the signing of the Constitution in Philadelphia in March of 1789.



"The Wigwam" otherwise known as the first Tammany Hall

In its purest sense the society was formed to preserve and conserve the values of liberty and self determination that our Founding Fathers implemented.

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The first Wigwam or Tammany Hall was built in 1812 and served at the center of American politics and liberty.

It could be argued that the organization was responsible for much of the civics and history lessons early in our nation as well as a central political powerhouse focused on ensuring that the inalienable rights of citizens were not trampled. The Society was initially a social club of patriotic members that eventually aligned with the Democratic-Republican party to support our original inclination as a nation as an Agrarian society based on traditional liberal principles held by our Founding Fathers. While many were deeply spiritual and, in many cases, religious, members sought to preserve the principles and history of our nation, maintaining a government without religious influence but with a firm understanding of inalienable rights. The first society members were strong anti-federalists and supporters of our original government.

When the Democratic Republican party split into two,

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the society became instrumental in the development of the Democratic party.



John Kelly 1880, original source unknown.

The Society was officially nonpartisan although members were politically active and Society switched political sides in its history while continuing to support their original tenets of liberty. After leaving the support of the Democratic party due to infighting in 1779, the society was successful in swinging the Presidential election 1880 and 1888 to the Republicans under the leadership of John Kelly and Richard Croker. The Republicans would have taken

the Presidency in 1884 as well if the Republicans had not made so many mistakes.

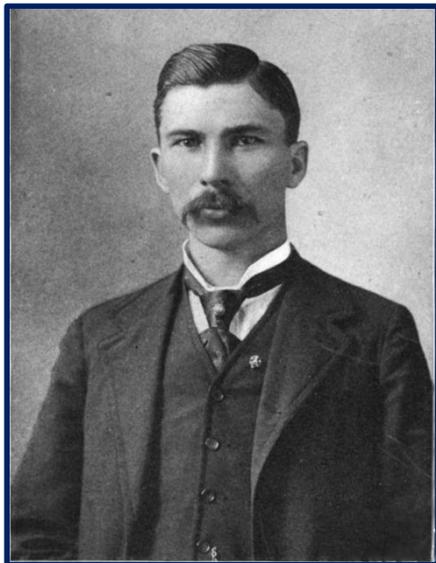
The Tammany Society had evolved from a seed of Liberty into a great tree that cast a deep shadow across the nation. Men, in the interest of liberty, developed societies and political parties all to support our inalienable rights and a political system that preserved them. Yet through the greed and pride of men, worldly systems of loyalty and obedience replaced common sense and liberty. The iron will of the few with power came to remove the will and liberty of the many.

Like all trees that grow beyond their boundaries a fire often comes to cleanse the land. The Tammany Society lost power as grass roots community organization started to replace those who had become corrupt and prideful. There was a brief resurgence in the Tammany Society in the 1950's but by the end of the 1960's the organization was gone. In 1967 the Tammany Society disbanded.

~Wade John Taylor

Thoughts from our Fathers

In this issue I depart from our traditional thoughts from our fathers and turn to the wisdom of our native Indian brother Richard Calmit Adams, a Lenape poet, attorney, entrepreneur, and cultural historian of the Delaware Tribe of Indians. I present to you *A Delaware Indian Legend* by Richard Calmit Adams.



Richard C. Adams 1899

*“Long, long ago, my people say,
as their traditions tell,
They were a happy, powerful
race, loved and respected well.
To them belonged the sacred*

*charge, the synagogue to keep,
And every Autumn to the tribes,
the Manitou’s praises speak.
And all things went with them
full well, the Manitou was
pleased;*

*The Indian race was numerous
then, countless as the trees;
The Manitou was kind to them,
he filled the woods with game,
And in the rivers and the seas
were fish of every name.*

*And to his children did he give
the vast and broad domain;
Some the mountains and valleys
took, while others chose the
plain;*

*And everything to comfort them
did the Manitou provide,
He gave them fish, game, herbs
and maize, and other things
beside.*

*He gave them rivers, lakes and
bays, o’er which canoes did glide,
Forests dense and mountains
high, great plains the other side.
The men were strong and brave
and true, to them belonged the
chase,*

*The women loving, kind and
good, who filled a simpler place.*

*And they were taught while here
on earth their spirits to prepare,
To join the Manitou himself, in
the happy hunting-ground*

*somewhere;
 That they must never lie and
 steal; must for each other care;
 That principles are gems that
 pass us to that country there.
 And even though the wars do
 come with aggressive tribe or
 band,
 No warrior shall strike a fallen
 foe, or wrong a helpless hand;
 And if your foe shall sue for
 peace, let not his plea be vain,
 Produce the pipe, and smoke
 with him, smothering the
 wrathful flame.*

*And while the smoke ascends
 above, breathe a prayer together,
 That spirits of departed friends
 make peace beyond the river;
 The Manitou's compassion seek,
 for he was sorely grieved,
 Provide for the widows of the
 slain, that their needs be relieved.
 If a stranger enters in your lodge,
 give him both food and bed,
 E'en if known to be your foe, no
 harm hangs o'er his head,
 For now he is your honored
 guest, your protection he does
 claim;
 Whate'er your source of
 difference be, contest it on the
 plain.*

*The voice of the Great Spirit
 now is heard in every clime,*

*The rumblings of the thunder,
 the whisperings of the pine;
 The works of the Great Spirit are
 seen on every hand,
 Flowers, forests, mountains,
 stars, sun and even man.
 The Lenape all should gather in
 the Autumn there to praise
 The wonders of the Manitou, the
 goodness of his grace;
 And they to tell the Nations what
 to them he has unbound,
 And the way for them to reach
 the happy hunting-ground.*

*Once many thousand moons
 ago, in the synagogue there came
 All the tribes and warriors from
 the forest, hill and plain;
 And while they were assembled
 there a young man rose to say,
 The Manitou had shown him in
 a vision on that day
 From afar a huge canoe with
 pinions spreading wide,
 Coming o'er the waters from
 across the sunrise side;
 And in that huge canoe were
 people of strange dress,
 All were armed as warriors,
 though they peacefulness
 professed.*

*They told them of their God,
 "who came and died for men,"
 And they were messengers from
 Him to save them from their sin,*

*But first, they said, they must
have land, and thus a home
prepare,*

*Then they would teach them
truth, and heaven with them
share.*

*The young man to the warriors
old his vision further told,*

*And prophesied that from that
day these tempters would grow
bold;*

*That each would have a different
creed, to teach a different tribe,
And when one told another each
would think the other lied.*

*The young man for his people
lamented loud and long;*

*He saw the friendship broken
that always had been strong,*

*Dissension, war, and trouble,
their happiness succeed,*

*Tribes rise against each other,
their warriors die and bleed.*

*At last, their faith all shattered,
home, game and country gone,*

*Dejected, broken-hearted, he
saw them westward roam.*

*The Manitou was sorrowful that
they should faithless be,*

*“And now where is the heaven
the stranger promised thee?”*

*And some of the young warriors
did live to see the day,*

*When across the sea from
sunrise, with pinions flying gay,*

*Came great canoes with strangers
who soon did boldly land,
And with a friendly gesture,
extended the right hand.*

*Forgetful of the warning, they
received them all as friends;*

*And made the sacred pledges to
share with them their lands.*

*The Indians, true and faithful,
their promise did fulfill,*

*And eager sought the teachings
of the white man’s God and will.*

*And this recalls sweet memories
of at least one truthful man;*

*He made and kept a promise in
treating for our land;*

*His deeds of loving-kindness
strength to their teachings lend,*

*And sacred in our memory is the
name of William Penn.*

*But alas! for faith and trusting,
few others like him came,*

*The white man’s promised
friendship, thenceforth we found
was vain.*

*While noble were his teachings,
his practice was deceit,*

*And thus the friends we trusted,
our fondest hopes defeat.*

*And now the road is open across
the stormy sea,*

*The strangers are invaders—our
friends no longer be!*

*Our Manitou is angry, their God
hears not our cry,*

*On the bloody field of battle the
noble warriors die.*

*Again with peace and presents
our friendship would be sought,
Requesting that our vengeance
on some other tribe be brought.
And now for this protection and
their proffered friendship-hand,
The boasted Christian strangers
ask to have as much more land.*

*Now many moons have passed,
the Indians are but few;
For comments on the prophecy,
I'll leave that all to you.
Is the white man still deceiving?
Is the Indian being robbed?
Will he yet share his heaven and
the teachings of his God?
The Indian was just a savage, but
he would not lie and steal,
The white man's highly civilized,
but his conscience could not feel,
To rob poor, trusting Indians—
well, to him it was no sin,
And to break a solemn treaty was
a very clever thing.*

*And when the Indian to the
white man makes complaint
about his land,
He is told with solemn gestures,
“Seek the Government—not the
man.”
“He will be your good, great
father and adopt you as his child,
He knows better what you need,*

*and will protect you all the
while.”*

*But the father was forgetful of his
foster children's care,
So the Indian thus discouraged,
finds relief not anywhere.
Will a Nation for its actions have
to pass the judgment bar,
Or will God excuse the people, if
the deeds the Nation's are?*

*He now sees the “Good, Great
Father,” better known as “Uncle
Sam,”
Offering home, aid and
protection to the poor of foreign
lands;
Sees the foreigners in numbers
seek his own beloved shore,
Where justice, love and liberty
reign free forever more.
Sees the foreigners in Council,
aid in making laws most just,
While he's no voice in legislation
and his lands are held in trust,
Do you know a greater torture,
or think his feelings can be
guessed
When he sees such freedom
cherished, while his own rights
are oppressed?*

*When on the day of judgment,
their records there to see,
As God turns o'er the pages, who
will the braver be?
For one is just a savage, his*

*simple faith applies;
The other one, a white man, very
highly civilized.
And should they be together long
enough to treat,
Do you suppose the white man
the Indian there would cheat?²
Or if the chance is given, when
the judgment's handed down,
Would the white man take his
heaven or the Indians' Hunting-
Ground?²*

*Do you think that Missionaries
need be sent to foreign land,
To find fields for Christian duties
and neglect the savage man?²
In the land of peace and
freedom can bondmen still be
found?²*

*Where every man does loudly
boast class-legislation is not
known!
Should neither one sit on the
jury without the aid of ex-parte
law,
Were the records brought from
heaven, the court hear what the
angels saw,
Have you doubts about the
judgment?² Would the white man
pay the cost?²
Or would the heir by birthright
learn that there his case was lost?²*

*In this the Indian's version, can
he still be justified,*

*Or was it for his poor sake, too,
that Christ was crucified?²
Will Christians stand by idly, nor
lend a helping hand,
And by their silence justify the
seizure of his land?²
Or will their God from heaven
hear the Indian's plea
And prompt the Christian
people to lend him sympathy,
And through their earnest efforts,
not sympathy alone,
Redeem the Nation's credit
before the Judgment Throne?²*

*Let the Indian have some duties,
treat him as a worthy man,
Give him voice in the elections,
give him title to his land,
Give him place of trust and
honor, let him feel this yet his
home,
Let him use his mind and
muscle, let his actions be his
own,
Pay him what is justly due him,
let your Government be his, too,
He will battle with each problem,
just as faithfully as you.
One who proves himself a
warrior and of danger knows no
fear,
Surely can find ways to master
each new problem that draws
near.”*

~ Richard Calmit Adams

Patriot Reflection

We continue to honor the Delaware people and their contributions to the tree of liberty by reflecting on one more thought by Richard Calmit Adams the famed Delaware Indian who stood up for his people long after many of my own ancestors had forgotten the great peace and coexistence that once existed.

To the American People

*With your kind permission, your
attention I will claim,
I am only just an Indian, it
matters not my name,
But I represent my people, their
cause and interest, too;
And in their name and honor, I
present myself to you.
They have your sacred promise,
your pledge of friendship warm,
That you would always aid them
and protect them from all harm,
And in my humble efforts, as I
briefly state their case,
Will you pardon my
shortcomings, and my errors all
erase?*

*I do not come with grandeur, or
boast of any fame,
Rank in politics, society, or
Printed in the Highlands of Freedom*

*wealth I cannot claim,
I never went to college, have no
title of LL. D.,
As the Great Spirit made me, is
all that you may see.
With the forces that oppose me,
I certainly should pause,
If I were not depending on the
justice of my cause.
I am only just an Indian, who
here represents his band;
With this simple introduction, I
extend to you my hand.*

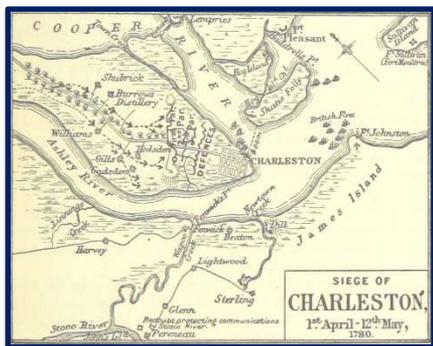
~ Richard C. Adams



Lenape tribe member performing a traditional dance as the Mesingoholikan. Circa 1900

April 1780

Captain Charles Morgan of the South Carolina Navy commanded the Fair American which had been cruising along with the patriot privateer Argo along the South Carolina coast on April 1st. The patriot vessels overcame and captured the Elphinstone and Arbuthnot, which were two British Loyalist privateer brigs that had departed New York and had been bound for St. Kitts.



'Siege of Charleston' British Library digitized image from page 623 of "From Crécy to Assye: being five centuries of the military history of England. With original plans and maps"

The opening moves of the Siege of Charleston had begun on March 29th of 1780 when British

crossed the Ashley River upstream from the heavily fortified position at Ashley Ferry. On April 1st British forces led by General Henry Clinton and his second in command, Lieutenant General Charles Cornwallis began their siege of Charleston as their forces moved into position and began constructing their siege works against the city while the British Navy approached to seal off the city by the sea and the Americans were unable to stop them. A fleet had been dispatched to help defend Charleston under command of Commodore Abraham Whipple, but he had ordered his four American ships and two French ships scuttled to obstruct the harbor rather than assist in the defense of the city.

General Benjamin Lincoln was in command of the defense of Charleston and felt that the ships along with the guns of Fort Moultrie would have greatly assisted in the defense, but the Admiralty board supported Commodore Whipple as they were more concerned to losing the ships to the British than supporting the defense of the city.

On the American side, city leaders threatened to destroy any boats used in an evacuation. From the British perspective General Clinton had made it clear by rejecting Benjamin Lincoln's offer to withdraw on April 22nd. Clinton would not allow Charleston to surrender in exchange for the departure of the Continental Army and the British would not have mercy and those trapped in Charleston nor grant the honors of war to those who remained. The residents and the defenders felt the grip of their fate with no help on the way. Despite the honorable attempt by Benjamin Lincoln and his Continentals the British had the Americans trapped and the siege would continue through the end of the month and in May, things would not end well for many in Charleston.

On April 14th at Ocracoke inlet, North Carolina the Patriot Schooner Polly captured the sloop Lilly which belonged to Virginia Loyalist forces.

The following day on April 15th at New Bridge, New Jersey, a small American outpost

commanded by Lieutenant Samuel Bryson was overrun by British forces.

~Wade John Taylor



Painting of the Siege of Charleston (1780) by Alonzo Chappel.

From the Jr. Editor

From the wise words of my six-year-old son who wanted to submit something to the readers.

“Everything you see is created by God so be good to them that have oxygen.”

~D.J. Williams

From the Editor

Life changing events are frequent, even daily on a micro and small scale. The massive ones are infrequent but take our breath away. When I was in the early stages of writing this pamphlet my family had our own life-changing event. Many know that we had a new birth in our family and a few close friends and family know that our new daughter needed a little help breathing when she came into this world and for a little bit, lives were at stake and our situation was frightening.

In addition to the challenging birth, we have a series of challenges and events that have

hit us in our life over a very short period. Like many families and individuals living in this fractured world, we have a few things to go through to make it out of the woods so to speak, but the wisdom of what I have learned over the years in writing this have truly turned into a rock that was forged by choosing to follow the wisdom of our eternal Father. I cannot help but feel that the fortitude and spirit of our ancestors is required now in our lives more than ever. And with that let's move onto more pressing issues.

I find it striking that the truth and history that we have been talking and writing about had been branded as conspiracy theory now has evidence of fact that our thoughts and writings as constitutional terrorism have now become mainstream warnings about how the house of cards is not sustainable.

I do acknowledge that I live in a remote area of the United States although not so remote as to justify eleven-dollar gallon of Clorox bleach or an eighty-dollar extension cord. To be fair the

merchants are at the mercy of out-of-control inflation and a national monetary policy in shambles.

Those businesses that have managed to survive the Biden Cartel and its national shakedown have been on life support for about a year and nonexistent business is drying up even more.

I purchased the extension cord and ends and materials to repair my existing extension cords. I purchased the bleach but also have the ingredients to make my own and will be doing so from now on. Life on the homestead is at least adaptable to absorb future shocks in many areas. I am not entirely sure how resourceful people are going to make it through the next couple of years.

Our ancestors struggled through the same type of cultural shock when they went from readily affordable goods from across the globe to supplies that were limited to local production that was just beginning to be developed. Over the years we have talked about the Daughters of Liberty, and how they organized women into the spinning movement to produce

desperately needed textiles during the American Revolutionary War, and how most cannons and arms were produced abroad as local supplies were not available especially early in the war.

Citizens are being forced to repair, repurpose, and refurbish whenever possible and those who can provide a usable product at an affordable price to those in need will be able to maintain some standard of living and employability. Those whose minds are trapped in the single use disposable world seem to be being hit the hardest with inflation.

Most of us understand that we will never go back to the way things were prior to the pandemic. Unelected bureaucrats in the government empowered by elected representatives of corruption are responsible for the woes of our existence and yet traditional patriotic American citizens are now declared an enemy of the people. How can this end well?

~Wade John Taylor

Patriot Resilience

Hello patriots and welcome to the end of days. While our exact demise is not quite yet, we are certainly in the maelstrom that has the potential to scatter us like a remnant. We are on the edge of that great canyon and the abyss below and its stench can be felt like a fervent heat upon our faces and yet all is not lost. I have hoped to have given you some ideas and tips for surviving it, but it has come to my attention that there is perhaps something critical missing in each of our survival packs.

If you and your family, clan, neighborhood, or community were the last of your people and all electronics were gone forever, would you have a record of your people?

How would you tell your children, grandchildren, and great grandchildren about where your people came from? How would you explain the pitfalls and follies of today to help people of tomorrow avoid them?

Should you desire to explain the tenets of your faith, the principles of your nation, or the story of your own providence through life, how do you intend to teach what you know so that it is not lost? And speaking of that teaching, do you have basic books to teach basic reading, writing, and simple arithmetic? Can you teach those who come after us to decipher books and rare treasures that might survive in the event of a societal collapse?

Should you spend all of your time and efforts on survival but have no quality of life or no edge on survival for your people then what is it that you are preparing to survive for?

There is more to our future than a Mad Max dystopian apocalypse. After the great time of troubles is a time of peace and prosperity for those who plan for both troubles and teaching.

~Wade John Taylor

*American Cookery***A Good Yeast Formula**

Today's recipe comes from the *Modern Women of America* cookbook from 1913. The original text has been preserved.

We often take for granted things that we can get at the local grocery store like bread. Even when we want to make bread, we come to realize that the ingredients come from the store. In this issue we present to you a hundred-year-old yeast recipe that will allow you to continue to make your own yeast so that you can continue to make bread.

Take twelve common-sized potatoes. Pare and boil. While they are cooking place one pint flour, one-half pint each of sugar and salt in a pan; wet with cold water to make a smooth paste. Pour two quarts boiling water over it and cook till clear like starch and pass through a colander into a two-gallon jar. When the potatoes are cooked pass them and the water in which they were cooked through colander into the jar. Fill the jar within one and one-half inches of the top. When the mixture is lukewarm stir in four yeast cakes that have been soaked. Cover the jar and set in a warm place. When the yeast is sufficiently light there will be a light, thick scum on top. Set away in a cool place (dark). When ready to bake, take one pint of the yeast to each loaf of bread wanted. Make a sponge and when light make a stiff loaf. Let rise and make into loaves and bake. No overnight work as it only takes three hours in the morning to bake. Use nothing but this yeast in wetting the flour.

~Mrs. Otto Reise, Palisade, Colorado

Our Future

Some may be wondering what is next for us after The Pamphlet ends at the end of this year. First, I must say that the decision was not easy but after several years of doing this it is time for the next chapter.

The Pamphlet will continue in another form as when our venture here ends, we will memorialize them into a series of books with updated information.

My wife and I will also be working on a history textbook and a series of classes and have been given an opportunity to develop courses and perhaps a degree program and to teach what we have learned over the years.

We will continue to be historically and politically active in our lives but as we have a growing family much of our time will be spent teaching them the skills that they are going to need to survive in a very rough world ahead of us.

We have pigs, chickens, turkeys, rabbits, a garden, and an orchard that needs quite a bit of work to provide the food that we

need for ourselves, and we have our local small network of trusted friends and neighbors that we would like to get back to spending quality time with.

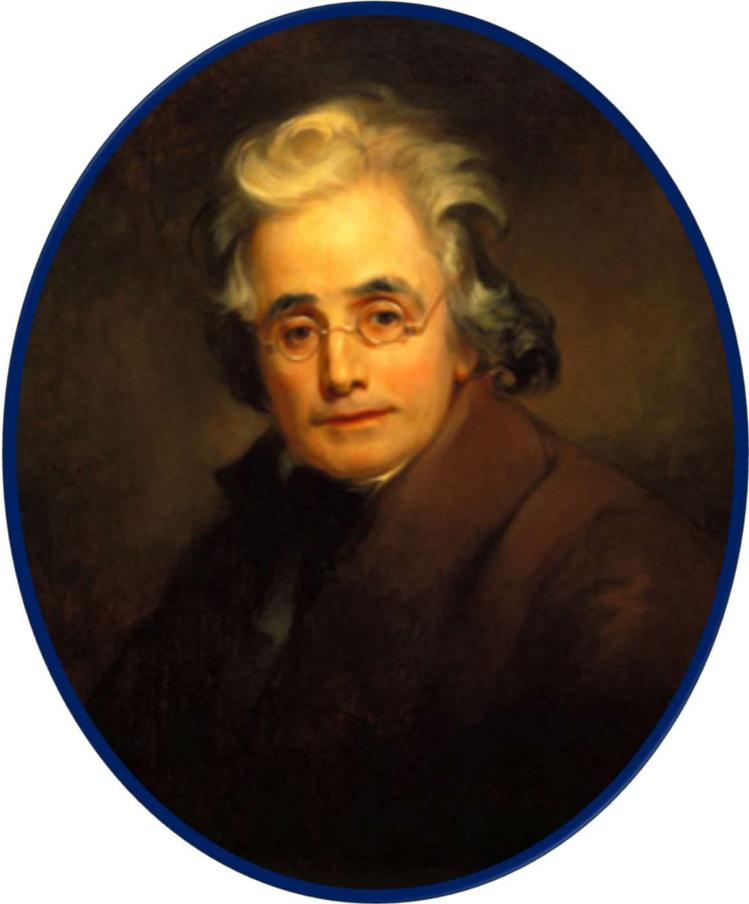
Our research will not stop, and the findings will need an outlet to be delivered to the people. The true story of the Holy Experiment as William Penn referred to it as, must be told to our children and their children if we are to preserve the virtues and principles of our people.

There will be much more about the future as the time comes, but we have had quite a scare lately with the delivery of our new daughter and after a minor procedure we should be able to get more than a couple of hours sleep. Then we can return to somewhat of a normal schedule and focus on the importance of proclaiming the perfect law of liberty to the good people of these great United States. Thank you everyone for your prayers. God Bless those who stand for liberty.

~Wade John Taylor

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Peter Stephen Du Ponceau



June 3rd, 1760 - April 1st, 1844

Peter Stephen Du Ponceau served as secretary and translator to Baron von Steuben in the Continental Army during the American Revolution. He became president of the American Philosophical Society in 1791 and was one of the most noteworthy linguists studying languages of the native Indian tribes. His development of a collection of texts that recorded and elaborated on our indigenous languages is highly regarded to this day.

THE PAMPHLET

You hold in your hands a labor of love. For over three years we have brought you our nation's history of our struggle to be free. We have discovered everyday people who rose to the occasion and became essential to the movement of liberty. We continue to print the deeds and words of liberty and seek to apply them to our own time of need.

We contrast the times of our Founding Fathers with that of the tyranny of today. We continue to bring you the lives and character of those who stood up against corruption and tyranny in their day, to aid all those who need inspiration and hope in our time.

The patriots of our nation are waking up to a world in which they are the new gypsies. Our own government has been weaponized is turning upon any who stand against injustice or infringement upon our Natural Rights. But we were born for this moment. We have known for a while that things are not right and there has to be a better way. Our solution lies in the wisdom of our Ancestors.

We strive to bring you the lives of early Americans struggling for their own liberty so that we can draw inspiration to act today. The solutions of the past are just as relevant today. This publication is for you, the free people of this world who rise to the occasion of liberty and light the lantern in the bell tower.

www.THEPAMPHLET.net



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