

EVENTS OF 1799

General Events of 1800

SPRING	JANUARY	FEBRUARY	MARCH
SUMMER	APRIL	MAY	JUNE
FALL	JULY	AUGUST	SEPTEMBER
WINTER	OCTOBER	NOVEMBER	DECEMBER

Following the death of [Jesus Christ](#) there was a period of readjustment that lasted for approximately one million years.

-[Kurt Vonnegut](#), THE SIRENS OF TITAN



THE NEW-ENGLAND [ALMANACK](#) FOR 1800. By Isaac Bickerstaff. [Providence, Rhode Island](#): John Carter.¹

THE UNITED STATES [ALMANACK](#) FOR 1800. By Eliab Wilkinson of [Smithfield, Warren](#): Nathaniel Phillips.

THE NEW-ENGLAND CALENDAR, AND EPHEMERIS FOR 1800. By Eliab Wilkinson of Smithfield. [Warren](#): Nathaniel Phillips.

Two pages are used for each month.

THE NEW-ENGLAND CALENDAR, AND EPHEMERIS FOR 1800. By Eliab Wilkinson of Smithfield. [Newport](#): Printed for Jacob Richardson.

1. John Carter (1745-1814) had been an apprentice in the print shop of Benjamin Franklin in Philadelphia, and in that of William Goddard in Providence. Along with William Goddard and later William's mother Sarah Goddard he published the [Providence Gazette](#), until in 1768 at the age of 23 he became sole proprietor. In 1772 he had become Providence's 1st postmaster. He was one of the partners of the Carter and Wilkinson publishing firm. His daughter Ann Carter got married with Nicholas Brown, his daughter Rebecca Carter got married with Amos Throop Jenckes, and his daughter Elizabeth Ann Carter got married with Walter Raleigh Danforth. Walter Raleigh Danforth (1787-1861), a son of Job Danforth (1745-1830), would graduate from the College of Rhode Island (Brown University) in 1805 and become clerk of the Supreme Judicial Court of Providence in 1807, editor of the [Providence Gazette](#) in 1820. He would in 1825 found a weekly newspaper named [Microcosm](#).

EVENTS OF 1801

Two pages are used for each month.

THE NEWPORT [ALMANACK](#) FOR 1800. [Newport](#): Oliver Farnsworth.

Probably compiled by Remington Southwick as one by him is referred to in the American Minerva of Dedham, Oct. 9, 1800. There is an ornamental cut on title pap and the man of signs cut on page two.

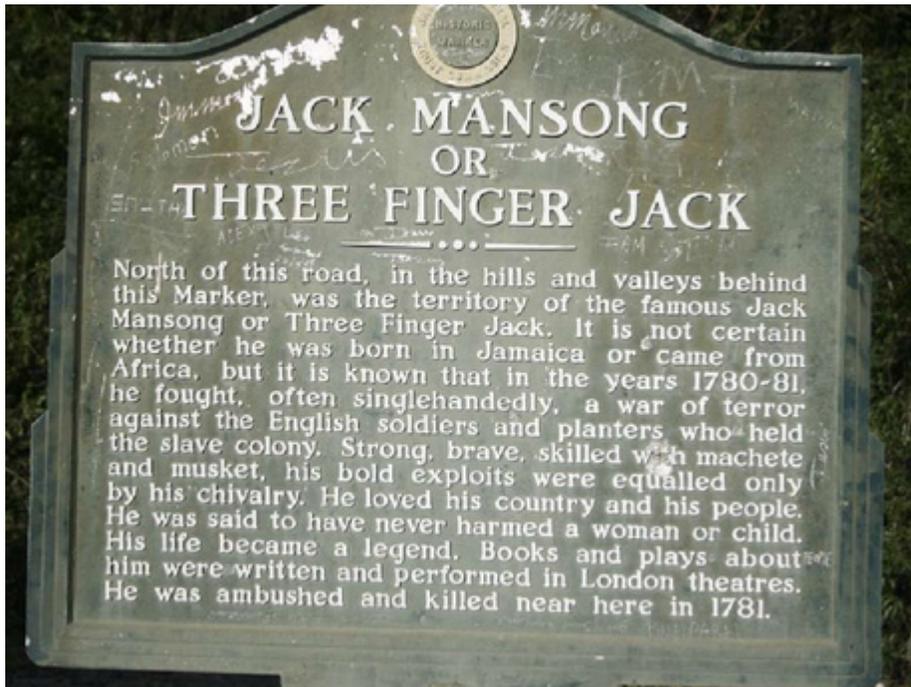


➡ [Noah Webster, Jr.](#) began lexicographical work.

➡ John Fawcett's serio-pantomime OBI; OR, [THREE-FINGER'D JACK](#) was performed at the Haymarket in London with music by Samuel Arnold:

But if white man kind [massa](#) be,
He heal the wound in negro's heart.

SERVILE INSURRECTION



William Earle, Junior, 19-year-old son of a bookseller in the Piccadilly area of London, prepared OBI; OR, THE HISTORY OF [THREEFINGERED JACK](#). IN A SERIES OF LETTERS FROM A RESIDENT IN JAMAICA TO HIS FRIEND IN ENGLAND for publication by his father's firm, Earle and Hemet.



[Walter Savage Landon](#)'s POEMS FROM THE ARABIC AND PERSIAN, WITH NOTES, BY THE AUTHOR OF 'GEBIR.' (Warwick: printed by H. Sharpe, High Street, and sold by Messrs. Rivingtons, St. Paul's Churchyard, London). He also produced a pamphlet made up of Latin verses, and POETRY, BY THE AUTHOR OF 'GEBIR,' AND A POSTSCRIPT TO THAT POEM, WITH REMARKS ON SOME CRITICS (Warwick: Sharpe, Printer), although his new friend Isaac Mocatta would persuade him to suppress that volume (Isaac, a moderating influence, would die during the following year).



After December 23, 1845: ... {*One-fourth page blank*} [Landon](#)'s works are
 1st A small volume of poems 1793 out of print
 next Poems of "Gebir" "Chrysaor", the "Phocaeans" &c
 The "Gebir" eulogized by Southey & [Coleridge](#)
 Wrote verses in Italian & Latin.
 The dramas "Andrea of Hungary" "Giovanna of Naples" and "Fra Rupert."
 "Pericles & Aspasia"
 "Poems from the Arabic & Persian" 1800 pretending to be translations.
 "A Satire upon Satirists, and Admonition to Detractors" printed 1836 not published
 Letters called "High & Low Life in Italy"
 "Imaginary Conversations"
 "Pentameron & Pentalogia"
 "Examination of William Shakspeare before Sir Thomas Lucy, Knt., touching Deer-stealing."
 {*One-fourth page blank*} Vide again Richard's sail in "Rich. 1st & the Abbot"
 Phocion's remarks in conclusion of "Eschines & Phocion"
 "Demosthenes & Eubulides"
 In Milton & Marvel speaking of the Greek poets –he says
 "There is a sort of refreshing odor flying off it perpetually; not enough to oppress or to satiate; nothing is beaten or bruized; nothing smells of the stalk; the flower itself is half-concealed by the Genius of it hovering round."
 Pericles & Sophocles
 Marcus Tullius Cicero & his Brother Quintus in this a sentence on Sleep and Death.

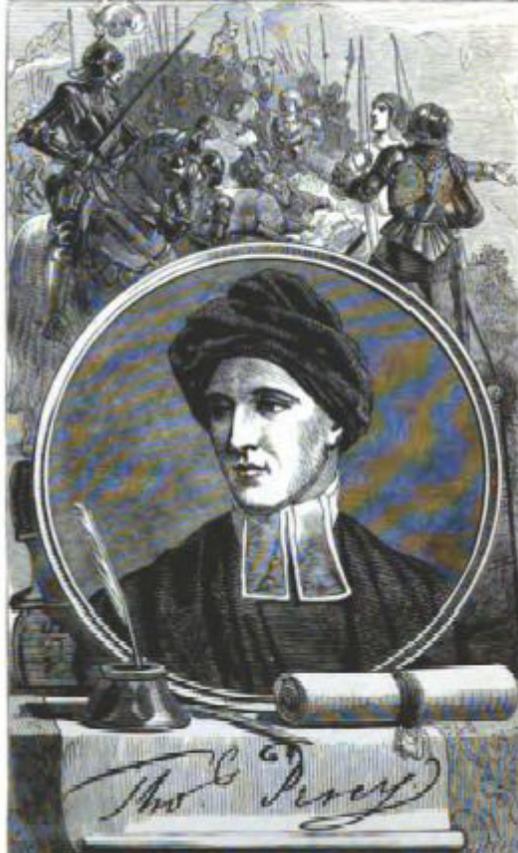
[WALTER SAVAGE LANDOR](#)

1800

1800

Johnson & Tooke for a criticism on words. {*Three-fifths page blank*} ...

➡ Mrs. Jane West wrote to Bishop Thomas Percy seeking his patronage.



➡ Thomas Harwood became perpetual curate of Hammerwich, near Lichfield.²

➡ Charles Turner, Jr. became the initial postmaster of Scituate, Massachusetts (he would also serve as a Justice of the Peace there).

➡ The Reverend William Gilpin's OBSERVATIONS ON THE RIVER WYE, AND SEVERAL PARTS OF SOUTH WALES, &C. RELATIVE CHIEFLY TO PICTURESQUE BEAUTY: MADE IN THE SUMMER OF THE YEAR 1770. BY WILLIAM GILPIN, ... (London: printed by A. Strahan, for T. Cadell junior and W. Davies, 1800).

2. In a field being plowed near this place, in 2009, would be discovered the "Staffordshire Hoard" of Anglo-Saxon gold and silver metalwork. Conjecture has it that this horde of more than 1,500 objects of value had been concealed in the 7th or 8th Century by a person of the Kingdom of Mercia (*Miercna rīce*) under threat due to some exigency, who then perished.

➡ The [Reverend Abiel Holmes](#)'s THE COUNSEL OF WASHINGTON, RECOMMENDED IN A DISCOURSE.

The Scottish Rite of Freemasons was formed in Charleston, South Carolina. [The Reverend Thaddeus Mason Harris](#)'s THE FRATERNAL TRIBUTE OF RESPECT PAID TO THE MASONIC CHARACTER OF [GEORGE WASHINGTON](#) (Charlestown: Printed by Samuel Etheridge). Also, his BEAUTIES OF NATURE DELINEATED, OR, PHILOSOPHICAL AND PIOUS CONTEMPLATIONS ON THE WORKS OF NATURE, AND THE SEASONS OF THE YEAR SELECTED FROM STURM'S REFLECTIONS, BY THE [REV. THADDEUS M. HARRIS](#) (Charlestown: Printed and sold by Samuel Etheridge). Also, his A DISCOURSE, DELIVERED AT DORCHESTER (Charlestown: Printed by Samuel Etheridge).

➡ [Adam Ferguson](#)'s INSTITUTES OF MORAL PHILOSOPHY. A NEW ED., ENL. (Basil: Printed by J. Decker).

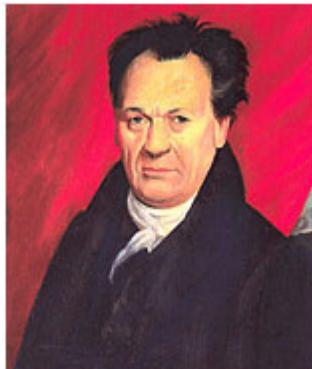
➡ This year's COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY:

COLLECTIONS OF THE MHS

➡ [Stephen Elliott](#) left the South Carolina legislature to devote himself to the family plantation, and to the study of natural history.



➡ [Amos Eaton](#)'s ART WITHOUT SCIENCE. He relocated to New-York to study law under state attorney general Josiah O. Hoffman.





In four volumes, [Baron Joseph-Marie de Gérando](#)'s *DES SIGNES ET DE L'ART DE PENSER CONSIDÉRÉS DANS LEURS RAPPORTS MUTUELS* (Paris: Goujon fils, Fuchs, Henrichs, date on title-page given according to the French Revolutionary calendar as an VIII) would be an elaboration upon his prize-essay in which he had generally followed Étienne Bonnot de Condillac in regard to the relation of signs and thought, while on many points taking issue with him. He found that there were four types of ideas, the least problematic of the four being the ideas "of simple modes" (his version of Lancelin's "measurable ideas"). Comparing the process of analysis with the process of synthesis in mathematics and in metaphysics, he came down in favor of the sort of analytic process found in algebraic proofs, because algebra permits us to display the relations between quantities while eliminating all extraneous information. It is the mathematicians who know what they are talking about. He presented a careful reprise of the various proposals then current for a philosophical language and an algebra of thought and attempted to determine which of the proposals were feasible, and of the feasible proposals, which were desirable. He did not favor the conceit that it was flaws in language that were causing errors in thinking, but instead that it was our wrongheaded thinking that was creating these imperfections of language. The agenda to cure ourselves through the construction of an artificial philosophical language, an algebra of thought, would be impractical if it were not utterly preposterous (if only our Logical Positivists had heeded him on this!). Linguistic reforms were all well and good but, if we could cure our thought, we can be confident that our language will follow right along.

Bill Richmond was one of Britain's highly-esteemed pugilists, despite being a black man. A natural middleweight born on Staten Island in 1763, his fighting skills had come to the attention of General Hugh Percy in 1777 when as a 14-year-old he had vanquished three of Lord Percy's soldiers during a barroom brawl. The general had taken Richmond to England with him in 1778, and Richmond had taken up prizefighting in 1791. In 1805 he had fought Tom Cribb for a purse of 25 guineas, but had lost and had turned to managing a tavern—the Horse and Dolphin—and training other black fighters: "If a man of color cannot fight for the English title, then at least I can be a [teacher]." Richmond-trained fighters included Tom Molineaux of Virginia, Sam Robinson of New York, Joseph Stephenson of Maryland (plus a Sutton, a Massa Kendricks, a Bristow, and a Johnson).

In approximately this year cash prizes for wrestling contests were being introduced, presumably during the Highmoor games at Wigton. Jemmy Foster of Alston was instanced as one of the best Cumberland wrestlers in England. Foster was merely 5'7" tall and weighed merely 150 pounds but had been able to win county championships for seven years in a row (weight classes for contestants would not be introduced until 1835).



At age 15, [Thomas De Quincey](#)'s translation from [Horace](#)'s TWENTY-SECOND ODE won 3d prize in a contest and was published in [The Monthly Preceptor](#). Accidentally, he encountered [King George III](#) in the Frogmore gardens near Windsor Castle. During his summer holiday he went to [Ireland](#). He was sent to the Manchester Grammar School because in that establishment he might after studying for 36 months qualify for a scholarship to Brasenose College, Oxford (he would not, however, complete this agenda, for after 19 months he would run away in an attempt to make contact with [William Wordsworth](#)).



The family of [Lewis Cass](#) relocated from Exeter, New Hampshire to Marietta, [Ohio](#).



[Augustin Pyramus de Candolle](#) was made an honorary professor by the Academy of [Geneva](#).



[Philip Karl Buttmann](#) got married with the eldest daughter of the king's physician, Dr. Selle.



[Charles Butler](#)'s LIFE OF ALBAN BUTLER.



1800

1800

 [Jean-Baptiste Say](#)'s *OLBIE, OU ESSAI SUR LE MOYENS DE RÉFORMER LES MOEURS D'UNE NATION*.

 [Charles Wilkins](#) was invited to take up the post of the initial director of the India House Library, which would become over time the world famous “India Office Library” (these volumes are now categorized as “Oriental Collections” at the Library of the British Museum in London).

 [Asher Benjamin](#) designed the Fullerton House of Windsor, Vermont (since demolished).

 During this year and the following one [William Bartram](#) would be drawing 24 plates for [Professor Benjamin Smith Barton](#)'s *ELEMENTS OF BOTANY, OR OUTLINES OF THE NATURAL HISTORY OF VEGETABLES*, until “exceeding painfulness and weakness in my eyes” would force him to discontinue this occupation.

 [Sylvestre François Lacroix](#)'s *COMPLÉMENT DES ÉLÉMENTS D'ALGÈBRE, A L'USAGE DE L'ÉCOLE CENTRALE DES QUATRE-NATIONS* (Paris: impr. Duprat) and *TRAITÉ DES DIFFÉRENCES ET DES SÉRIES; FAISANT SUITE AU TRAITÉ DU CALCUL DIFFÉRENTIEL ET DU CALCUL INTÉGRAL*.

It is possible that the Amos Baker who had married Ame Prescott in [Concord](#) in 1785 in this year remarried, with Eunice Dudley of [Concord](#).

Nicholas Boylston, Esq. donated \$23,200 to establish at [Harvard College](#) a professorship in Rhetoric and Oratory — with the condition that John Quincy Adams, son of the sitting President of the United States, be the first person appointed.

[Timothy Flint](#) graduated from [Harvard](#). He would study to become a Reverend while teaching for one year at an academy in Cohasset, and delivering practice sermons at Marblehead, Massachusetts.

[Washington Allston](#) graduated from [Harvard](#) and moved to Charleston, South Carolina.

Rufus Hosmer of [Concord](#), son of the Hon. Joseph Hosmer, graduated from [Harvard](#).

Rufus Hosmer, son of the Hon. Joseph Hosmer, was born March 18, 1778 and grad. Harvard, 1800. He was admitted to the bar in Essex in 1803, and son after removed to Stow, where he resided as a counsellor at law.³

NEW “HARVARD MEN”

 The [Rev. Archibald Alison](#) was appointed senior incumbent of St Paul's Chapel in the Cowgate, and relocated to the vicinity of Edinburgh.

3. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)



1800

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 In this same year in which [Denmark Vesey](#) was winning the East-Bay-Street Lottery and receiving enough money to purchase his own manumission from [slavery](#) (but not enough money to obtain the freedom of his children),⁴ Gabriel Prosser (*circa* 1776-1800) and Jack Bowler were attempting a slave revolt near Richmond, Virginia — and in this year, also, [Nat Turner](#) was being born! These three men of 1800, Vesey, Prosser, and Turner, would later come to be regarded as the “Three Generals in the Lord’s Army.”

One group was to attack the prison which was being used as an arsenal, another was to capture the powder house, and another was to attack the city itself. If the citizens would not surrender, the rebels planned to kill all of the whites with the exception of three categories of white people, the three categories being [Quakers](#), Methodists, and Frenchmen. The “General Gabriel” conspiracy of about a thousand [slaves](#) to attack Richmond came to light after a severe storm washed out a bridge and caused a suspension of the attack (August 30) and the conspiracy was betrayed by two of the slaves. Governor James Monroe (the future president) ordered in the militia and 16 ringleaders and 19 others were [hanged](#) (October 7). Gabriel’s Insurrection would cause white Virginians to support plans to ship black Americans back to Africa.

Here is the Virginia “servile conspiracy” statute under which all the executions would take place:

If any negro or other slaves at any time consult, advise, or conspire to rebel, or make insurrection, or shall plot to conspire the murder of any person or persons whatsoever, every such consulting, plotting, or conspiring, shall be adjudged and deemed felony, and the slave or slaves convicted thereof in manner herein after directed, shall suffer death, and be utterly excluded all benefit of clergy.

— The Statutes at Large of Virginia, from
October Session 1792 to December Session 1806

[SERVILE INSURRECTION](#)

 The British emerged as the controlling power in [India](#). The Bengal Resolution (1813) inaugurates a policy of restricting the habit of [opium](#)-eating by obtaining the “maximum revenue from the minimum consumption.” The British government declares it will countenance only to the narrowest extent a habit which it finds impossible to eradicate.

 The [cotton](#) gin was producing a fibre, cotton, cheaper than [hemp](#).

Britain was purchasing 90% of its maritime [hemp](#) products from Russia.

 The Reverend Thomas Robert Malthus’s AN INVESTIGATION OF THE CAUSE OF THE PRESENT HIGH PRICE OF PROVISIONS BY THE AUTHOR OF THE ESSAY ON THE PRINCIPLE OF POPULATION. London, Printed for J. Johnson, in St. Paul’s-Church-Yard, by Davis, Taylor, and Wilks, Chancery-Lane.

[READ THE FULL TEXT](#)

 For the 1st time a steam engine was used in the grinding and polishing of glass for windows and mirrors.

[GLASS WINDOWS](#)

4. Here’s how this worked. Clearly under American law (everywhere except, perhaps, Louisiana) a slave could not protect property and therefore could own nothing. Vesey’s owner could have seized the winnings of this lottery with or without saying thanks and he would have still been his slave. However, in the real world egregious conduct might lead to a throat slitting or a poisoning — not just everything you can legally do to another human being is always practical. Vesey’s owner accepted the money and made out a manumission document.

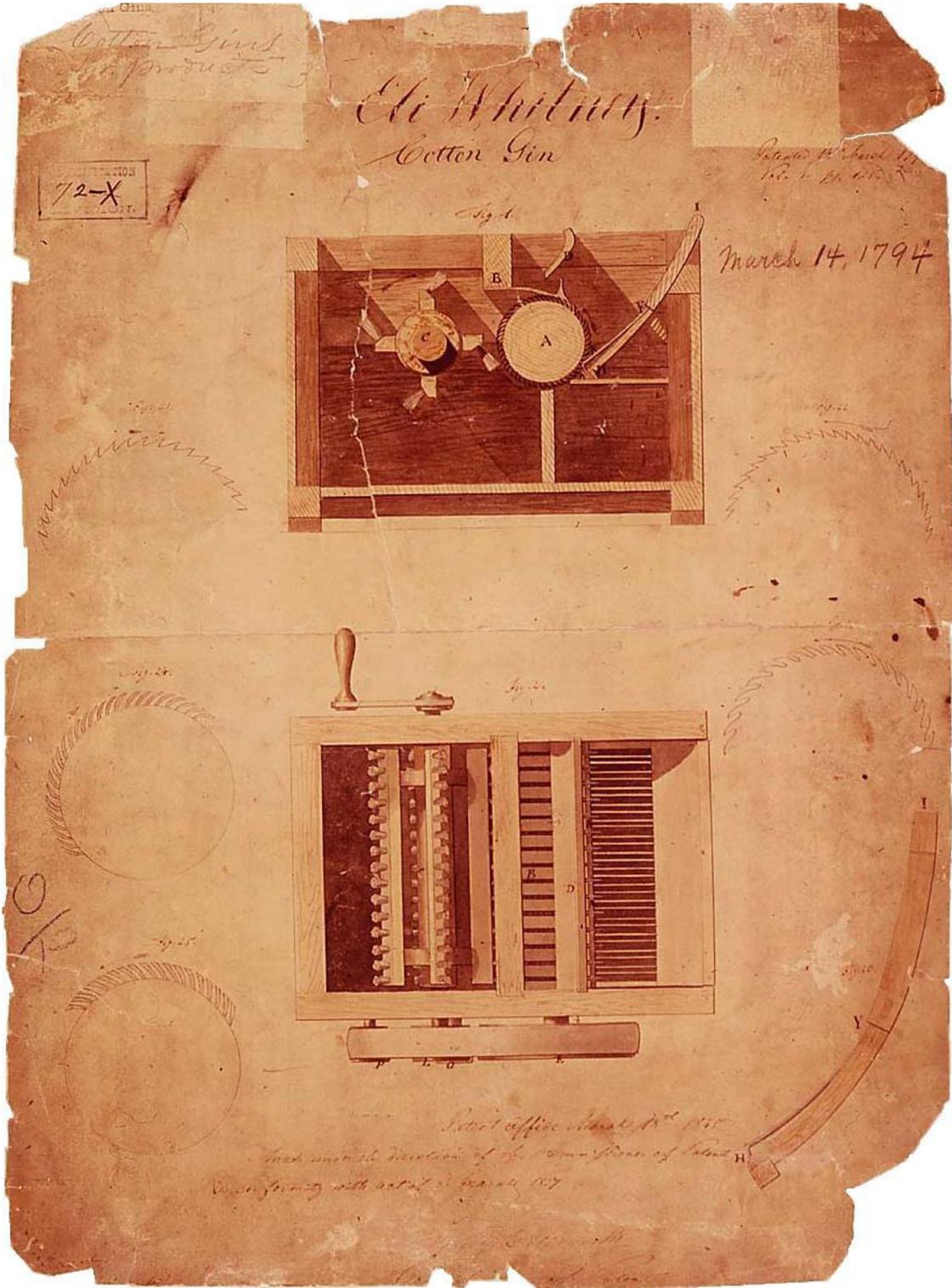
HDT

WHAT?

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1800

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➡ William Thornton was listed with three [slaves](#) out of a total household of 8.

➡ During this year and the following one, [Silas Lee](#) would represent the district of Lincoln and Kennebec in Maine at the 6th Congress of the United States.

➡ By this year at the very latest, the song “Barbara Allen.”

➡ James Wadsworth sold land in the Genesee Valley of [New York](#) to the painter [Benjamin West](#).



➡ Judge St. George Tucker of Virginia thus described the general prospect of [servile insurrection](#):

The love of freedom is an inborn sentiment, which the God of nature has planted deep in the heart. Long may it be kept under by the arbitrary institutions of society; but, at the first favorable moment, it springs forth with a power which defies all check. This celestial spark, which fires the breast of the savage, which glows in that of the philosopher, is not extinguished in the bosom of the slave. It may be buried in the embers, but it *still lives*, and the breath of knowledge kindles it into a flame. Thus we find there never have been slaves in any country, who have not seized the first favorable opportunity to revolt. These, our hewers of wood and drawers of water, possess the power of doing us mischief, and are prompted to it by *motives which self-love dictates, which reason justifies*. Our sole security, then, consists in their ignorance of this power, and their means of using it – a security which we have lately found is not to be relied on, and which, small as it is, every day diminishes. Every year adds to the number of those who can read and write; and *the increase of knowledge is the principal agent in evolving the spirit we have to fear.*

* * *

By way of marking the prodigious change which a few years have made among that class of men, compare the late conspiracy with the revolt under Lord Dunmore. In the one case, a few solitary individuals flocked to that standard, under which they were sure to find protection. In the other, they, in a body, of their own accord, combine a plan for asserting their freedom, and rest their safety on success alone. The difference is, that then they sought freedom merely as a good; now they also claim it as a right.

* * *

Ignorant and illiterate as they yet are, they have maintained a correspondence, which, whether we consider its extent or duration, is truly astonishing.

→ Friend Luke Howard presented a paper on pollens at the Linnaean Society of London. He also during this year prepared a paper on the "Average Barometer" (whatever that is).

WEATHER



HOWARD PUBLICATIONS

During the earlier part of this year a daughter, Rachel Howard, was born.

→ Johnny Appleseed set out barefooted down the Ohio River with a boatload of apple seeds from a Pennsylvania cider mill –wearing a coffee sack for a shirt and a mush pot for a hat, if you believe that– reading aloud from the BIBLE and spouting Swedenborgian doctrine at anyone who would put up with him.

→ "A Traveller is now-a-days called a Tour-ist."

THE GRAND TOUR



"The vagabond, when rich, is called a tourist."
– Paul Richard, French diplomat, AU JAPON



→ When Philadelphia's free black population petitioned the federal Congress to gradually end slavery, the Congress rejected this petition by a vote of 85 over 1.

1800

1800

→ Teresa Gamba (the future Countess Guiccioli) was born.

GEORGE GORDON, LORD BYRON

→ [George Gordon, Lord Byron](#) spent the summer holiday in Nottingham and Newstead and fell in love with his first cousin, Margaret Parker.



→ At this point the soybean, although it was known in the West (for instance, in Philadelphia), was getting no particular traction. Its use would not develop until, in 1850, the bean would be introduced afresh, to California agriculture through the port of San Francisco direct from [Japan](#).

PLANTS

→ Although the punishments for dope smuggling in [China](#) were increased and an anti-[opium](#) trade offensive was begun, the smuggling of suspicious vegetable substances would remain uncontrollable.

Stewart Dean, an in-law of John Jacob Astor, became captain of the [China](#) trader *Severn*, sailed from New-York harbor to Canton with a shipment of furs and pelts, cochineal and American [ginseng](#), and would return the following year.

1800

1800

 From this year until 1825, in Finland, the ending of restrictions against home manufacturing of [alcohol](#) would have the result of increasing [drunkenness](#).

 In Sweden, the ending of the crown [alcohol](#) monopoly and its restrictions on production and sales results in increased consumption. United States. Between 1790 and 1830, Americans seem to go on an alcoholic binge; the per capita consumption of distilled spirits rises dramatically as migration and social dislocation further dislodge traditional controls. The New England Federalist elite begins to worry about the spread of religious irreverence, democracy, and [drunkenness](#); religious revivalism encourages general temperance activities.

 The turn of the century brought a revitalization of the temperance spirit. Religious leaders, including Cotton Mather, Dr. Lyman Beecher, John Wesley and Reverend Andrew Elliott inveighed against the consumption of liquors. Temperance activity figured prominently in the concerns of the Presbyterian, Methodist, Universalist, Baptist, and Friends churches.

Had the temperance reform in America awaited for a non-church or a non-Christian leadership, ... the temperance revolution of the past century would yet remain to be accomplished.... Every successful temperance movement of the last century has been merely the instrument—the machinery and equipment through which the fundamental principles of the Christian religion have expressed themselves in terms of life and action.

THE TEMPERANCE MOVEMENT

1800

1800

➡ The French army, returning from [Egypt](#), introduced [cannabis](#) use (hashish, marijuana) to France.

Avante-garde artists and writers in Paris developed their own [hemp](#) ritual, leading, in 1844, to the establishment of *Le Club de Haschischins*.⁵



➡ In Paris, the invention of the [coffee](#) percolator.

5. William A. Emboden, Jr., "Ritual Use of Cannabis Sativa L.: A historical-ethnographic survey," in Peter T. Furst (Ed.), FLESH OF THE GODS, pages 214-236; pages 227-228.

1800

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➡ [Johann Heinrich Pestalozzi](#) began an educational establishment for fee-paying students at Burgdorf (this would continue until 1804).



➡ During this period a Boston gunsmith, Elisha Collier, would be developing a flintlock revolver. (Manufacturing techniques would prove not to be ready for this sort of delicate mechanism, and Collier would move to England in 1817 after failing to manufacture a flintlock revolver that was affordable.) The Baker model of rifle⁶ came into use in the British Army. It was a muzzle loader with a 0.625-inch calibre (this would be the standard through 1838):



➡ From this year until about 1815, men would sometimes wore their hair with a small tail in back, as a holdover from the 1700s. Some professionals would continue to wear wigs with small tails, although this fashion was already dying out. A prominent style throughout this period would be modeled after the busts of Roman emperors: clipped in back, with hair set in ringlets or in loose confusion on top, with locks sometimes allowed to fall over the forehead. Women would wear short curls waved on the forehead, and have their back hair in a simple knot. Some women would wear top knots. The hair would often be ornamented with combs, fillets, tiaras, coronets, etc.

6. A rifle is a firearm with spiral, parallel grooves cut into the bore to cause the projectile to spin like a gyroscope. The flight stability induced in the projectile by this gyroscopic spin greatly improves the straightness with which the projectile moves downrange. Although rifled firearms appeared during the Middle Ages, this sort of apparatus didn't begin to be used in war weapons until about the middle of the 17th century and was not introduced into the British army until this point — not because the British army didn't want to kill people but because until this point they hadn't figured out how to manufacture large quantities of bullets that could fit in the rifled barrel tightly enough. Which is to say, up to this point they had been held up with a manufacturing quality problem.



Here is a silhouette of that famous [Quaker](#) preacher of Pennsylvania, Friend Nicholas Waln, who opined famously, in opposition to the orthodox dress code, that he did not care a button for a religion that cared about buttons.



This Public Friend lived from 1742 to 1813. In addition to being a Public Friend, this man was a Philadelphia lawyer — so you can now think about all the jokes you’ve heard about Philadelphia lawyers. You can also ask yourself, whether in making this remark about religion and buttons, he may deliberately have been echoing the remark made by [Metacom](#) that the white man’s profession of Christianity was not worth so much as a button, that had so angered [Cotton Mather](#) that —eventually— the reverend would add King Phillip’s jawbone to his personal collection of human body parts (how very Christian of him).

THE MARKET FOR HUMAN BODY PARTS



[Austin Steward](#) was age 7, and a Virginia [slave](#). He would later describe the circumstances of his early life:

I was born in Prince William County, Virginia. At seven years of age, I found myself a slave on the plantation of Capt. William Helm. Our family consisted of my father and mother – whose names were Robert and Susan Steward – a sister, Mary, and myself. As was the usual custom, we lived in a small cabin, built of rough boards, with a floor of earth, and small openings in the sides of the cabin were substituted for windows. The chimney was built of sticks and mud; the door, of rough boards; and the whole was put together in the rudest possible manner. As to the furniture of this rude dwelling, it was procured by the slaves themselves, who were occasionally permitted to earn a little money after their day’s toil was done. I never knew Capt. H. to furnish his slaves with household utensils of any description.

The amount of provision given out on the plantation per week, was invariably one peck of corn or meal for each slave. This allowance was given in meal when it could be obtained; when it could not, they received corn, which they pounded in mortars after they returned from their labor in the field. The slaves on our plantation were provided with very little meat. In addition to the peck of corn or meal, they were allowed a little salt and a few herrings. If they wished for more, they were obliged to earn it by over-work. They were permitted to cultivate small gardens, and were thereby enabled to provide themselves with many trifling conveniences. But these gardens were only allowed to some of the more industrious. Capt. Helm allowed his slaves a small quantity of meat during harvest time, but when the harvest was over they were obliged to fall back on the old allowance.

It was usual for men and women to work side by side on our plantation; and in many kinds of work, the women were compelled



to do as much as the men. Capt. H. employed an overseer, whose business it was to look after each slave in the field, and see that he performed his task. The overseer always went around with a whip, about nine feet long, made of the toughest kind of cowhide, the but-end of which was loaded with lead, and was about four or five inches in circumference, running to a point at the opposite extremity. This made a dreadful instrument of torture, and, when in the hands of a cruel overseer, it was truly fearful. With it, the skin of an ox or a horse could be cut through. Hence, it was no uncommon thing to see the poor slaves with their backs mangled in a most horrible manner. Our overseer, thus armed with his cowhide, and with a large bull-dog behind him, followed the slaves all day; and, if one of them fell in the rear from any cause, this cruel weapon was plied with terrible force. He would strike the dog one blow and the slave another, in order to keep the former from tearing the delinquent slave in pieces, – such was the ferocity of his canine attendant.

It was the rule for the slaves to rise and be ready for their task by sun-rise, on the blowing of a horn or conch-shell; and woe be to the unfortunate, who was not in the field at the time appointed, which was in thirty minutes from the first sounding of the horn. I have heard the poor creatures beg as for their lives, of the inhuman overseer, to desist from his cruel punishment. Hence, they were usually found in the field "betimes in the morning," (to use an old Virginia phrase), where they worked until nine o'clock. They were then allowed thirty minutes to eat their morning meal, which consisted of a little bread. At a given signal, all hands were compelled to return to their work. They toiled until noon, when they were permitted to take their breakfast, which corresponds to our dinner.

On our plantation, it was the usual practice to have one of the old slaves set apart to do the cooking. All the field hands were required to give into the hands of the cook a certain portion of their weekly allowance, either in dough or meal, which was prepared in the following manner. The cook made a hot fire and rolled up each person's portion in some cabbage leaves, when they could be obtained, and placed it in a hole in the ashes, carefully covered with the same, where it remained until done. Bread baked in this way is very sweet and good. But cabbage leaves could not always be obtained. When this was the case, the bread was little better than a mixture of dough and ashes, which was not very palatable. The time allowed for breakfast, was one hour. At the signal, all hands were obliged to resume their toil. The overseer was always on hand to attend to all delinquents, who never failed to feel the blows of his heavy whip.

The usual mode of punishing the poor slaves was, to make them take off their clothes to the bare back, and then tie their hands before them with a rope, pass the end of the rope over a beam, and draw them up till they stood on the tips of their toes. Sometimes they tied their legs together and placed a rail between. Thus prepared, the overseer proceeded to punish the poor, helpless victim. Thirty-nine was the number of lashes ordinarily inflicted for the most trifling offence.

Who can imagine a position more painful? Oh, who, with feelings of common humanity, could look quietly on such torture? Who could remain unmoved, to see a fellow-creature thus tied, unable to move or to raise a hand in his own defence; scourged on his bare back, with a cowhide, until the blood flows in streams from

his quivering flesh? And for what? Often for the most trifling fault; and, as sometimes occurs, because a mere whim or caprice of his brutal overseer demands it. Pale with passion, his eyes flashing and his stalwart frame trembling with rage, like some volcano, just ready to belch forth its fiery contents, and, in all its might and fury, spread death and destruction all around, he continues to wield the bloody lash on the broken flesh of the poor, pleading slave, until his arm grows weary, or he sinks down, utterly exhausted, on the very spot where already stand the pools of blood which his cruelty has drawn from thee mangled body of his helpless victim, and within the hearing of those agonized groans and feeble cries of "Oh do, Massa! Oh do, Massa! Do, Lord, have mercy! Oh, Lord, have mercy!" &c. Nor is this cruel punishment inflicted on the bare backs of the male portion of slaves only. Oh no! The slave husband must submit without a murmur, to see the form of his cherished, but wretched wife, not only exposed to the rude gaze of a beastly tyrant, but he must unresistingly see the heavy cowhide descend upon her shrinking flesh, and her manacled limbs writhe in inexpressible torture, while her piteous cries for help ring through his ears unanswered. The wild throbbing of his heart must be suppressed, and his righteous indignation find no voice, in the presence of the human monster who holds dominion over him.

 In this year Stephen Myers was [enslaved](#) in America — which is to say, in this year he was born in Rensselaer county of [New York State](#).⁷



"It is simply crazy that there should ever have come into being a world with such a sin in it, in which a man is set apart because of his color – the superficial fact about a human being. Who could **want** such a world? For an American fighting for his love of country, that the last hope of earth should from its beginning have swallowed [slavery](#), is an irony so withering, a justice so intimate in its rebuke of pride, as to measure only with God."



– Stanley Cavell, MUST WE MEAN WHAT WE SAY?
1976, page 141

7. Isn't that a kick in the groin? –For some of us Americans becoming born was the same as becoming enslaved! Ugh.

1800

1800



A schoolhouse was erected on the property of the [Quaker](#) monthly meeting near Princeton, [New Jersey](#), on the ground that is now the parking lot. The children of the Friends would be educated there — and it is currently being alleged that the children of black slaves, and of native Americans, were educated as well (although I have been unable to learn what the financial arrangements for this would have been).

The census revealed that the US population was 18.9% black and only one out of every ten of these 1,002,037 people were free. Of the approximately 100,200 who were free, only 36,505 lived in the North (mostly New York and [New Jersey](#)). The %age of slaves in the border slave states was gradually declining and would continue this gradual decline, while this %age was meanwhile very slowly rising farther south and would continue this gradual rise, in the following decades, as our culture polarized over the issue of human [slavery](#). The slave states that would eventually remain within the federal union were at this point enslaving 24.5% of their population, almost exactly one American out of every four, but that proportion would be a declining one, while the slave states that would eventually form the new confederacy were at this point enslaving 35.3% of their population, more than one American out of every three — and this proportion would be continuing to creep upward:⁸

% of Americans Enslaved

	1790	1800	1810	1820	1830	1840	1850	1860
Union Slave States	27.5	24.5	22.9	22.5	21.9	19.3	16.5	13.5
States of Confederacy	35.3	35.3	37.1	37.7	38.1	38.4	38.6	38.7

The new Federal District had 14,093 inhabitants, 4,027 of whom were black. 726 blacks lived in Georgetown, 1,244 in Alexandria and 746 in the city of Washington.



From Stanley Lebergott's *MANPOWER IN ECONOMIC GROWTH* (NY: McGraw-Hill, 1964) we can learn about the labor force available to the US during Henry Thoreau's lifetime:

Our US Labor Force During Thoreau's Lifetime

	Free Laborers Older Than 10	Slave Laborers Older Than 10	Total Laborers Older Than 10
1800	1,370,000	530,000	1,900,000
1810	1,590,000	740,000	2,330,000
1820	2,185,000	950,000	3,135,000
1830	3,020,000	1,180,000	4,200,000
1840	4,180,000	1,480,000	5,660,000
1850	6,280,000	1,970,000	8,250,000
1860	8,770,000	2,340,000	11,110,000

8. Cramer, Clayton E. *BLACK DEMOGRAPHIC DATA, 1790-1860: A SOURCEBOOK*, Greenwood Publishing Group, forthcoming in 1997.

1800

1800

➡ According to Paul A. David’s “The Growth of Real Product in the United States before 1840: New Evidence, Controlled Conjectures” in the Journal of Economic History for June 1987, there were to be three distinguishable episodes of economic growth between 1790 and 1860:

➡

	Per Capita Output Index	Annual Per Capita Growth
1800	64.4	baseline
1810	61.9	-0.4%
1820	67.6	0.9%
1830	84.0	2.2%
1840	100.0	1.8%
1850	110.4	1.0%
1860	137.0	2.2%

This period we are here considering, the period from 1790 through the opening few years of the 19th Century, was the first of the three, and during this economic era per capita income was to rise at a rate of about 1.6% per year until this was halted both by the naval embargo which would go into effect in 1807, and by the naval war which would begin in 1812.

➡ Early in the 19th Century, the name “Cook Islands” was awarded by the Russians to what Captain James Cook had designated as the “Hervey Islands,” in honor of the English navigator, when in this timeframe the group of islands appeared for the first time on a Russian nautical chart.

➡ Friedrich von Schelling’s SYSTEM OF TRANSCENDENTAL IDEALISM.

➡ Early in the century, the first cast-iron water supply pipe manufactured in the United States was produced in a foundry in Weymouth, New Jersey.

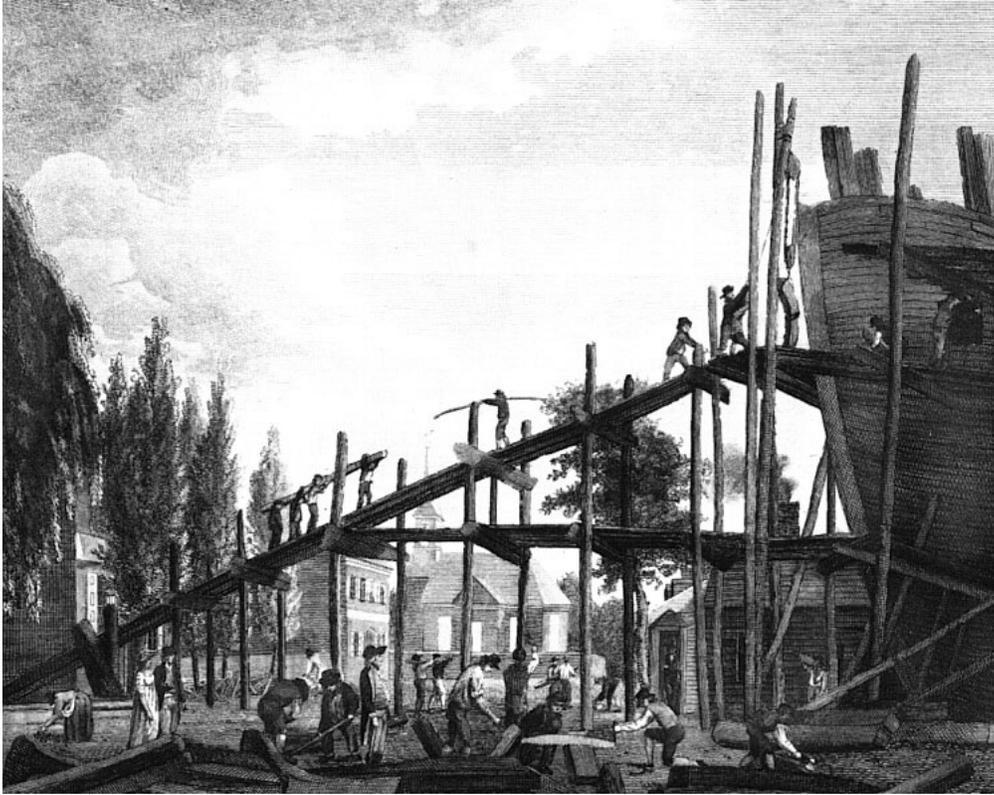
➡ Johann Gaspar Spurzheim began to attend the lectures of Dr. Franz Joseph Gall.

PHRENOLOGY

1800

1800

 Here is a depiction by William Russell Birch, (1755-1834) of a Philadelphia shipyard:



1800

1800



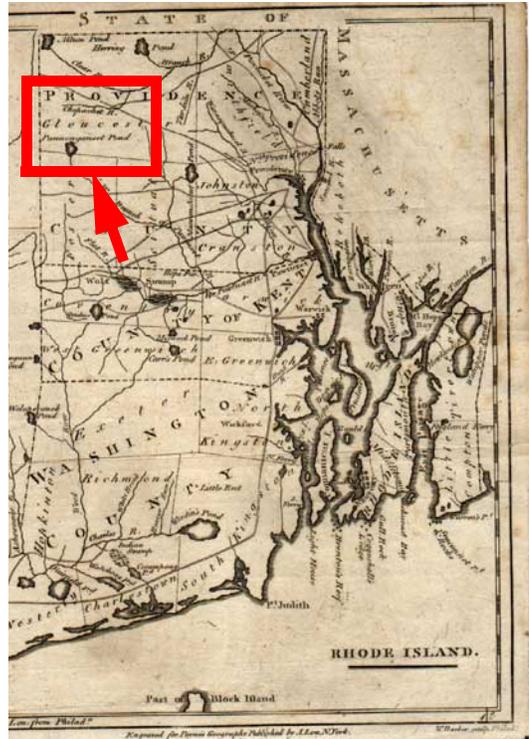
In [Rhode Island](#), the area along the Woonasquatucket north of Dyerville was being planted with orchards and was becoming known as Fruit Hill. A stagecoach stop, the Thayer Tavern House, was a popular spot. (Later the tavern would become the Fruit Hill Hotel, then in 1835 it would become the Fruit Hill Seminary, then the Fruit Hill Classical Institute, which would be demolished in 1865. What is on this site is now known as Rhode Island College.)



1800

1800

An itinerant half-breed peddler known only as Acote mysteriously died of a fatal wound and a fall downstairs in Kimball Hotel in [Glocester](#). The peddler would be interred in an unmarked grave on the west side of a local hill then called Matony. Because of this unmarked grave, the hill would come to be known as Acote's Hill.



Whereas during the Revolutionary period those who championed the idea of an informed American citizenry had done so out of a belief that a local politically knowledgeable citizenry was necessary to prevent a lapse into remote tyranny, early in the 19th Century this notion would be being overshadowed by attention to private virtue and personal advancement. Although some would already be advocating government financial support for education, many still would be trusting that market forces and volunteerism would be adequate to attain the necessary economic and social mobility, and offer entertainment as well. Aside from looking to schools and to publishers of books and magazines, these Americans would also be gaining education and entertainment from political parties and from the inexpensive tracts distributed by various evangelical or philanthropic societies, from lectures at lyceums and other locations, from commercial libraries and also, by the 1840s and 1850s, public libraries, and from museums and circuses. Ironically, the rhetorical triumph of the informed-citizenry ideal and its expanding institutional foundations in public culture would be accompanied by a polyphony of criticism directed at the remnants of the freeholder concept of citizenship, which continued to exclude the majority of American-born adults from the civil rights routinely proclaimed to be quintessentially American. The process of extending the franchise to less wealthy adult white males, to adult males of color, and eventually even to adult females, would be, at best, halting.

AN INFORMED CITIZENRY

SMITH SCHOOL

The [Rhode Island](#) General Assembly mandated that each town in the state establish a public school system. Noncompliance with this directive would be massive — but to give a little credit where a little credit is due, in this year [Providence](#) itself did begin public elementary schools. (This tiny state, with income taxes higher than those of any other state in the nation —even “Taxachusetts”!— has during the 20th and so far into the 21st Centuries become renowned for the inadequacy of the educational opportunity it provides its local children.)

READ EDWARD FIELD TEXT

Initially, the city of Providence would be offering this free public education in the old brick schoolhouse at the foot of Meeting Street, that had been lately been used for such activities as the manufacture of cartridges for firearms, and for munitions storage.⁹

➡ Since services were no long being held at the [Touro Synagogue](#), at this point the sacred scrolls were being kept safe in the home of Moses Seixas, the synagogue’s warden (*shamash*). However, at about this point [Judah Touro](#), one of the rabbi’s sons, moved back from [Boston](#) to [Newport, Rhode Island](#).



➡ The [Quaker](#) “worship group” of [Westerly](#) (also referred to as “Dunn’s Corners”), [Rhode Island](#) was laid down. The cemetery next to the meetinghouse was abandoned.

9. Subsequent to this use for free public education, the Old Brick Schoolhouse would be used in sequence as:
- 1.) a school for children of color
 - 2.) a cooking school
 - 3.) a school for tubercular children
 - 4.) a school for the crippled, both children and adults
 - 5.) the Providence Preservation Society (as of 1960)



Despite the fact that one eighth part of its population was [Quaker](#), as you can see [Rhode Island](#) was prepared if need be to kill a bunch of people:

Account of the people in the Colony of Rhode-Island, whites and blacks, together with the quantity of arms and ammunition, in the hands of private persons.

Towns names.	WHITES.						Arms and ammunition in the hands of private persons.					BLACKS.			
	Men.	Men able to bear arms.	Enlisted soldiers.	Women.	Boys.	Girls.	Small arms.	Swords.	Pistols.	Powder.	Balls.	Men.	Women.	Boys.	Girls.
Newport,	1696	534	969	1633	1099	1091	778	710	266	873	15554	400	341	248	245
Providence,	747	275	406	741	655	754	349	181	56	762	3871	72	75	51	64
Portsmouth,	243	88	120	228	261	440	143	80	29	44	1755	51	60	50	30
Warwick,	426	189	199	422	413	423	219	118	21	61	2182	48	62	61	56
Westerly,	523	128	361	551	541	562	276	98	8	206 3-4	4904	34	28	24	28
New-Shoreham,	83	17	66	77	52	52	66	20	6	66	1730	29	41	22	22
North-Kingston,	544	135	244	465	408	403	245	82	16	67	1739	70	87	72	60
South-Kingston,	366	132	186	321	342	368	215	80	16	85	2251	137	109	145	125
East-Greenwich,	319	140	165	238	212	271	137	54	9	71 3-4	1119	33	33	38	23
Jamestown,	86	20	58	100	103	72	63	48	14	32	1434	42	41	36	37
Smithfield,	448	139	263	454	466	486	294	67	11	146 1-2	3828	16	17	21	13
Scituate,	392	77	273	403	540	460	261	56	6	32 3-4	1466	4	4	7	3
Gloucester,	332	75	257	327	437	408	221	28	6	32 3-4	1466	4	0	1	2
Charleston,	171	71	90	187	195	159	110	40	2	50	1300	100	112	101	105
West-Greenwich,	275	78	174	292	316	321	138	38	5	31	639	12	10	8	12
Coventry,	298	82	190	232	309	323	206	40	4	38 1-2	824	4	2	4	6
Exeter,	347	122	178	236	367	371	130	32	4	20	196	16	20	23	24
Middleton,	153	55	82	206	157	165	120	88	22	81 1-4	2902	29	26	19	23
Bristol,	210	98	97	252	251	253	133	119	20	31	1758	44	35	34	21
Tiverton,	277	109	159	217	278	323	134	39	15	76 1-2	2786	44	67	58	61
Little-Compton,	244	110	134	342	261	295	197	118	61	130	3146	28	43	29	30
Warren,	193	81	112	217	214	203	130	104	7	67	2994	26	23	25	24
Cumberland,	230	55	156	254	267	319	158	73	3	101 1-2	3277	4	2	4	3
Richmond,	199	57	123	195	202	207	93	23	3	57	371	9	5	2	10
Cranston,	375	130	103	354	337	306	216	52	14	22 1-2	1177	21	22	27	18
	9177	2997	5265	8944	8783	9035	5052	2418	624	3286 3-4	64689	1277	1265	1110	1045

Whole Colony, whites and blacks, 40,636.
 Town of Newport, 6754.
 In obedience to your Lordship's commands, I have caused the within account to be taken by officers under oath. By it there appears to be in this Colony at this time, 35,939 white persons, and 4,697 blacks, chiefly negroes.
 In the year 1730, by order of the then Lords Commissioners for Trade and Plantations, an account was taken of the number of people in this Colony, and then there appeared to be 15,302 white persons, and 2,633 blacks.
 Again in the year 1748, by like order, an account was taken of the number of people then in this Colony, by which it appears there were at that time 29,755 white persons and 4373 blacks.
 STEPHEN HOPKINS.
 Colony of Rhode-Island, December 24th 1755.
 N. B. One eighth part of the inhabitants Quakers.
 In the Fort 18 eighteen pounders, 6 twenty-four do. 2 nine do. Total 26.
 Belonging to the Country sloop, 13 four-pounders; to Merchants, 60 old small cannon, four and three pounders.
 In the Fort 46 barrels of Gunpowder, 20 rounds of Shot, 300 old Small Arms.
 The above and foregoing contains a true copy of what his Honor the Governor transmitted unto the Right Honorable and Honorable the Lords Commissioners for trade and plantations.
 Copy—Witness, THO. WARD, Sec'y.

 [Friedrich Schiller](#)'s MARY STUART, and his tragic DEATH OF WALLENSTEIN:

... one evening the Professor came in to give Jo her lesson with a paper soldier cap on his head, which Tina had put there and he had forgotten to take off.

“It’s evident he doesn’t look in his glass before coming down,” thought Jo, with a smile, as he said “Goot efening,” and sat soberly down, quite unconscious of the ludicrous contrast between his subject and his headgear, for he was going to read her the DEATH OF WALLENSTEIN.

She said nothing at first, for she liked to hear him laugh out his big, hearty laugh when anything funny happened, so she left him to discover it for himself, and presently forgot all about it, for to hear a German read Schiller is rather an absorbing occupation. After the reading came the lesson, which was a lively one, for Jo was in a gay mood that night, and the cocked hat kept her eyes dancing with merriment. The Professor didn’t know what to make of her, and stopped at last to ask with an air of mild surprise that was irresistible,—

“Mees Marsch, for what do you laugh in your master’s face? Haf you no respect for me, that you go on so bad?”

[Karl Wilhelm Friedrich Schlegel](#), in the 1st of his “Ideas,” disagreed with [Friedrich Schiller](#): “The calls for and even the beginnings of a morality are becoming increasingly obvious. Already there is talk even of religion. It’s time to tear away the veil of [Isis](#) and reveal the mystery. Whoever can’t endure the sight of the goddess let him flee or perish.” (“*Die Forderungen und Spuren einer Moral, die mehr wäre als der praktische Teil der Philosophie, werden immer lauter und deutlicher: Sogar von Religion is schon die Rede. Es ist Zeit den Schleier der Isis zu zerreißen, und das Geheime zu offenbaren. Wer den Anblick der Göttin nicht ertragen kann fliehe oder verderbe.*”)

 Although the first American life [insurance](#) company had been organized as early as 1759, at the beginning of the 19th Century there were not more than a hundred life insurance policies in force in the entire USA. Nobody would have any qualms about insuring the cargo or hull of a ship against loss at sea, or a hotel or other structure against loss by fire, and surely no-one would object to insuring against the death of a valuable slave because, after all, one could estimate the economic loss to one of that slave’s premature demise. But there would be a certain disinclination to demonstrate the implied lack of trust in Divine Providence, and as late as 1853 there would be an editorial in the New-York [Times](#) opinioning that anyone “who insures his life or health must be victim of his own folly or other’s knavery.” In addition, the “tontine” form of speculation was falling into disfavor, as a fertile field for fraudulent dealings.¹⁰

10. The “tontine,” a form of investment more popular in Europe than here, was a subscription scheme according to which each subscriber would contribute a set amount of money. The money would be invested and each surviving subscriber would receive an annual distribution of the profits until only one of the original group of investors remained alive. That person was the “winner” who then owned the entire scheme and all its investment capital.



1800

1800



The quotation below about Mr. Thoreau is per [Mrs. Rebecca Kettell Thoreau](#)'s obituary and appeared in [The Christian Disciple](#) of October 1815, Volume III, No. 10:

Mr. Thoreau lost his health, moved to Concord, and there finished his course like a christian.

After the death of Mr. [Jean Thoreau](#)'s 1st wife [Jane "Jennie" Burns Thoreau](#) in 1797, he had had eight children to rear the oldest of whom, at that point, John, would have been but 10 years of age. He had therefore married a 2d time, to a widow who also had minor children to rear, [Mrs. Rebecca Kettell Thoreau](#) the widow of a Mr. Kettell. She was a relative of Concord's physician, Dr. Hurd. Her brother Joseph Hurd, a merchant in Charlestown, would become executor of Jean's will and, eventually, guardian of children, at a salary of \$200.⁰⁰ per year. In addition to this, legal fees relating to the Thoreau estate would amount to between \$50.⁰⁰ and \$100.⁰⁰ per year. This 2d wife, soon to be widowed a 2d time, would receive \$850.⁰⁰ per year to enable her to care for the children in Concord, Henry's father [John Thoreau](#) and John's sisters [Sarah Thoreau](#), [Elizabeth Orrock Thoreau](#), [Nancy Thoreau](#), [Jane Thoreau](#), and [Maria Thoreau](#). The Thoreau family, thus constituted, came to [Concord](#) to live. And, as [Henry Thoreau](#) would later report in his journal about [Cynthia Dunbar](#), "Mother first came to Concord about the same age that father did, but a little before him."



From the inscription on a gravestone at St. Bernard's Cemetery out Bedford Road about a mile or so past Sleepy Hollow Cemetery we derive the information that, in [Ireland](#), [Concord](#)'s [Michael Flannery](#) had been born in this year, and that he would live approximately one full century:

MICHAEL FLANNERY

1800, 1900.



1800

1800



The US Congress enacted a Bankruptcy Act that would standardize the treatment of bankrupts in all states of the USA, granting to this new law a 5-year term. (This federal standardization of bankruptcy law would prove so unpopular, however, that it would be repealed in 1803. Then there would be again no federal bankruptcy law, each state adhering to its own practices, until 1841, and that new federal standardization would be again unpopular and would be repealed in 1843.)

The early 19th Century saw unstable and unreliable banking in [Concord](#), though through carelessness rather than criminal intent. The owners of a store at the site of what is now St. Bernard's Church acted as a de-facto



bank, taking in cash from customers and returning it with interest when requested. However, when one of the owners died it was discovered that careful records had not been kept. Funds from "depositors" had been spent in the business and the remaining partner found himself bankrupted in attempting to return the monies. Many who had entrusted their savings to this establishment would entirely lose their investment.

[WALDEN](#): What has been said of the merchants, that a very large majority, even ninety-seven in a hundred, are sure to fail, is equally true of the farmers. With regard to the merchants, however, one of them says pertinently that a great part of their failures are not genuine pecuniary failures, but merely failures to fulfil their engagements, because it is inconvenient; that is, it is the moral character that breaks down. But this puts an infinitely worse face on the matter, and suggests, beside, that probably not even the other three succeed in saving their souls, but are perchance bankrupt in a worse sense than they who fail honestly.

The [Concord](#) selectmen began to conduct an auction for contracts with the town, for putting the town paupers out to the lowest bidder, to be maintained "either altogether, in lots, or singly." This auction usually would take place immediately after the town meeting in May. This sort of annual auctioning off of contracts for the maintenance the poor would continue until 1821.

MAINTENANCE OF THE POOR.— This has long been an important item in the expenses of the town. From the earliest town records it appears that they were supported by subscription, or by several individuals voluntarily agreeing to keep them, in rotation. The first poor-rate, £10, was raised in 1721. About 1753, a small alms-house was built, principally by subscription, where Dr. Bartlett now [1835] lives, and where part of the poor were kept for nearly 50 years. Five years prior to 1800 they were let out collectively by contract. They cost £185 in 1791, \$936.50 in 1796, and \$900 in 1801. In 1800, the selectmen were directed to put them out to the lowest bidder "either altogether, in lots, or singly." This auction usually took place immediately after the town meeting in May. This practice continued till 1821, when a contract was made to keep the poor together for \$1,450; in 1824, for \$1,200; and in 1827, for \$1,150. Since then they have been supported in the pauper establishment belonging to the town.

The rent of the Cargill farm, after it came into possession of the town, was vested as a fund for the erection of an alms-house.



In 1816, this fund amounted to \$2,359 and the town raised the additional sum of \$650 and commenced the erection of the proposed building. Just before it was completed, October 28, 1817 it was burnt. In 1827, the buildings on the farm were enlarged and repaired in their present [1835] form. For all genuine objects of charity, the people of [Concord](#) have ever been ready to bestow their aid with generosity. In 1819 the town gave \$200, and individuals \$110 more, to the Lunatic Asylum, in connexion with the Massachusetts General Hospital.¹¹ This is one of many similar acts of benevolence, which might be mentioned.¹²

This was the condition of [Concord](#)'s finances:

In consequence of having to maintain *eight* bridges, and the liberal appropriations for schools and other objects, the taxes in [Concord](#) are supposed to be higher, in proportion to its wealth, than in many towns, amounting to about \$3 on every inhabitant. In 1803, the roads and bridges, independent of a highway tax of \$1000, cost \$1,244; in 1805, \$967; in 1807, \$1,290; and on an average, for the last 40 years, about one eighth of all the town expenses. The following table will exhibit the appropriations for several periods since.

Year.	State Tax.	County Tax.	Minister.	Incidental.	Total.
1785	£711. 6s. 4d.	£25. 3s. 3d.	£100. 10s. 9d.	£748. 8s. 1d.	£1,585. 8s. 5d.
1790	£128. 9s. 4d.	£32. 16s. 6d.	£113. 19s. 6d.	£596. 2s. 11d.	£871. 18s. 3d.
1795	\$613.33	\$233.16	\$646.66	\$2,327.15	\$3,820.31
1800	\$611.33	\$161.56	\$567.26	\$2,763.52	\$4,103.78
1810	\$662.14	\$398.92	\$633.05	\$3,010.47	\$4,704.58
1820	\$568.94	\$331.13	\$794.17	\$4,243.92	\$5,938.16
1830	\$222.00	\$417.17	\$709.00	\$4,072.01	\$4,781.01

The amount of debts due from the town, in 1825, was \$3,284.04, and in 1831, \$5,288.65.¹³

11. After acknowledging, in very complimentary terms, the receipt of this donation, James Prince, Esq., the treasurer, remarks, in a letter dated June 29, 1819;— “This act of liberality and compassion, the first which has been displayed towards the Asylum from our citizens in their corporate relation, affords additional pleasure from the circumstance, that it emanated from a town, whose citizens were enrolled in the front ranks of patriotism and valor, at a most interesting period of our national history; and the trustees cannot but hope, that the influence of their bright example will now, as it did then, stimulate to wise imitation other towns within the state, and thus essentially subserve those principles of philanthropy and charity which led to the establishment, and which must be continued to secure the continuance, of this interesting institution.”

12. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

13. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;....](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)

(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

➡ William Holmes McGuffey, who would be responsible for writing the nation’s primary schoolbook, was born in a log cabin in Washington County in Pennsylvania.¹⁴

➡ Republicans carried [New York](#). The State Legislature selected Republican electors for the national presidential election. (Note: this has nothing whatever to do with the party of Abraham Lincoln.)

➡ By this point the 5-acre pic nic area and [skating](#) pond north of the city of New-York that had affectionately been known as “The Collect” — had become nothing but a reeking cesspool.

It had probably been during the Middle Ages that the *Ländler*, a peasant dance, had originated in Austria. Upon the destruction or distraction of the French aristocracy during the French Revolution the focal point of the remaining European musical and literary culture had shifted to the court society of Austria. Austria’s native dance was taken into the drawing rooms and its ³/₄ time became the ballroom waltz. To signify the sliding or gliding motion of this dance, its name was in this timeframe being changed from *Ländler* to *Walzer*. At this point this dance of the lower classes with its scandalous reputation was making its way from Vienna into polite British society. Most ballrooms in England and some on the continent tried to ban the waltz because it allowed the male to touch a forbidden zone, the female’s waist, and because, although Victorian ladies and gentlemen could touch hands while dancing side by side, facing one another, and in the closed position, was to them all too reminiscent of copulatory activity. Eventually the popularity of the waltz would overcome these qualms, and closed position would become standard for many of the evolving ballroom dances.

➡ It was in approximately this year that Benjamin Seixas, Isaac Gomez, Alexander Zuntz, and Ephraim Hart founded a Stockbrokers Guild — later to become the [New York](#) Stock Exchange.

JUDAISM

14. Henry Ford would move this log cabin to Michigan and put it on display. It has been suggested that the McGuffey Reader was one source of Ford’s [Antisemitism](#).



1800

1800

 By this point, opponents of human slavery were in the habit of offering several arguments based upon the Old Testament and upon their [Antisemitism](#). One claim was that the Jews, although they had been commanded by God to enslave, conquer, or slaughter His enemies, had been so commanded only on specific occasions, and that therefore this couldn't amount to a general authorization of the enslavement of other peoples. Just because Jews had supposed on occasion that they were the instrument of God's wrath didn't mean that upon just any occasion just any group might elect itself to be the instrument of God's wrath. Opponents of human slavery pointed out that this was dangerous reasoning as it might well be taken to imply that all Gentiles should be slaves. Opponents also pointed out that it was problematic, to consider all black Africans to be generically God's enemies, as some of these people were to every appearance living as good Christians. Another, less specific, offering by the abolitionists was that the Christian New Testament, and a new covenant with God, had entirely supplanted the older covenant with the Jews, which had been abrogated due to their wickedness, and that the Christian obligation to love one's neighbor had superseded any right of enslavement if ever there had been such a right. Various arguments needed to be advanced in order to cope with New Testament statements regarding the obligation that servants had to be obedient to their masters. One such offering was that although the New Testament recognized the actuality of bondage, it also urged slaves to seek their freedom. Another offering was to the effect that although the New Testament ordered the bound to submit to their masters, they were so ordered for purposes of the glory of God — and, manifestly, slave labor was not ever anywhere in the New World an institution in the service of the greater glory of God.

An Antisemitic “typological” method of interpreting Scripture, under which Jewish scriptures amounted merely to prefigurations and foreshadowings of the Christian scriptures which were to come, by signs and symbols in need of interpretation in the light of later Christian revelations, was dominant until the spread of the “higher criticism.” Under the “higher criticism,” the divine injunction to enslave people was actually a divine command to subjugate our sinful impulses. Under the “higher criticism,” which was equivalently Antisemitic, the Old Testament had been meant by God to be a body of spiritual instructions, but had been misunderstood by those wicked and misguided Jews as being merely cultural and ceremonial. This higher criticism was never, however, in any way influential in America's antebellum South.

Notice that the Antisemitic potential of typology and of the higher criticism applied not only to those Semites who were Jewish, but also to those Semites who were Muslim. In that early generation of abolitionists, the animus against Islam and the animus against Judaism were closely linked. These readings of Christian scripture had considerable anti-Islamic potential. Just as a diatribe against the Jews was an important part of the argument toolkit of early abolitionists, whether they were white abolitionists or black abolitionists, so also was a diatribe against Islam — being for freedom and being against Islam were of a piece for these first abolitionists, whether they were white or black.

 In this year toddling slave Bell ([Sojourner Truth](#)) would have been approximately three years old.

 Gouverneur Morris, US minister to England, suggested in a letter from London that a waterway could be built between the Hudson River and Lake Erie.

CANALS
ERIE CANAL

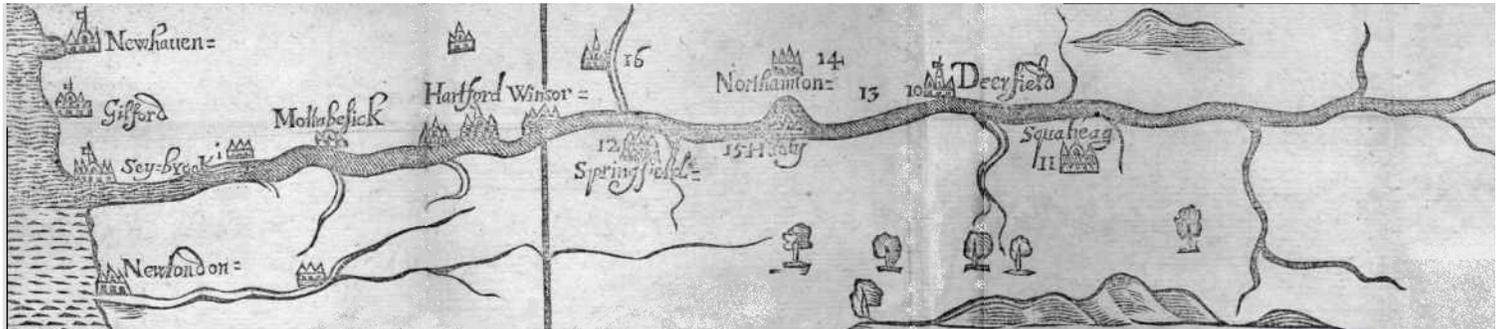
 Residents of [Northampton](#) demanded that the dam on the South Hadley [Canal](#) be removed.

 Over this decade, a series of locks would replace the inclined plane of the Holyoke [Canal](#).

1800

1800

Locks were installed to carry flat-bottom boats around Millers Falls and Montague Falls on the Connecticut River in Massachusetts.



CANALS

The Middlesex Canal reached Chelmsford MA.



CANALS

Catherine Sinclair was born in Edinburgh.

Lewis Temple was born black but free in Richmond, Virginia. He would move to New Bedford and work as a metal smith.

In Concord, xx?xx, Reuben Hunt, and Roger Brown were Selectmen.

William Jones practiced law in Concord.

Joseph Chandler was Concord's deputy and representative to the General Court.

In Concord, the formation of the Concord Harmonic Society, a choir.

In Concord, the office of Clerk of the Market was discontinued.

Thomas Heald would practice law in Concord, until 1813. He had been born in New Ipswich, New Hampshire on March 31, 1768 and had graduated at Dartmouth College in 1797. He had read law with Jonathan Fay. He would die during Summer 1821 as a judge in Blakely, Alabama.

The population of nearby Lincoln, which in 1764 had been 639 inclusive of 28 negroes, had at this point risen to 756.



According to a valuation taken [in Lincoln] in 1784, it appears that there were 143 polls, 26 of whom were not rateable; 88 dwelling-houses, 84 barns, 1 tan-yard, 1 grist-mill, and 21 other buildings; 454 acres of tillage land, 429 of English mowing, 800 meadow, 1502 pasturing, 2057 wood land, 2128 'other land,' and 137 unimproveable; 840 barrels of cider were made, 105 horses, 155 oxen, 266 neat cattle, 378 cows, 155 sheep, and 136 swine were held. Probably, if an estimate was made now [1835], it would not essentially vary from the above. The polls in 1790, were 156; the houses in 1801, 104. The population in 1764 was 639, including 28 negroes, and in 1790, 740; in 1800, 756; in 1810, 713; in 1820, 786; and in 1830, 709.¹⁵

Lincoln has been said to have been (despite lack of real statistics upon which to base such a claim) a reasonably healthy town:

From 1760 to 1770, to 1780, to 1790, to 1800, to 1810, to 1820, —Total.							
Intentions of Marriage	56	79	65	69	73	59	=401.
Marriages	38	40	35	48	87	56	=274.
Births	185	196	186	192	168	164	=1091.
Deaths	83	122	104	86	118	94	=607.

It appears from this table that the excess of births over the deaths is 484, more than two to one; and, according to the census, that, from 1790 to 1800, one in 86 died annually; from 1800 to 1810, one in 64; and from 1810 to 1820, one in 78; a result which is highly favorable to the healthiness of the town [of Lincoln].¹⁶

The poor [of Lincoln] were supported previous to 1785 in such families as undertook it at the lowest rates. £8 were granted for this purpose in 1760, £35 in 1762, and £18 in 1783. A committee was chosen in 1785, consisting of the Hon. James Russell, Edmund Wheeler, and Eleazer Melvin, by whom a poor-house was built; principally from the liberal donation of the chairman. The land on which it stood was presented by Mr. John Adams. The poor were supported here til about 1800, when the house was abandoned, and the old system of letting them out to the lowest bidder was again adopted. The annual expense now [1835] is between \$400 and \$500.¹⁷

15. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

16. Ibid.
17. Ibid.



At this turn-of-the-century point [Concord](#) was a significant crossroads town and stagecoach stop at the intersection of Lexington Road between Boston and the Berkshire up-country, and Watertown Road (which ran past [Walden Pond](#)) between New Hampshire and southern New England. This road up the Nashobah valley to the towns of southern New Hampshire was long known as the Great Road. It was because of the existence of the Great Road, of course, that red-coated troops had marched out of Boston on April 18, 1775. It was because of the existence of the Nashoba Valley, of course, that the Fitchburg/[Boston](#) railroad tracks would go past Walden Pond.

HISTORY OF RR

Just after the turn of the century the Crawford brothers, Thomas Jefferson Crawford and Ethan Allan Crawford, would be moving to the White Mountains of New Hampshire and establishing themselves at the notch which was at the time the only route between the city of Portland, Maine and the hinterlands of northern New Hampshire and Vermont. This notch in the mountain chain could be used for heavy traffic only during the winter, when the heavy snows packed down and provided a passable track for the wagon trains of Portland merchants. It would come to be referred to, of course, as Crawford Notch.

The following table exhibits the appropriations for several objects at different periods in the town of Acton:¹⁸

	1750	1760	1770	1780	1790	1800	1810	1820	1830
Minister	£50	£52	£70	£3,562	£80	\$353	\$353	\$363	—
Schools	13	12	24	2,000	49	333	450	450	450
Roads	26	70	60	800	120	400	500	600	800
Incidental	20	12	80	10,000	100	500	1,000	1,400	600

The Population [of Acton] in 1764 was 611; in 1790, including [Carlisle](#), 853; in 1800, 901; in 1810, 885; in 1820, 1047; and

18. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
 (On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



in 1830, 1128.¹⁹

Representatives of Lincoln²⁰

Chambers Russell	'54-57, '59, '62, '63, '5.	Joshua Brooks	1809-1811.
Samuel Farrer	1766-1768.	Leonard Hoar	1812-1814.
Eleazer Brooks	'74-'78, '80, '5, '7, '90-'2.	William Hayden	1815, 1816.
Chambers Russell	1788.	Elijah Fiske	1820-1822.
Samuel Hoar	'94, '95, '97, '98, 1801, '3-'8.	Joel Smith	1824.
Samuel Farrar, Jr.	1800.	Silas P. Tarbell	1827, 1828.
Not represented 1758, '60, '62, '69-'73, '79, '81, '82, '86, '89, '93, '96, '99, 1802, '17, '23, '25, '26.			

These were the appropriations made by the town of [Carlisle](#):

	1785	1790	1795	1800	1805	1810	1815	1820	1825	1830
Minister	£91	90	85	\$285	290	280	320	275	320	500
Schools	36	30	60	360	300	360	360	450	360	360
Roads	60	45	60	300	480	350	400	400	350	400
Town Charges	74	60	50	300	500	550	550	700	600	600
County Tax	—	11 ³ / ₄	22	58	—	117	72	99	56	22
State Tax	484	48	64	227	—	210	130	180	—	65

The surface of the town [of [Carlisle](#)] is generally uneven and rocky, though there are no considerable elevations; and the soil is unfavorable to agriculture. Concord River washes its eastern bounds; and a brook arising in *Heat Pond* in Chelmsford, runs easterly through the north part, which affords sites for two or three small mills. The principal employment of the inhabitants is agriculture. There is [1835] one physician, one store, two taverns, and a few mechanics' shops to accommodate the immediate wants of the inhabitants.

The population in 1800 was 634; in 1810, 675; in 1820 681; in 1830, 566. In 1820, 119 persons were engaged in agriculture, 1 in commerce. and 34 in manufactures.

The valuation in 1831 gives the following results: 138 rateable polls, 17 not rateable, 83 dwelling-houses, 88 barns, 4 grist and saw mills; 314 acres of tillage land, 524 acres of upland mowing, 661 acres of meadow, 294 acres of pasturing, 882 acres of woodland, 3607 acres unimproved, 884 unimproveable, 213 acres used for roads, and 109 acres covered with water; 46 horses, 200 oxen, 474 cows and steers; 3668 bushels of corn, 541 bushels of

19. Ibid.
20. Ibid



1800

1800

rye, 490 of oats, 362 tons of English hay, and 468 tons of meadow hay. By comparing the valuations for several periods since the incorporation it will appear that the town has made little or no progress, but in many things has retrograded.²¹



In [Concord](#), [John Wyman](#) (or Wayman) the potter, one of [Brister Freeman](#)'s neighbors in Walden Woods, a person who like Brister would be mentioned in Thoreau's [WALDEN](#), died.

[WALDEN](#): An old man, a potter, who lived by the pond before the Revolution, told him once that there was an iron chest at the bottom, and that he had seen it. Sometimes it would come floating up to the shore; but when you went toward it, it would go back into deep water and disappear. I was pleased to hear of the old log canoe, which took the place of an Indian one of the same material but more graceful construction, which perchance had first been a tree on the bank, and then, as it were, fell into the water, to float there for a generation, the most proper vessel for the lake. I remember that when I first looked into these depths there were many large trunks to be seen indistinctly lying on the bottom, which had either been blown over formerly, or left on the ice at the last cutting, when wood was cheaper; but now they have mostly disappeared.

PEOPLE OF
WALDEN

JOHN WYMAN

The new census of [Concord](#), Massachusetts recorded four residents in the Freeman household on Brister's Hill. We know this included [Brister](#), [Fenda](#), and their son [Amos](#), age 16. The identity of the 4th person is, however, uncertain; it might be Charlestown Edes.

POPULATION.— Concord possesses few of those advantages of water-power, peculiar to many manufacturing towns, which favor a rapid growth. It is dependent on the industry of its inhabitants, its improvements in agriculture and the mechanic arts, and the general advancement of the surrounding country, for its increase in wealth and population. The incorporation of other towns, principally within its original limits, has, at various times, reduced its population and resources, and renders it difficult to estimate its growth with accuracy. In 1706 the polls were 230, nearly half as many as they now [1835] are; but they were scattered throughout six now incorporated towns. In 1753, just before the incorporation of Lincoln, the polls were 442, greater than at any other period in our history prior to 1820; and it is probable the population and wealth of the town was proportionably great. The population in 1764, including part of Carlisle, then belonging to Concord, was 1584, of whom 736 were white males, 821 white females, and 27 negroes. There were 6 slaves in 1725; 21 in 1741; and 19 in 1754. September 1, 1783, three years after the town was reduced to its present [1835] territorial limits, it contained 1321 inhabitants, of whom 15 were blacks. In 1790, there were 1590. The following table give

21. Ibid.



1800

1800

the number at three different periods since.

	1800		1810		1820	
	Male.	Female.	Male.	Female.	Male.	Female.
Under 10 years	202	195	207	195	210	207
From 10 to 16	121	126	115	101	117	138
From 16 to 26	142	189	153	168	184	165
From 26 to 45	159	172	162	175	186	205
45 and upwards	158	177	150	179	150	192
	<u>782</u>	<u>859</u>	<u>787</u>	<u>818</u>	<u>847</u>	<u>907</u>
Blacks		38		28		34
Total		<u>1679</u>		<u>1633</u>		<u>1788</u>

In 1820 there were 9 foreigners not naturalized, 262 engaged in agriculture, 16 in commerce, and 140 in manufactures. From the above statement and a subsequent one on the valuation, it will appear that the town, from 1800 to the close of the war in 1815, remained nearly stationary. Since that time it has had a slow but gradual increase. The proportion of births to the deaths is estimated at about 3 to 1, producing a large redundant population, which is scattered in every state in the union. The associations with "Old Concord" are dear to many in distant lands, who owe their ancestral origin to its inhabitants.²²

 On the Isle of [Jersey](#) in the English Channel, [Philippe Thoreau](#) died.

The friendly influence of Quakers was becoming dominant in [Saffron Walden](#). The most influential Quaker family was the Gibsons. Of them it was said "their business instincts impelled them to make money; their faith compelled them to give it away." They were becoming major benefactors of the town. Several buildings now exist which testify to their public spirited influence and generosity: the Museum, the Town Hall, the Friends School, Bell College, some of the Almshouses.

RELIGIOUS SOCIETY OF FRIENDS

 Thomas Dugan had married a woman named Kate, evidently younger than himself, and in this year she bore a child they named Elijah.

22. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD;...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
(On or about November 11, 1837 [Henry David Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



1800

1800



By the nature of these things, about as close as we can get to it is that Dred Scott must have been born somewhere in Virginia sometime around the turn of the century, perhaps as early as 1795. He would initially be known to his masters as “Sam,” and then would be known for awhile as “Great Scott” after soldiers in a barracks had begun to call him that, and then as “Dred” after someone had misheard this “Great Scott.” (We suppose he was only about five feet tall and that he was quite dark, although these details also seem to have become uncertain.) This American’s first owners were Captain Peter Blow and John Moore and Blow would leave Virginia in 1818 in a migration that finally would take them in 1830 to St. Louis where Blow would run a boarding house. When Blow died, Sam or Great Scott or Dred or whatever his name was at that time would be sold to Dr. John Emerson.²³



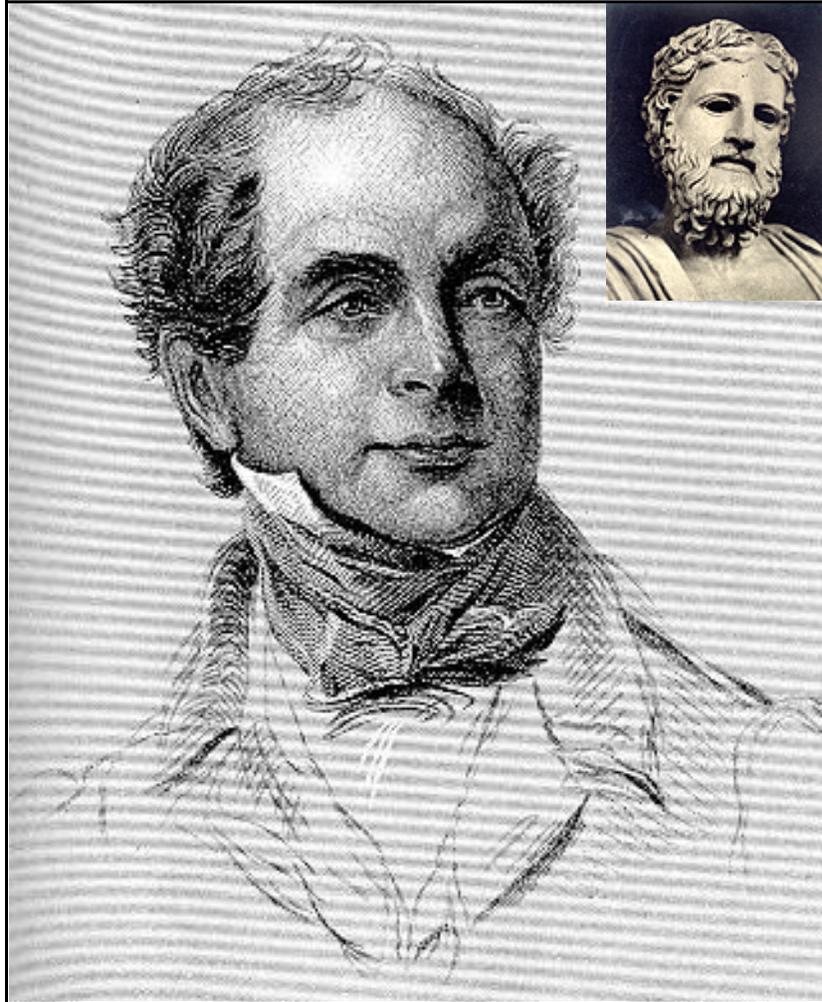
[Jane Johnston \(Schoolcraft\)](#) was born in this year as one of eight children of an Irish fur trader and an influential Chippewa or Ojibwa (alternate Englishings of the same tribal name) woman, daughter of tribal leader Waub Ojeb (White Fisher). Jane would grow up in Sault Ste. Marie and returned there after being educated in Ireland. She would learn tribal lore from her mother and would speak Ojibwa fluently. War Department agent [Henry Rowe Schoolcraft](#) would board with the Johnston family when he arrived in 1822, assigned to gain tribal cooperation in new policies concerning control of the Great Lakes area established after the [War of 1812](#). The Johnstons would assist him in researching Indian culture. Jane would help him compile a Chippewa vocabulary and would draw his interest toward tales and legends. They would marry in 1823. With her husband, beginning in 1826, Schoolcraft would publish *THE LITERARY VOYAGER OR MUZZENIEGUN* (printed document or book), a weekly magazine distributed in eastern cities as well as locally, with articles on Ojibwa culture, history, and biography. Her writings, including Christian devotional poems, tributes to her grandfather, and poems on the death of her son, would appear in the magazine under the pseudonyms Rosa and *Leelinau*. Jane Johnston Schoolcraft would become widely known as “The Northern [Pocahontas](#)” and would be sought out by traveling public intellectuals, among them British authors [Harriet Martineau](#) and Anna B. Jameson. She would die in 1841.

23. An intriguing aspect of the case is that throughout these issues of ownership and of race, Dred Scott and Taylor Blow would remain life-long friends. Blow’s sympathies during the US Civil War were with the South and yet he and all the Blows and all the in-laws of the Blows remained Scott’s primary supporters during the slave family’s long battle with the American legal system! Go figure.

1800

1800

→ Thomas Moore's ODES OF ANACREON.



→ George Grimston Cookman was born.

→ The American navy blockaded the pirate ports of Tripoli and Tunis.

→ Catholic French-Canadians began to migrate down from Québec into mostly New York and Pennsylvania. Some were attracted to the mill towns of New England, as well, and as matters would turn out, more and more would be attracted to these mill towns.

→ Jean-Baptiste de Monet de Lamarck proposed his theory of evolution.

PALEONTOLOGY

THE SCIENCE OF 1800

→ The Santee and Cooper Canal was completed.

➡ The completion of Friend Charles Brockden Brown’s novel ARTHUR MERVYN.

➡ Edward Hicks completed his seven years of work as an apprentice coachmaker and became a coachmaker, but then closed out his own business to help a doctor in Northampton, Pennsylvania develop a new type of carriage. He would become severely ill and, under the influence of this physician, begin to examine the Quakerism in his background.

➡ Denmark Vesey used \$600 of his winnings from a town lottery to purchase his freedom.

MANUMISSION



“The capacity to get free is nothing; the capacity to be free, that is the task.”

– André Gide, THE IMMORALIST
translation Richard Howard
NY: Alfred A. Knopf, 1970, page 7



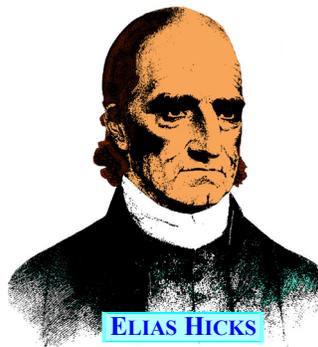
From this point he would work as a free carpenter in Charleston SC. Peter Hinks has commented that: “A black man in Charleston in the early 1820s would have had a number of opportunities to hear the bold Denmark Vesey speak his mind for he was a prominent and relatively affluent member of the free black community, was a class leader in the African Church, and was renowned for vehemently stating his opinions openly in his shop which was frequented by many people.”

Men must not only be dissatisfied;
they must be so dissatisfied they will act.

Per a New York Times review of a recent biography of Vesey: “To those taken with Christianity, he quoted the Bible. To those mindful of power, he spoke of armies of Haitian soldiers in waiting. To those fearful of the spirit world, he enlisted one Jack Pritchard –universally known as Gullah Jack– a wizened, bewhiskered conjurer whose knowledge of African religious practices made him a welcome figure on the plantations that surrounded Charleston.”

➡ By the turn of the 19th century “virtually all” Quakers had manumitted all their slaves — except in some obscure cases in which slavemasters were still attempting to

“stout it out”



ELIAS HICKS

(to use one of Friend Elias’s favorite idioms), such cases continuing

“under care”

as local meetings labored continually with the individuals in question and the very special conditions that had created each such case.



In the first years of the new century a very distinct costume was worn by the Quakers. Not only were all colours but grey and brown and white eschewed by strict members of the sect, but black was considered worldly. Everything they wore was of the best quality, most durably made and most neatly adjusted. Beaver hats with brims especially broad were worn by Quaker men for the greater part of the century. In the words of an English essayist:

“A Quaker’s hat is a more formidable thing than a Grandee’s,”

and

“Broad Brim”

is one of the most familiar soubriquets by which members of the Society of Friends are known. Short clothes were worn by more than usually conservative Quaker gentlemen throughout the thirties.... The coat is cut high, but is made without a collar and the plain buttoned waistcoat is also high and collarless.... Only one to the persuasion born could master the subtle differences in the garb of the two factions, the Orthodox and [Hicksite](#) Friends. To the worldly eye the most obvious distinction seems to be that the Orthodox Quakers wear unorthodox garments, while the followers of Hicks dress in ordinary apparel.... The Orthodox members were at one time so strict in matters of dress that even buttons were forbidden as unnecessary ornaments. It has been narrated that on one occasion a Friend was publicly rebuked at a Meeting in Philadelphia for a breach of this regulation, whereupon the spirit moved Nicholas Waln, a famous preacher of his day, to remark that

“if religion consisted of a button, he did not care a button for religion.”

1800

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[Alexander von Humboldt](#), traveling in Cuba and the West Indies, noted that whites there represented but 17% of the human population. He would warn that the “great mass of the planters of the West Indies” were harboring an illusion of invincibility, whereas inevitably “the political preponderance will pass into the hands of those who have strength to labour, will to be free, and courage to endure long privations.” His warnings, as thus belatedly published, had been heeded by the British but not by the French.



Bear in mind that C.L.R. James, in *THE BLACK JACOBINS: TOUSSAINT L’OUVERTURE AND THE SAN DOMINGO REVOLUTION* (New York: Vintage, 1963, 2d Edition revised) has said, of this “Pearl of the Antilles” colony at the end of the 18th Century, that “On no portion of the globe did its surface in proportion to its dimensions yield so much wealth as the colony of St. Domingo.” Haiti simply was not, in this period, the sorry, sordid place we now see. Or, at least, it was not so for a very privileged group of white and mulatto persons. For them, it was a mansion in which they indulged themselves in extravagant wealth and privilege.



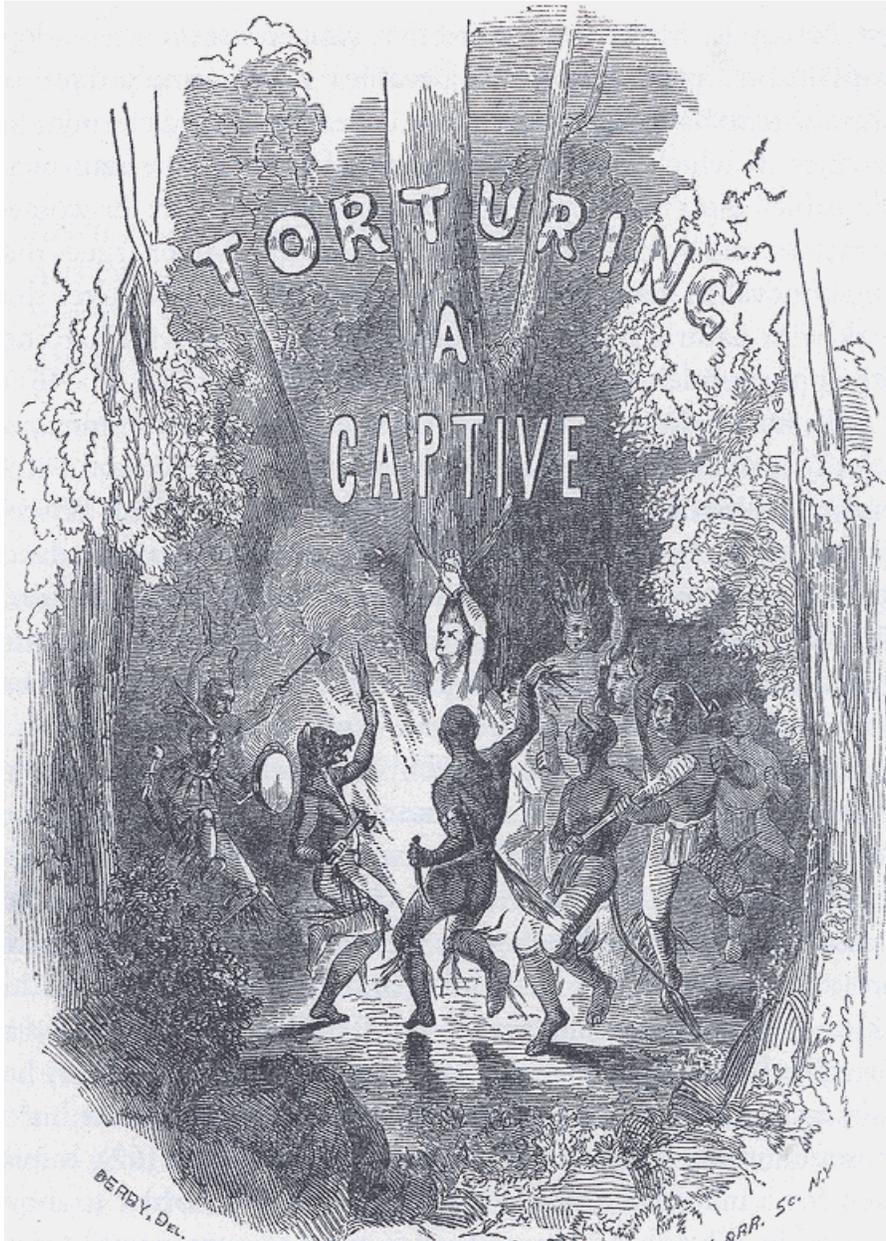
[Paul Cuffe](#) bought a gristmill near his farm home in [Westport](#).

1800

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At about the beginning of the new century Henry Sanson, son of Charles-Henri Sanson, succeeded his father as the beheader of Frenchmen. Soon the apparatus the French were employing, previously referred to as “la machine,” or as “la louisette” or “le louison” in honor of its designer, would be being referred to instead as “[la guillotine](#),” in honor of the doctor who had recommended the mercy of death by decapitation for commoners as opposed to what had been more usual, death by torture.

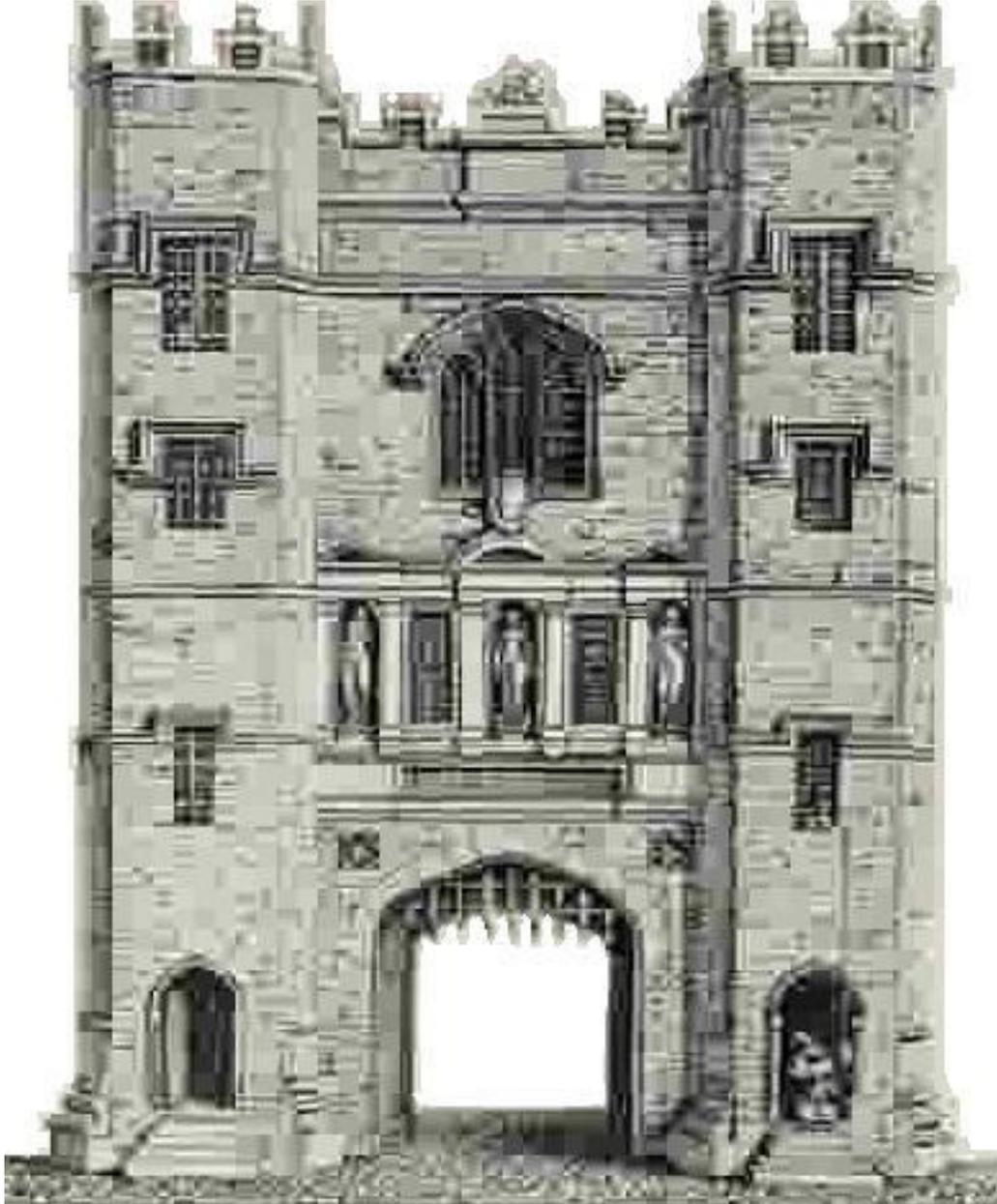


English felony trials of the period lasted on average less than nine minutes, from the presentation of the accused to the court to the judge’s verdict of guilt or innocence. During the opening decade of the 19th Century there would be in England a move to conduct hangings inside the Newgate prison, so they would be away from public view, or just outside that prison’s Debtor’s Door, so as to avoid all the ceremony and all the sensationalism attending the procession to Tyburn, which was felt to be not only bad for the morals of the

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masses of common people, but also an opportunity for pickpockets and general riotous assembly.

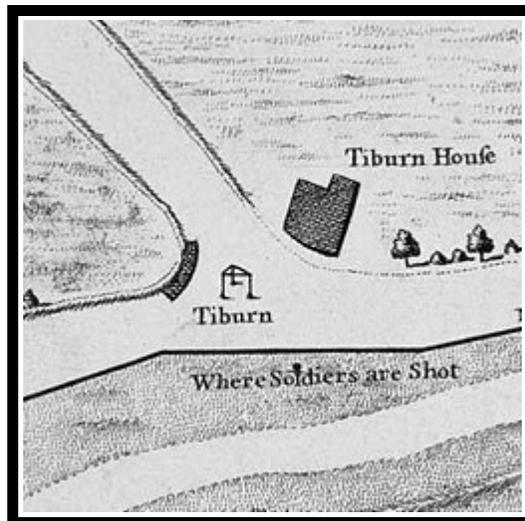


For these private hangings at the prison, the condemned person would be [hanged](#) just after 8AM after being

hurried through their morning devotions, confession and absolution — which might indeed be “short shrift.”



Throughout the 18th Century the day of a person who was to be either hanged or pilloried had begun at Newgate with devotions at 8AM; the procession would assemble in the court of the prison and probably wouldn't leave the gates before 9AM, and the cart wouldn't reach Tyburn before 9.30 or 10.00. If the condemned was a very popular figure and the processional route was packed with onlookers it would take much longer: as much as 3 hours has been recorded. The actual pillorying or hanging likely would take place at about mid-morning, 10.30 or even later.



For example, on Monday, 9 May 1726, when Catherine Hayes had been due to be strangled and burnt (as would be dramatized in William Makepeace Thackeray's novel CATHERINE), the day began with three sodomites, Gabriel Lawrence, William Griffin, and Thomas Wright, being taken along packed streets in a cart to Tyburn where they were suspended on the “triple tree” (Tyburn gallows was a big triangular affair with 3 cross-beams) and hanged at the same time. They had to be left hanging for a minimum of half an hour, for if they were cut down too early and happened to survive, they would have been entitled to walk away free men,

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1800

having fulfilled their sentence of being hanged). In the meantime, Catherine Hayes was kept tied to her stake awaiting being burned for the murder of her husband. Before the hangman, Richard Arnett, could strangle her with a rope as was customary, the flames had reached his hands and he was forced by the heat to let go of the rope. The spectators were horrified by her screams as she struggled to kick away the burning faggots. They then watched as her eyes melted in their sockets. It required three hours for her body to be reduced to ashes and, in the meantime, three more felons arrived in another cart to be hanged.

Such mass executions as these were quite popular, and the wealthier spectators could afford to sit in the viewing stands specially erected to accommodate them. On this particular occasion, the stands collapsed under the weight of 150 spectators, six of whom were killed.

The IDLE 'PRENTICE. Executed at Tyburn.



Proverbs Chap. I. Ver. 27, 28.
*When perverness is desolation, and their
 destruction cometh as a whirlwind, when
 distress cometh upon them, then they shall
 call upon God, but he will not answer.*

CATHERINE, which Thackeray would write under the pseudonym Ikey Solomons, would appear in FRASER'S MAGAZINE, serialized from Volume XIX, Number CXIII (May, 1839) to Volume XXI, Number CXXII (February, 1840). The concluding chapter would describe her execution but would make no mention of the hangings of the sodomites just minutes before; the entire description of Catherine Hayes's execution would

be omitted from all subsequent editions of the novel.



WOMEN HANGED IN ENGLAND DURING 1800

Date	Name	Place of execution	Crime
29/01	Mary Connor	Cork (Gallows Green)	Murder
17/03	Mary Thorpe	York Castle	Murder
12/04	Sarah Bailey	York Castle	Forgery
23/04	Sarah Lloyd	Bury St Edmunds	Stealing in a dwelling house
31/07	Ann Mead	Hertford	Murder
23/08	Elizabeth Johnson	York Castle	Uttering forgery
18/10	Mary Lloyd	Boughton (Cheshire)	Forgery



Per Henry Adams's THE UNITED STATES IN 1800, published in a later timeframe:

When Dr. J.C. Warren returned from Europe about the year 1800, to begin practice in Boston, he found gentlemen still dressed in colored coats and figured waistcoats, short breeches buttoned to the knee, long boots with white tops, ruffled shirts and wristbands, a white cravat filled with what was called pudding and for the elderly, cocked hats, and wigs which once every week were sent to the barber's to be dressed, so that every Saturday night the barber's boys were seen carrying home piles of wig-boxes in readiness for Sunday church. At evening parties gentlemen appeared in white smallclothes, silk stockings and pumps, with a colored or white waistcoat.

1800

1800

➔ Robert Fogel, in his *THE FOURTH GREAT AWAKENING & THE FUTURE OF EGALITARIANISM* (U of Chicago P, 2000), alleged that there have been four great religious awakenings in our American history, beginning roughly in the years 1730, 1800, 1890, and 1960. Each such sea-change has been provoked, he claimed, by changing technologies and economic conditions which have rubbed against our moral values in such manner as to have exacerbated a cyclic spiritual crisis. Each such successive crisis had needed to be resolved through the imposition of a new moral framework upon the new life realities. Fogel alleged that the episode which occurred during Henry Thoreau's *florut* was one caused by technological improvements in the convenience of travel, which led to foreign immigration, which produced much larger and more chaotic cities with which we were forced to learn to cope. Before 1810, he pointed out, a journey from Europe to America required a month of sailing, from which experience only between four out of five and nine out of ten of the travelers would survive and flourish. Boston, New-York, and Philadelphia were becoming threats to social order, as waves of immigration brought disease, crime, violence, and general moral disruption. The episode of this cycle which began in 1890 focused on the sins of society, whereas the episode which had preceded it had focused upon personal guilt and upon the achievement of a personal saving grace. –Well, that's Fogel's grand scheme of things in which the "other" is the source of all problems, for what it's worth. It has to be noted that the great struggle against human slavery which preoccupied Thoreau's years does not fit readily into such a conceptual framework of us-versus-them.

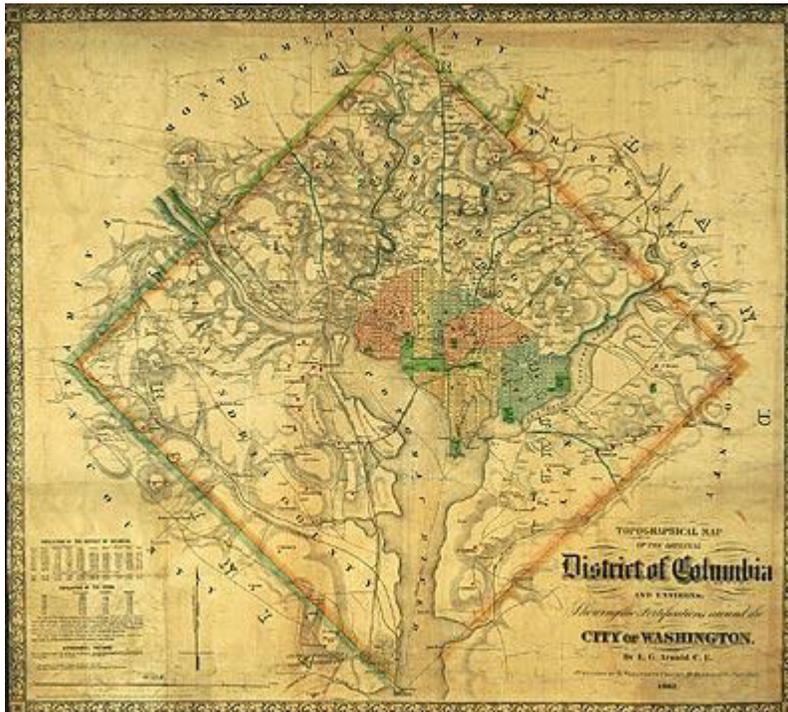


"The only lesson of history is that there are no lessons of history."

– A.J.P. Taylor



➔ [Washington, District of Columbia](#) became the site of our national government, replacing New-York; it had at the time 2,464 white residents and 623 [slaves](#).



DISTRICT OF COLUMBIA

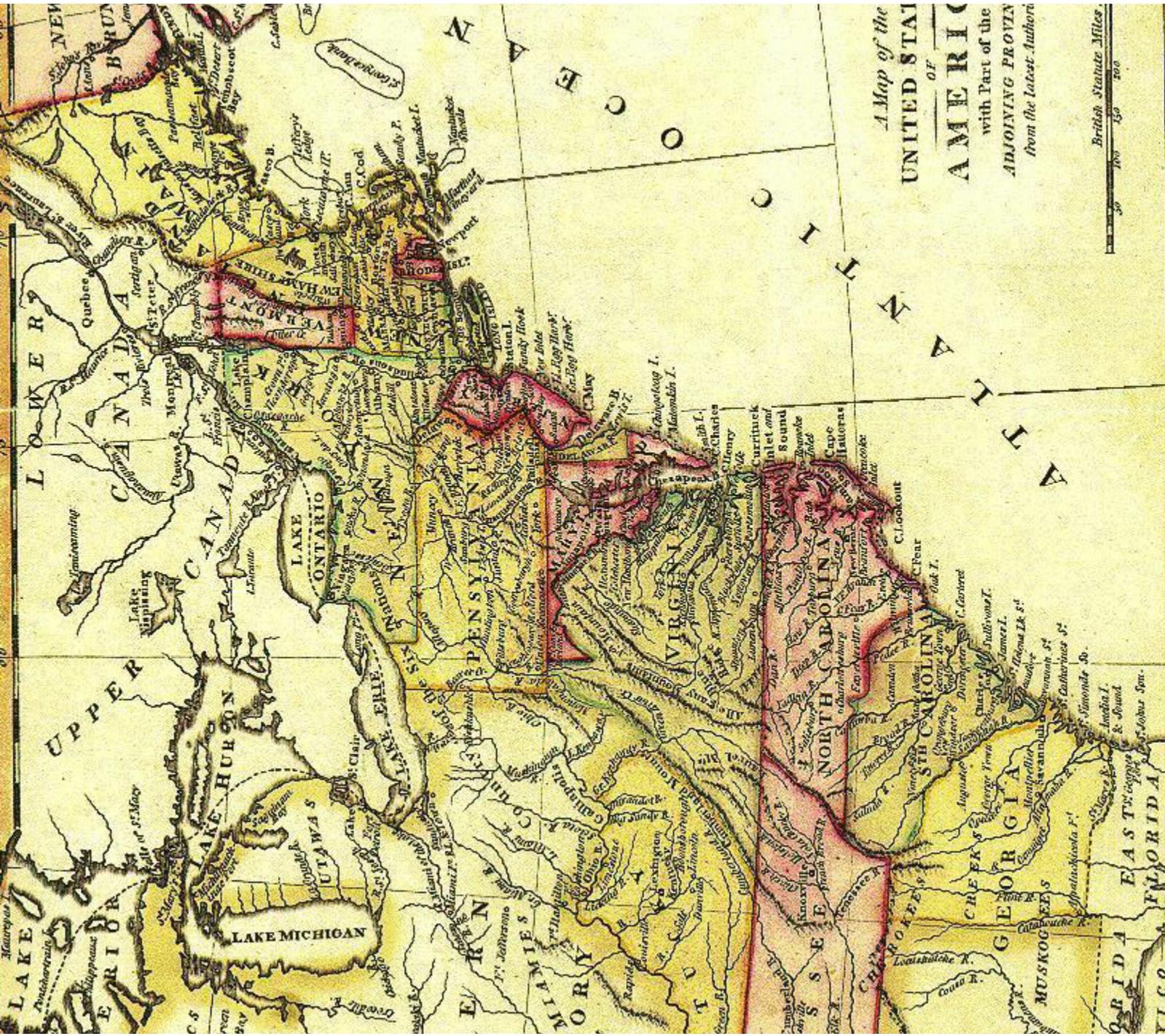
HDT

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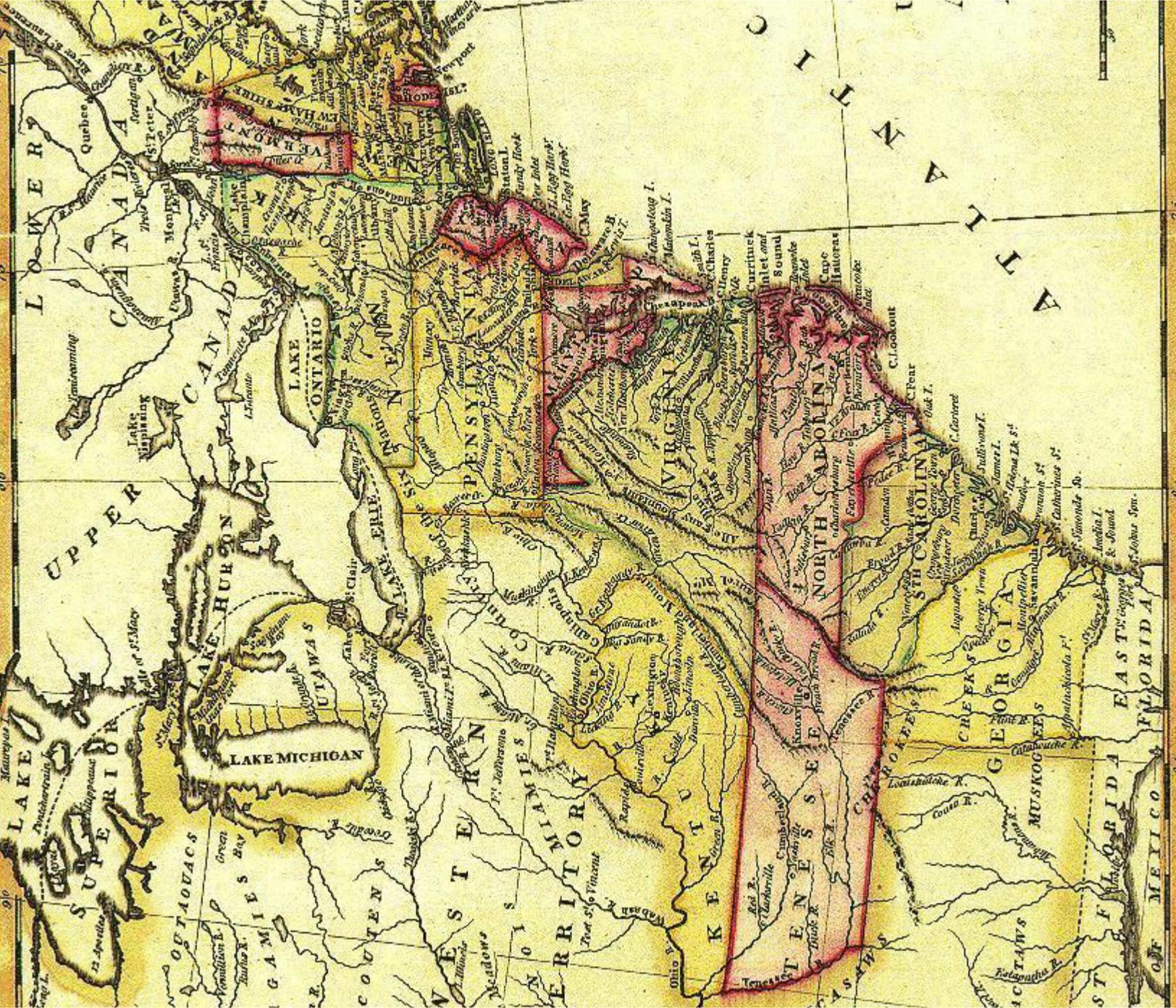
HDT

WHAT?

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1800

1800

 Spain returned Louisiana to France.



 John Caldwell Calhoun enrolled in a local academy for college prep.



1800

1800



The federal House of Representatives elected a Virginia slavemaster and politician named [Thomas Jefferson](#), who had been in the revolutionary government, to be President, after the electoral college had utterly deadlocked over Aaron Burr:

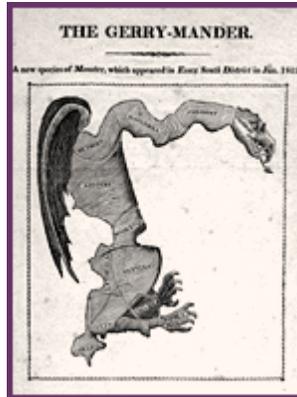
Our Fearless Leaders

NAME	BORN	INAUGURATED	EX OFFICIO	DIED
GEORGE WASHINGTON		1789		
		1792		
JOHN ADAMS		1796		JULY 4, 1826
THOMAS JEFFERSON	APRIL 13, 1743	1800		DITTO
		1804		
JAMES MADISON		1808		
		1812		
JAMES MONROE		1816		
		1820		
JOHN QUINCY ADAMS		1824		
ANDREW JACKSON		1828		
		1832		
MARTIN VAN BUREN		1836		
WILLIAM HENRY HARRISON		1840		
JAMES K. POLK		1844		
ZACHARY TAYLOR		1848		
FRANKLIN PEIRCE		1852		
JAMES BUCHANAN		1856		
ABRAHAM LINCOLN		1860		
		1864		

1800

1800

➡ In this year and following years, Elbridge Gerry was having his tail whupped for real, in four successive unsuccessful tries for the Massachusetts governorship. Somehow or other, this guy had given machine politics a bad rep:



Instead of The Gerry, Caleb Strong of [Northampton](#) was elected governor of Massachusetts. He would serve in that capacity until 1807.



➡ In [London](#), the Royal College of Surgeons was founded. [Charles](#) and [Mary Anne Lamb](#) set up housekeeping at Mitre Court Buildings in the Temple district (they would remain together there until 1809). In spite of Charles's bouts of melancholia and alcohol abuse, their home would become a sort of weekly hangout place for theatrical and literary personages of the times.

[William Hayley](#) lost his natural son, Thomas Alphonso Hayley, and grieved. The boy had been a pupil of John Flaxman's, to whom Hayley's ESSAY ON SCULPTURE is addressed. Flaxman introduced [William Blake](#) to [Hayley](#), and after the latter had moved in this year to his marine hermitage at Felpham in Sussex, Blake would settle near him for three years to engrave the illustrations for LIFE OF COWPER. This, Hayley's best known work, would appear in 1803/1804.

[Blake](#) was commissioned by [Hayley](#) to decorate his library with eighteen heads of poets. While at Felpham [Blake](#) would begin work on his epic poems MILTON and JERUSALEM.

➡ In this and the following year, there would be another severe food crisis in [Ireland](#). The "meal months" during which the old stores of [potatoes](#) had become exhausted while the new crop was not yet ready to be dug from the ground would be extended far beyond the usual June, July, and August.²⁴

FAMINE

➡ Curacao was captured.

24. Potatoes are generally not fully mature in Ireland until October.

1800

1800

➡ During the 19th Century, 38 states of our nation would prohibit interracial marriages.



"Don't think you are going to conceal faults by concealing evidence that they ever existed."



- Dwight David Eisenhower

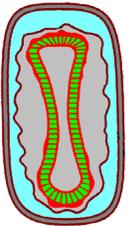
➡ The ratio of fiction published in America to total books published here had risen from the one in two that had been typical of the 1795 timeframe, and had at this point, as Americans continued to consume more and more fiction, reached a high of 65%.

The American reading public in the late 18th century was largely a novel-reading public.



- Robert B. Winans, "The Growth of a Novel-Reading Public in Late Eighteenth-Century America" Early American Literature 9 (1975): 267-75

➡ The term "vaccination" was introduced, and at this introductory point it meant precisely what its etymology would indicate: it meant inoculation with the pox matter from an infected cow to prevent the full development of the more dangerous small pox in humans. Dr. Benjamin Waterhouse of Harvard College's medical department issued a pamphlet entitled A PROSPECT OF EXTERMINATING **SMALL POX** which persuaded many American physicians to attempt immunization by vaccination with the cow pox.



1800

1800



Calf Island, a 17-acre outer harbor island lying just to the north of Great Brewster Island, probably had been named after Robert Calef, the Boston merchant who had authored the tract MORE WONDERS OF THE INVISIBLE WORLD which had helped somewhat in dispelling the [witchcraft](#) hysteria. During this century a group of lobstermen would be living there, chief among whom would be James Turner.



1800

1800



At about the beginning of the 19th Century, white people began to smoke [tobacco](#) in the form of rolled bundles of leaves, “[cigars](#),” as well as by the use of “[pipes](#)” made of porous white porcelain. [Napoléon Bonaparte](#)’s armies spread this practice throughout Europe. The commercial growing of the plant began at this point in Canada. Pipe smoking was taken to be politically conservative, cigar smoking to be politically liberal.²⁵ Smoking in the street could be taken as a political gesture. A text of this period stated that the pipe was to the cigar “as a lady in crinoline is to a naked beauty.” Typically, smoking was done only by men and only in the study, never in dining room or parlor.



Shortly after the turn of the century, just over the state line from [North Carolina](#) in the South Carolina district known as “Gum Swamp near Little Pee Dee,” a small [Nicholite](#) Society came into existence, terming itself the “Piney Grove Monthly Meeting.”

Despite the fact that [sugar](#) had at this point come to be considered to be a necessity of life for every Englishman and Colonial (in the same class with [tobacco](#), “the general solace of all classes”), about 300,000 Brits were at this time abstaining from the use of slavery-produced sugar, hoping in this way to persuade their Parliament to abolish [slavery](#) on British isles in the West Indies. The price of sugar had dropped by a penny per pound and this was being attributed to the bitter afterimage of slavery it carried to the mind.²⁶ Yet, in the succeeding century, according to Dr. John Boyd Orr (Lord Boyd)’s *FOOD, HEALTH AND INCOME*.²⁷ the single most important nutritional datum on the British people would be their fivefold increase in sugar consumption, until by the next turn of the century fully 20% of our caloric intake would be in the form of empty calories of sugar.

SWEETS
WITHOUT
SLAVERY

25. Bear in mind, however, that the use of the term “conservative” in such a context is anachronistic, because no politician would until January 1830 characterize a party such as the Tories of England as “conservative.”

26. In fact these abstainers were but easing their consciences. For in a world commodity market such an ascription is, to say the very least, dubious, or, to say more, is ridiculous. It would appear, on the basis of the acceptance of this ascription by historians, that many historians are not economists. Those who supported the boycott of slave-produced commodities very often were uneasy at the idea that they were participating in “economic coercion.” They need have had no such worries. They were merely participants in a purification ritual. Economic inequities that are structurally induced are nowhere near this easy to reduce, and this is for precisely the same reasons that one cannot reduce the general level of street crime by placing street lights in affluent neighborhoods.

27. London: Macmillan, 1937, page 23

There are some problems with the following table. The first problem is that it makes it appear that there were considerably fewer persons of color in [Concord](#), than there actually were, because it counts only heads of households. The second problem, more important, is that it makes the magic date 1780 of the “Massachusetts Bill of Rights” far more significant, in the elimination of Northern slavery, than actually it had been. Precious little seems actually to have happened in that year to improve the lives of persons of color in Massachusetts, or their societal standing!

Concord MA Population

1679	?	480 whites
1706	?	920 whites
1725	6 slaves	1,500 whites
1741	21 slaves	?
1754	19 slaves	?
1780: Passage of the Massachusetts Bill of Rights		
1783	15 blacks	1,306 whites
1790	29 blacks	1,556 whites
1800	38 blacks	1,641 whites
1810	28 blacks	1,605 whites
1820	34 blacks	1,754 whites
1830	28 blacks	1,993 whites

Largest Scale Global Weather Oscillations 1800-1817

	Southern Oscillation	South Pacific current reversal
1800	absent	cold La Niña
1801	absent	cold La Niña
1802	very strong	cold La Niña
1803	very strong	warm El Niño very strong
1804	very strong	warm El Niño very strong
1805	absent	cold La Niña
1806	moderate	warm El Niño moderate
1807	moderate	warm El Niño moderate
1808	absent	cold La Niña
1809	absent	cold La Niña
1810	moderate	warm El Niño moderate
1811	absent	cold La Niña
1812	moderate +	warm El Niño moderate +
1813	absent	cold La Niña
1814	strong	warm El Niño strong
1815	absent	cold La Niña
1816	absent	cold La Niña
1817	moderate +	warm El Niño moderate +

The southern ocean / atmosphere “seesaw” links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. “A study of Southern Oscillation-related climatic activity for AD 622-1900 incorporating Nile River flood data,” pages 119-49 in Diaz, Henry F. and Vera Markgraf, eds. EL NIÑO: HISTORICAL AND PALEOCLIMATIC ASPECTS OF THE SOUTHERN OSCILLATION. Cambridge: Cambridge UP, 1992.

→ The period from the start of the century until 1870 would be for the ruffed grouse the period of greatest abundance (then heavy market hunting would begin to take its toll).

→ At the Lehigh River coal mines, in Pennsylvania, mules were used to pull cars filled with coal uphill on rails. Then when the coal was dumped at the top of the hill, the mules were put aboard the car to ride back to their starting point. This cars of this system used flanged wheels to hold the carts on the track and make it easier to control and guide the mules during the uphill hauling.

1800

1800

➡ A grammar school was constructed at what is since 1820 the site of the [Concord](#) Masonic Temple. Of similar dimensions to the present brick structure, it was of wood and would burn down on December 31, 1819. ➡

Was this [Town School](#) structure intended for the education of children of all races and genders? At this time the population of [Boston](#) was 24,937, almost 6% of the population of Massachusetts, and of the city's budget, 20% was being spent on its system of free schools, but nevertheless the educational system was reaching only 12% of all town children. This was because children who did not already know how to read and write in English were not being admitted to the educational system. The effect of this, of course, intentionally, would have been to neglect the education of children of color and of the children of immigrants. In addition, in this year, in order to focus the town's poor relief effort on white people, 240 poor blacks were being expelled from Boston.

AN INFORMED CITIZENRY

Before the turn of the century in [Boston](#), few black children had been attending public school, and those who did, although at least nominally free to do so, were forced to eat antagonism and hardship. At this point some parents asked the city for a racially segregated facility in which their children would not have to deal constantly with the psychic trauma induced by the persecution they were encountering from the white children.

SMITH SCHOOL



➡ [William Wordsworth](#) wrote THE RECLUSE, Book I ("Home at Grasmere," not published until 1888; as described in his Preface to THE EXCURSION, published 1814, THE PRELUDE, THE EXCURSION, and THE RECLUSE were to be three parts of a projected masterwork).²⁸

HERMITS



Between this year and 1803, [Dorothy Wordsworth](#) would be putting out THE GRASMERE JOURNAL.

28. Wordsworth also wrote the famous Preface to the 1800 (2d) edition of LYRICAL BALLADS.

1800

1800



Here is a box containing a compass and magnet used for surveying, in Worthington, [Ohio](#) during this period:



(This is what we may fancy that Thoreau's surveying compass may have looked like, the one that Waldo Emerson would later present to the visiting poet Emma Lazarus and that has not since been located.)



Maria Edgeworth's CASTLE RACKRENT.

No one spoke of the great trouble, — not even Mrs. March, — for all had learned by experience that when Jo was in that mood words were wasted, and the wisest course was to wait till some little accident, or her own generous nature, softened Jo's resentment and healed the breach. It was not a happy evening, for though they sewed as usual, while their mother read aloud from Bremer, Scott, or Edgeworth, something was wanting, and the sweet home-peace was disturbed. They felt this most when singing-time came, for Beth could only play, Jo stood dumb as a stone, and Amy broke down, so Meg and Mother sang alone. But in spite of their efforts to be as cheery as larks, the flutelike voices did not seem to chord as well as usual, and all felt out of tune.



Novalis's HYMN OF THE NIGHT.



Mary Robinson's LYRICAL TALES.



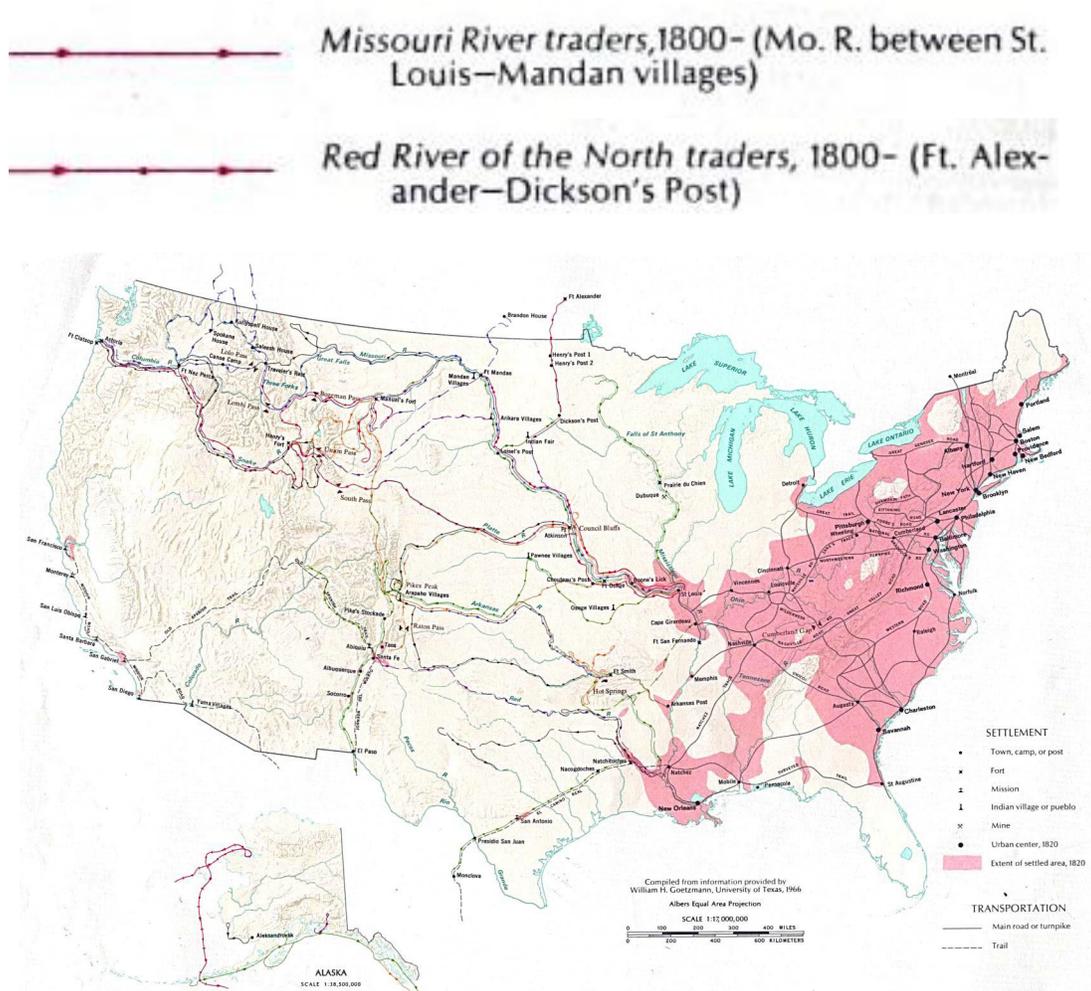
Mary Hays's tribute to Wollstonecraft appeared in ANNUAL NECROLOGY (1797-1798). Elizabeth Hamilton's MEMOIRS OF MODERN PHILOSOPHERS ridiculed Mary Hays.

1800

1800

-  Robert Burns's THE MERRY MUSES OF CALEDONIA (posthumous).
-  Robert Owen took over the New Lamark mills and began social reform.
-  William Blake moved to Felpham to live under the patronage of William Hayley.
-  Swedenborgians having been emigrating at least since 1784, by this point there was at least one Swedenborgian congregation in every major American city.

Ongoing White Exploration and Expropriation of the American "Wilderness":



-  By this point the typical flute found in an orchestra had not only keys but also a lengthened foot joint to C, all together amounting to six keys. Some transverse flutes had eight keys (B-flat lever for the 1st finger of the right hand, and left-hand lever added). Ludwig van Beethoven began to add this instrument to his symphonic compositions.

1800

1800

➡ From this point forward, according to Jon Butler's *AWASH IN A SEA OF FAITH* — after the American white owners had systematically expunged all the inherited African religious systems among their slaves during the period 1680-1760 except for a few relics of particular rituals that were held onto in secrecy ➡, and after the rebirth of black family life of the period 1760-1800 which enabled a Christianized collective religious life to develop on the permitted English model ➡, — a distinctively African-American religion was able to develop within the “Spiritual Hothouse” of pre-Civil War America. Harold Bloom has found that:

this confirms again my own intuition that the American religion is born about 1800, and that African-American religion was a crucial element in this origin. The ecstasies of Cane Ridge tapped a mysterious current of sensation and perception that emanated from the slaves. Mechal Sobel, in *TRABELIN' ON: THE SLAVE JOURNEY TO AN AFRO-BAPTIST FAITH* (1979), convincingly intimated that what became the religion of the Southern Baptists relied unknowingly upon African spiritual formulations. Certainly, Sobel's suggestions are the only rational evidence that I have seen that can account for the radical difference between British and New England Baptist beliefs and the turbulent experiential religion of Southern Baptists. There is an African-American paradigm that informs the emotional immediacy of unmediated Baptist encounters with Jesus. As we move from the second to the third phase of Butler's model, there is a development from collective to highly individual spiritual experience among the African-American Baptists. Since their vision of a sacred cosmos had been destroyed, it was replaced by a relationship to an internalized Jesus.

➡ Thomas Wedgwood made experiments in the fixing of images, while attempting to copy paintings made on glass onto sheets of paper treated with silver nitrate. But it took a very long exposure to create a dim image, and he couldn't figure out how to fix these images. The only way one could look at them without effacing them was by candlelight.

➡ The Lyceum in London, and other theatres, seem to have been lit by gas, being generated on-site from oil.

By this point the [Swiss](#) chemist Ami Argand had developed the sort of glass lamp chimney with which we are familiar, which protects the flame from gusts of air without interfering with the draft of the lamp.



FIRE

1800

1800



It was at about this point that we began to import goat-fleece shawls from Kashmir, imprinted with a motif which is commonly referred to as “the pine-cone.” The material of which these shawls were knitted would become known here as “cashmere.” The pattern utilized, which the historian of textiles Martin Hardingham believes was originally “the cashew fruit and seed pod which has been a symbol of fertility for thousands of years,” would commonly be used on shawls manufactured in the town of Paisley in [Scotland](#), and thus this pattern would become known here as “paisley.”

Posthumous publication of [Robert Burns](#)’s [MERRY MUSES OF CALEDONIA](#), found in a drawer.

[Malcolm Laing](#)’s THE HISTORY OF [SCOTLAND](#), FROM THE UNION OF THE CROWNS ON THE ACCESSION OF KING JAMES VI. TO THE THRONE OF ENGLAND, TO THE UNION OF THE KINGDOMS IN THE REIGN OF QUEEN ANNE. WITH TWO DISSERTATIONS, HISTORICAL AND CRITICAL, ON THE GOWRIE CONSPIRACY [BY PINKERTON], AND ON THE SUPPOSED AUTHENTICITY OF [OSSIAN](#)’S POEMS (London: Printed by A. Strahan, Printers Street, for T. Cadell Jun. and W. Davies, in the Strand; and Manners and Miller, Edinburgh).²⁹



His exacting prosecutorial case against Queen Anne as guilty of causing the death of her competitor, although unpleasant, has been said to have been sufficient to convict her of the crime of murder in any legal jurisdiction in the land.

His dissection of the historical evidence for the [Ossian](#) materials, also displeasing, would cause, under the superintendence of Henry Mackenzie in 1805, “The Report of the Committee of the Highland Society, appointed to inquire into the nature and authenticity of the Poems of Ossian,” and again, the verdict of history would be in his favor.



In America, people began to wear clothing of a dark bluish green they termed “bottle-green” (this color finally would go out of style in 1860).



At about the turn of the century, the techniques for home braiding of oat straw, destined for ladies’ bonnets, were being learned on New England farms. These braids would be taken to the local store, measured out on the counter, and turned over to the proprietor inch by inch the same as cash. Braiding oat straw was a task for evenings and days of bad weather and the season of winter, a way for the man of the family to keep the women and the children producing even after all their chores had been completed.

29. Laing was not the first scholar to detect Ossian as a forgery. That honor goes to Dr. Samuel Johnson, who had issued his declaration about these materials as early as the 1770s.

1800

1800

➡ It was in about this period that the conversion of type faces which eliminated the medial or long “s” (now designated as “&ess;” and generated on computers by hexadecimal “ſ” or decimal “ſ”) from the English language had become complete. The third edition of Godwin’s ENQUIRY, printed in 1797-1798, had been about the last book we had printed to have employed the “long s” throughout.

Here are examples of the character in English typography, both in regular and in italic font:



1667



1791

➡ [John Franklin](#) became a midshipman in the British Navy. He would fight in the battles of Trafalgar and of New Orleans.

➡ [Georges Cuvier](#)’s *LEÇONS D’ANATOMIE COMPARÉE* (LESSONS IN COMPARATIVE ANATOMY).

➡ Henry Peter Brougham was admitted to the Scots Bar.



➡ News items relating to the development of ELECTRIC WALDEN technology:

- The iron-frame printing press as patented by Charles Stanhope enabled large sheet printing and development of thick advertising fonts.
- A sort of primitive [carbon paper](#) was produced in England, by mixing lampblack into lard.
- Louis-Étienne Hernan invented the cliché. No, it’s a printing plate created out of a special wax mold imprinted by an ordinary frame of lead/antimony type. A general name for this technology is:

ELECTRIC WALDEN

1800

1800

the stereotype.³⁰

L. JOHNSON & CO.'S TYPE AND STEREOTYPE FOUNDRY,
SANSOM STREET, PHILADELPHIA.



Once this stuff was made with a curve, to fit it over the drum of a rotary press, it would be termed: boilerplate. Hernan was helping to transform printing from a craft to an industry. He came into a book trade in which an “edition” was usually some 500 copies each copy retailing at maybe seven and a half franks, because that many copies would pretty much wear out a printing plate, and left it an industry in which one could print off in excess of 10,000 copies and never worry about having to pay a craftsman to reset type. From 1815 onward, as the end of Napoleonic censorship brought a mass market, the prices people would have to pay for their reading material –that is to say, the amount of their workday during which they would have to labor at some flunky job in order to be able to afford something to lift them up in their free time– would be cut in half. By the early 1820s it would be possible to pick up new titles in a bookstall for three franks. Scoff, if you are an elitist, but there is nothing **inherent** in the size of a production run that **requires** the reading material to be of lesser significance.

However, it is clear that the rule of thumb, that **given half a chance publishers will republish something that has already been published anytime, rather than publish something that has not been published**, is not a rule of thumb that had to wait to be invented until this marvelous 20th Century. By the turn of the 19th Century almost 30 editions of [Mistress Mary Rowlandson](#)’s captivity narrative THE SOVERAIGNTY AND GOODNESS OF GOD, TOGETHER WITH THE FAITHFULNESS OF HIS

30. We computer freaks look on all this as early versions of copy-and-paste, versions which involved that horror of horrors of the pre-electronics era, moving parts:

Mem: never trust anything with moving parts.

PROMISES DISPLAYED; BEING A NARRATIVE OF THE [CAPTIVITY AND RESTAURATION](#) OF MRS. MARY ROWLANDSON had already appeared!

HISTORY OF THE PRESS



"Among all the manufactures which -for the mental and mechanical skill required in their prosecution, the remarkable steps by which they have attained their present rank, and the influence which they exert on society generally- claim our attention and admiration, none perhaps is more striking than the **manufacture of a book.**"



- George Dodd's DAYS AT THE FACTORIES

HISTORY OF THE BOOK

American Presidential Elections 1789-1864^a

	Presidential Candidate	Political Party	Electoral Votes
1789	GEORGE WASHINGTON	No formally organized party	692
	JOHN ADAMS	No formally organized party	34
	JOHN JAY	No formally organized party	9
	R. H. HARRISON	No formally organized party	6
	JOHN RUTLEDGE	No formally organized party	6
	JOHN HANCOCK	No formally organized party	4
	GEORGE CLINTON	No formally organized party	3
	SAMUEL HUNTINGTON	No formally organized party	2
	JOHN MILTON	No formally organized party	2
	JAMES ARMSTRONG	No formally organized party	1
	BENJAMIN LINCOLN	No formally organized party	1
	EDWARD TELFAIR	No formally organized party	1
	(NOT VOTED)	No formally organized party	44
1792	GEORGE WASHINGTON	Federalist	132
	JOHN ADAMS	Federalist	77
	GEORGE CLINTON	Democratic-Republican	50



American Presidential Elections 1789-1864^a

	Presidential Candidate	Political Party	Electoral Votes
	THOMAS JEFFERSON		4
	AARON BURR		1
1796	JOHN ADAMS	Federalist	71
	THOMAS JEFFERSON	Democratic-Republican	68
	THOMAS PINCKNEY	Federalist	59
	AARON BURR	Antifederalist	30
	SAMUEL ADAMS	Democratic-Republican	5
	OLIVER ELLSWORTH	Federalist	11
	GEORGE CLINTON	Democratic-Republican	7
	JOHN JAY	Independent-Federalist	5
	JAMES IREDELL	Federalist	3
	GEORGE WASHINGTON	Federalist	2
	JOHN HENRY	Independent	2
	S. JOHNSTON	Independent-Federalist	2
	C. C. PINCKNEY	Independent-Federalist	1
1800	THOMAS JEFFERSON	Democratic-Republican	733
	AARON BURR	Democratic-Republican	73
	JOHN ADAMS	Federalist	65
	C. C. PINCKNEY	Federalist	64
	JOHN JAY	Federalist	1

a.Minor candidates polling less than 10,000 popular votes and receiving no electoral votes are excluded. Because the two houses of the New York legislature could not agree on electors, the state did not cast its electoral vote. It was some time before North Carolina and Rhode Island ratified the Constitution. When Jefferson and Burr received equal numbers of electoral votes, the decision was referred to the House of Representatives. This is all based upon data from the HISTORICAL STATISTICS OF THE UNITED STATES, COLONIAL TIMES TO 1957 (1960), STATISTICAL ABSTRACT OF THE UNITED STATES, 1969, 90th ed. (1969), and CONGRESSIONAL QUARTERLY'S GUIDE TO U.S. ELECTIONS, 3rd ed. (1994).

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By the point of our nation's 2d census, [Boston](#) was no longer nearly as central in the New World, as it had previously been:



In 1800 the population of Boston had increased to 24,397, although it was still a relatively simple and homogeneous seaport whose residents were of obvious British extraction. A century later, other things than ships were the mainstay of its 560,892 inhabitants, of whom 197,129 were foreign-born. Among the latter group were 70,147 natives of Ireland, 47,374 of English Canada, 14,995 of Russia, 13,378 of Italy, 13,174 of England, and 10,523 of Germany. The numbers were even greater when one considers the native-born children of immigrants. Nearly half of the 1900 population of Boston was Irish, for when one adds to the 70,147 persons actually born in Ireland, 156,650 first generation children of Irish-born parents, and 19,305 born here with one Irish and one native parent, the total amounts to 246,101. Boston was thus not only a half-Irish city but also the unacknowledged capitol of the Maritime Provinces, for it could muster, between actual immigrants and first-generation children, 112,269 residents hailing from English Canada – another fifth of the population. The 1900 census could discover in Boston only 68,717 native-born residents of native parents of unknown origin, but as 9,646 of these were blacks, the number of white Bostonians who might be considered descendants of 1800 residents amount to 59,071, less than 11 percent of the city's population.

[Henry Adams](#) has made the analogy that by the turn of the 19th Century, Philadelphia had become the London of America, New-York its Liverpool, and [Boston](#), with a population of 24,937 against New-York's about 60,000 and Philadelphia's about 70,000, had become "merely its Bristol."

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What was maintaining [Boston](#) at its previous level of national importance at this point was not its rate of growth but, as William Dean Howells has pointed out, merely that to be a writer, in Boston, was to be respectable and respected, to be treated like a gentleman, to be treated the way we should all always treat one another. Writing was serious business.

Although the population of [Boston](#) was 24,937, there were no longer any recorded Massachusetts natives at all.



"The needle is the chain of woman, and has fettered her more than the laws of the country."

— Professor Maria Mitchell





Shocked by the sexual abuse of the orphans of the North End of [Boston](#), Mrs. Hannah Morgan Stillman and some 60 other ladies began the Boston Female Asylum. It was on Lincoln Street initially, and able to house and protect only a dozen girls from the age of three. The agenda was that if a girl was not taken in by an appropriate family,³¹ she would be educated in accordance with her station in life, that is, as a servant, and then at the age of 12 “bound out” into an appropriate local household to “learn housework” by performing maid service in return for room and board and protection until she either married and passed under the control of a husband, or reached the age of 18. There was occupational training available, for [sewing](#), but such training tended to produce seamstresses who could sew ready-made items of clothing for piecework rates rather than seamstresses who could sew individualized garments for individual people at any decent wage rate. (In an oversupplied labor market, anything to which a worker tried to turn her hand would be likely to be inadequate, and result in barely enough for subsistence — there was always somebody desperate enough to work for less, right down to and including starvation rates.)



“The needle is the chain of woman, and has fettered her more than the laws of the country.”

– Professor [Maria Mitchell](#)



“Clothes brought in sewing –a kind of work you may call endless.”

– [Henry Thoreau](#)



These governing ladies’ ideas of what was and was not appropriate were of course conditioned –as is the case for us all– by what they themselves were — and they were white, Protestant, etc. Since funds and beds were very limited and the need was almost infinitely large, of course the Female Asylum would be able to accept only those little girls who had the best prospects of benefiting from such asylum. That is to say, blacks need not apply, nor Indians. The little girls would need to be still virgins, of course. Of course, they would need to be from Protestant families. If there was a known criminal in the family, that in itself would be enough to prevent the consideration of the little girl, as who knows whether or to what degree criminality is inheritable? Of course, if the little girl were illegitimate, she could not be accepted, so it was very important to be able to produce a proper birth certificate. One of the things the directors of this charitable institution knew they did not want was, they did not want to make the mistake of giving any of these poor girls so much education as to unfit them for their life of service to others. That meant, among other things, that music lessons were definitely out. Another thing these ladies did not want, was for any of their charges to become pregnant in the course of their adolescence, and that of course meant that their contact with their previous families would need to be strictly regulated.

While the Female Asylum was operated by a staff and directorate of women, the Asylum for Indigent Boys in [Boston](#) was operated by a staff and directorate of men. The sexual abuse of unprotected little boys was a problem, but — one problem at a time:

Their ostensible business is the sale of fruits, socks, toothpicks, &c., with this ruse they gain ready access to counting-rooms, offices, etc., here, in the secrecy and seclusion of a turned key, they submit their persons for the miserable bribe of a few shillings, to the most loathesome and degrading familiarities. – Langsam, Miriam Z. CHILDREN WEST,

31. I am unaware that there were any formal legal procedures for adoption in America. Such formal legal adoption was unknown, at any rate, in England prior to the Adoption of Children legislation, which would not be enacted until 1926. There had been no such concept in the common law and I have been unable to turn up any earlier legislation on the matter. One suspects that such children seldom became heirs, because becoming an heir would have involved not only having been allowed to assume the family name but also being specifically bequeathed by name in the will. (In WUTHERING HEIGHTS, Heathcliff was “adopted” by Mr. Earnshaw, but with no specific provision made for him in the will, he faced reduction to servant class.) I have, therefore, above, employed the term “taken in,” rather than our more current term “adopted.”



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Madison WI: The State Historical Society of Wisconsin, 1964, quoted on page vii.

 “A new Plan of [Boston](#), from actual surveys by Osgood Carleton, with corrections, additions, and improvement” was issued in the large size of 27 inches by 20 inches, yet included only the peninsular portion of the town.

[MAPS OF BOSTON](#)

 John Trumbull married an Englishwoman, Sarah Hope Harvey, an amateur painter.

 [Myron Holley](#) began the study of law.

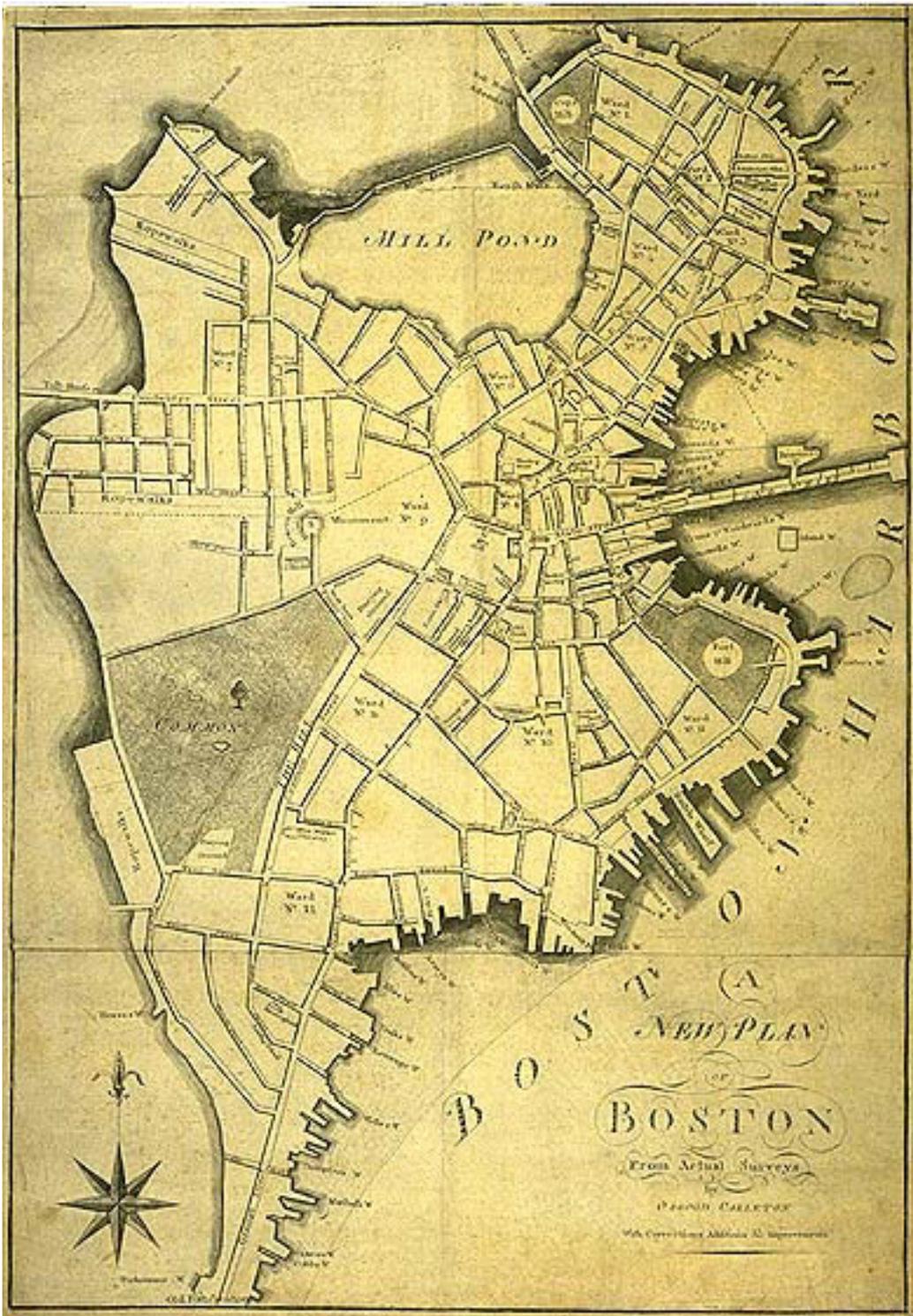
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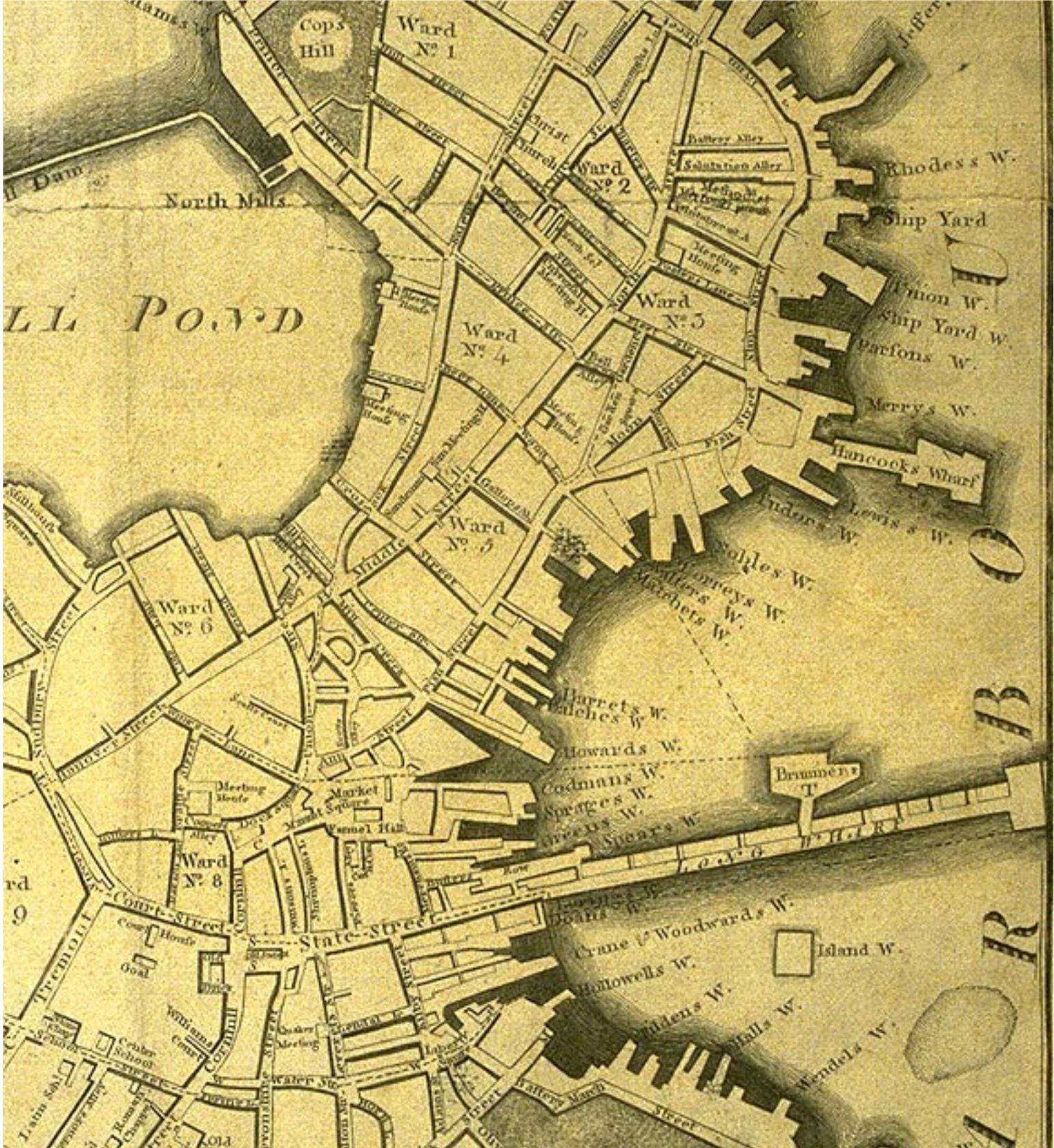
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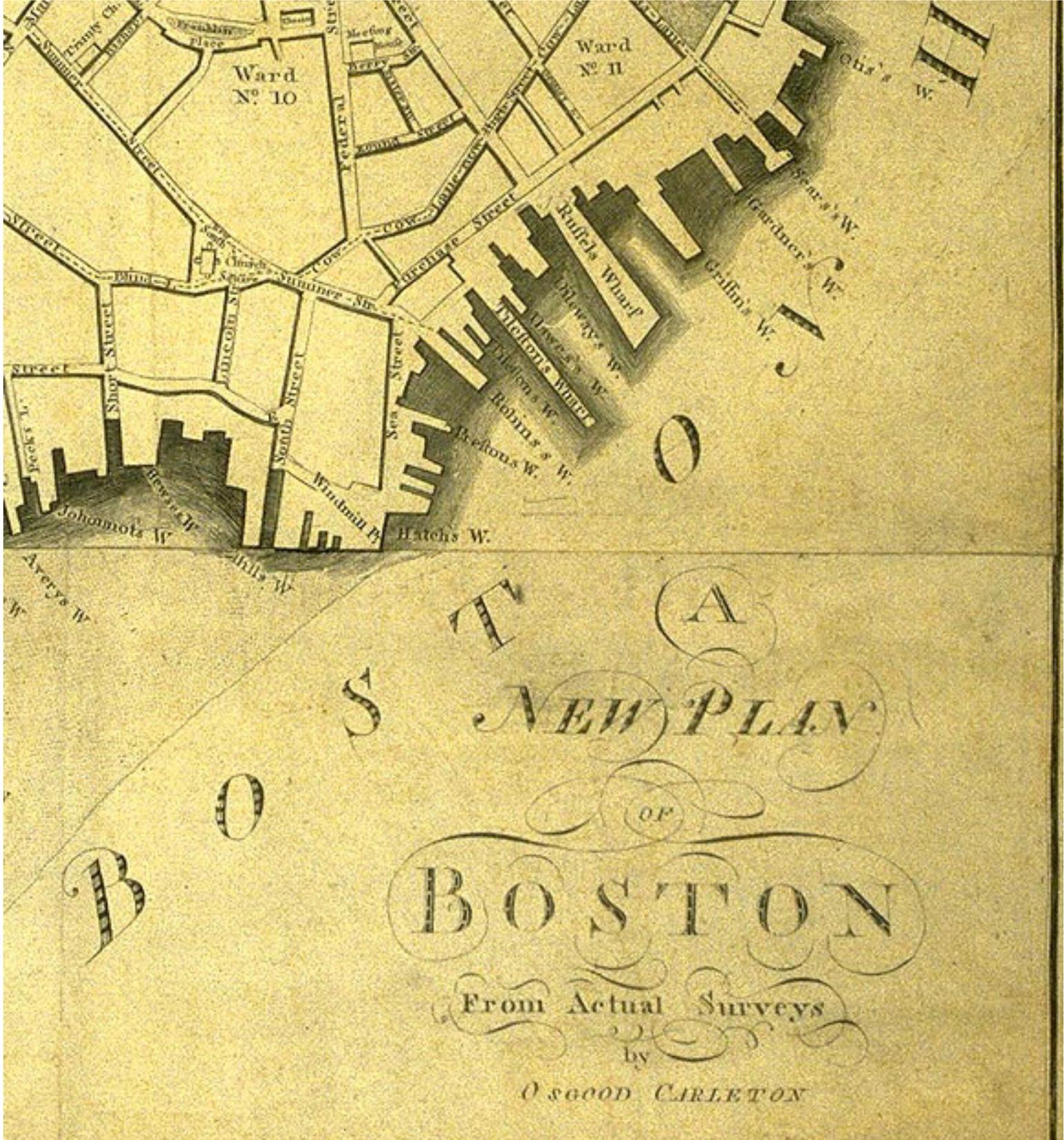
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In Georgia in this year, additional restraints were found to be necessary to prevent the education of slaves:

That assemblies of slaves, free negroes, mulattoes and mestizos, whether composed of all or any of such description of persons, or of all or any of the same and of a proportion of white persons, met together for the purpose of mental instruction in a confined or secret place, &c. &c., is (are) declared to be an unlawful meeting; and magistrates, &c. &c., are hereby required, &c., to enter into such confined places, &c. &c., to break doors, &c., if resisted, and to disperse such slaves, free negroes, &c.&c.; and the officers dispersing such unlawful assemblies may inflict such corporal punishment, not exceeding twenty lashes, upon such slaves, free negroes, &c., as they may judge necessary, for deterring them from the like unlawful assemblage in future.

— BREVARD'S DIGEST, 254

The market value of an enslaved human being in the US, which had fallen to half of what it had been in 1775, was beginning at this point to rebound. From \$100, it had fallen to a low of \$50 on average. Over the next half-century, under the influence of the large-scale specialist [cotton](#) plantation, the market value of an enslaved human being in the US would increase by an order of magnitude, from \$50 to \$500, and then go on increasing until it had reached in 1850 almost another order of magnitude higher than what it had been at its previous peak in 1775. That is, a slave had cost a US citizen about \$100 in 1775 and in constant dollars would cost \$800-\$1,000 in 1850. The effect of the 1808 ban on the import of fresh slaves from Africa had been to increase



the value of slaves bred at home. Specialist breeding plantations had sprung up, which by what will politely be termed Draconian measures were able to increase the fecundity of slave women from 10-15% per year to 25-40% per year, and the primary product of these breeding plantations was not bales of [cotton](#) lying on the dock but young people standing on the block.³² Why was it impossible to free the slaves by purchasing them, as had been done in England? Because by the period in which this was being argued by [Waldo Emerson](#) and others, this would have cost over \$2,000,000,000.⁰⁰, an amount equal to the entire expenditures of our federal government over an entire decade

South Carolina would enact a law in this year that required that any slaves who were manumitted possess, or receive from their manumitting masters, “the capacity... to function in a free society...” The goal was to end such abuses as the “freeing” of the aged, the infirm, and those considered by the slavemaster to be useless due to bad or depraved character.³³ After the 1831 Turner rebellion, most southern states would be passing such laws restricting (or prohibiting) [manumission](#). By the 1850s only Delaware, Missouri, and Arkansas would be allowing masters to free slaves without requiring their departure from the state.³⁴



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32. This fact has been indignantly and hotly challenged. On this there is, however, scant room for debate. Those who challenge it seem to be angry deniers with their heads up their collective asses. The abolitionists had it exactly right that selling slaves out of states like Virginia into states like Louisiana was essential to the sustained profitability and viability of slavery in border states. Hence the term “breeding state,” which status Virginia’s leaders in the 1832 slavery debate made no attempt whatever to deny. The white [slaveholders](#) themselves regularly referred to dark enslaved women of child-bearing age as “breeding wenches.” A slave woman’s reproductive potential was forthrightly calculated as part of her retail worth and slaveholders generally regarded their investment in new generations of children as a capital investment. No legal restrictions whatever were placed on selling children from parents, except in Louisiana where the Code Noire attempted to intercept the selling of children under the age of 10 away from their mothers, and where in 1829 it was made illegal to import a slave child under the age of 10 without importing its mother along with it. We can witness the reproductive value of slave women by contrasting the hiring price for a slave woman with her purchase price. (The hiring rate would represent a woman’s productive labor only, because the person hiring her services would not come to own any child she would produce during her period of hire, while her higher selling price would include her reproductive potential as well as her labor.) In Virginia in 1860, a slave female’s average annual hiring rate was \$46, about 44% of a slave male’s \$105. By way of contrast, a woman’s average 1859 selling price of \$1,275-\$1,325 was almost 94% of a man’s, of \$1,350-\$1,425. Consider the following document in the probate records of Vicksburg MI, a document which was created by the court during a suit over control of an estate (Isaac Robert vs. Benjamin L.C. Wailes, Guardian of the Heirs of E.H. Covington dec’d. November 1839, Warren County Courthouse). The issue before this court was whether the administrator was doing all he could to increase the value of the estate on behalf of its minor heirs:

“Alexander Covington [the current administrator], sworn, says he is a planter, resides near the place of E.H. Covington [the deceased] and has been well acquainted with the plantation of E.H. Covington for nine years and with the negroes for twenty years, that there about 30 working hands on the place that the land is extremely broken has been in cultivation for 12 or 13 years and part of it is very poor, that the hollows are not susceptible of cultivation, that an average of 5 bales to the hand with a sufficiency of corn would, according to his opinion and management be a good crop, that his policy is not to make large crops but to raise young negroes, that that was the policy pursued by E.H. Covington in his lifetime, and has been pursued by Mr. Howell [the overseer] in his management, that it would be more to the advantage of minors having such an estate as the one managed by Mr. Howell to raise young negroes than to force the production of large crops.”

Witnesses for both sides in the dispute attested to the success of the defendant’s “breeding” business. Success was estimated in terms of the number of infants. It was achieved by feeding the breeding females enough to keep them healthy, by encouraging them to “breed freely,” and by only forcing the breeders to work half days — not merely while pregnant but also while in the process of becoming pregnant.



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CHAPTER 22

THE UNITED STATES IN 1800³⁵

Sidenote: Area.

Sidenote: Population.

228. Area and Population, 1800. – The area of the United States in 1800 was the same as at the close of the Revolutionary War. But the population had begun to increase rapidly. In 1791 there were nearly four million people in the United States. By 1800 this number had risen to five and one-quarter millions. Two-thirds of the people still lived on or near tide-water. But already nearly four hundred thousand people lived west of the Alleghenies. In 1791 the centre of population had been east of Baltimore. It was now eighteen miles west of that city (p. 157).

Sidenote: Philadelphia.

Sidenote: New York.

Sidenote: The new capital.

229. Cities and Towns in 1800. – Philadelphia was the largest city in the United States. It had a population of seventy thousand. But New York was not far behind Philadelphia in population. Except these two, no city in the whole United States had more than thirty thousand inhabitants. The seat of government had been removed from Philadelphia to Washington. But the new capital was a city only in name. One broad long street, Pennsylvania Avenue, led from the unfinished Capitol to the unfinished White House. Congress held its sessions in a temporary wooden building. The White House could be lived in. But Mrs. Adams found the unfinished reception room very convenient for drying clothes on rainy Mondays. A few cheaply built and very uncomfortable boarding-houses completed the city.

Sidenote: Roads, coaches, and inns.

Sidenote: Traveling by water.

230. Traveling in 1800. – The traveler in those days had a very hard time. On the best roads of the north, in the best coach, and with the best weather one might cover as many as forty miles a day. But the traveler had to start very early in the morning to do this. Generally he thought himself fortunate if he made

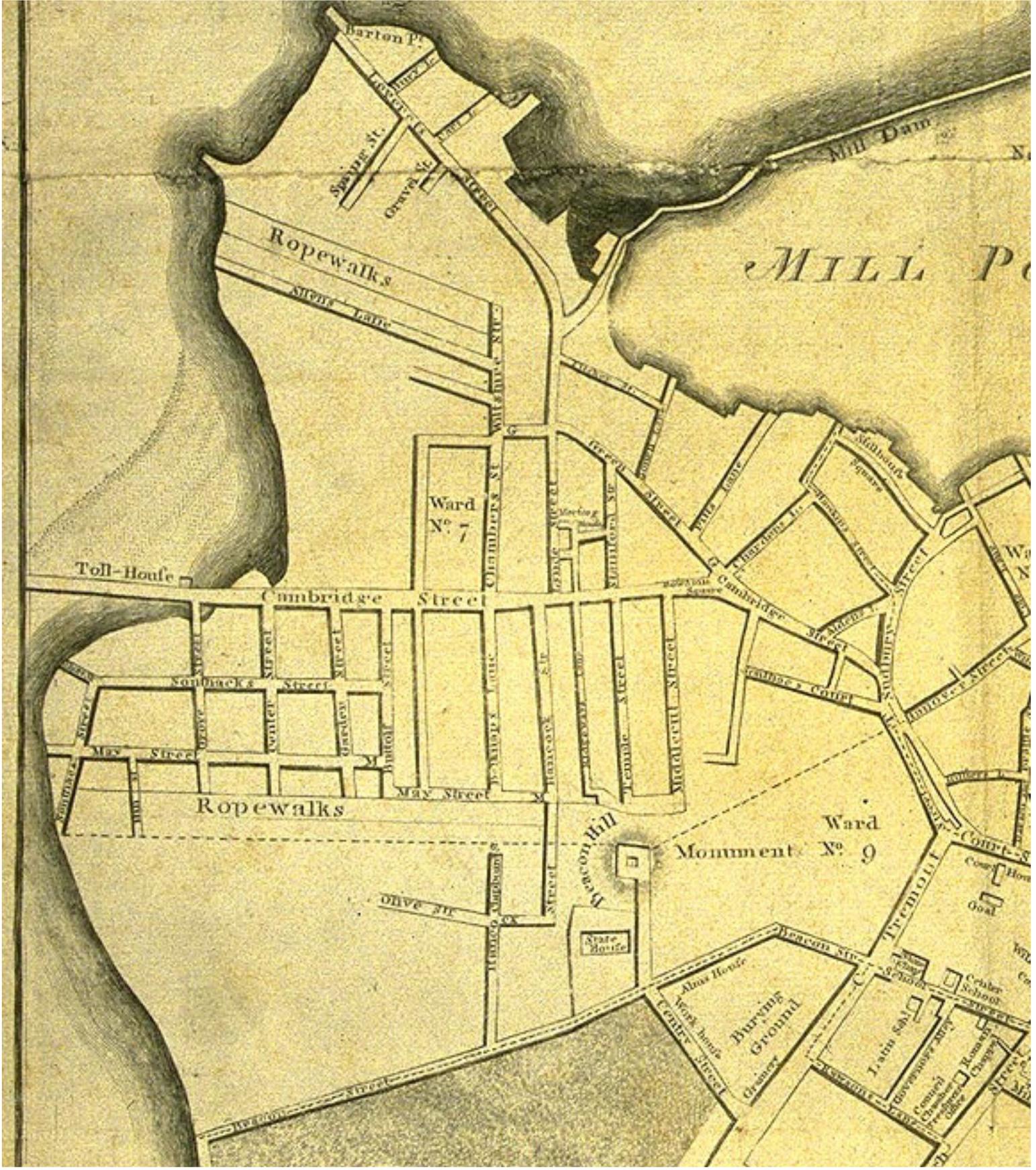
33. Refer to Marina Wikramanayke, *A WORLD IN SHADOW: THE FREE BLACK IN ANTEBELLUM SOUTH CAROLINA* (U of South Carolina P, 1973, pages 31-40).

34. Legally, there was a distinction between a slaveowner and a slaveholder. The owner of a slave might rent the custody and use of that slave out for a year, in which case the distinction would arise and be a meaningful one in law, since the other party to such a transaction would be the holder but not the owner. However, in this Kouroo database, I will ordinarily be deploying the term “slaveholder” as the normative term, as we are no longer all that concerned with the making of such fine economic distinctions but are, rather, concerned almost exclusively with the human issues involved in the enslavement of other human beings. I use the term “slaveholder” in preference to “slaveowner” not only because no human being can **really** own another human being but also because it is important that slavery never be defined as the legal ownership of one person by another — in fact not only had human slavery existed before the first such legislation but also it has continued long since we abolished all legal deployment of the term “slave.”

35. *A SHORT HISTORY OF THE UNITED STATES FOR SCHOOL USE* by Edward Channing, Professor of History in Harvard University, Author of *A STUDENTS' HISTORY OF THE UNITED STATES*, etc, with maps and illustrations, 1908

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twenty-five miles in the twenty-four hours. South of the Potomac there were no public coaches, and the traveler generally rode on horseback. A few rich men like Washington rode in their own coaches. Everywhere, north and south, the inns were uncomfortable and the food was poor. Whenever it was possible the traveler went by water. But that was dangerous work. Lighthouses were far apart, there were no public buoys to guide the mariner, and almost nothing had been done to improve navigation.

Illustration: THE "CLERMONT," 1807.

Sidenote: The first steamboat

Sidenote: Fulton's steamboat, 1807. Higginson's YOUNG FOLKS' HISTORY (NY: Longmans), 241-242.

231. The Steamboat. – The steamboat came to change all this. While Washington was still President, a queer-looking boat sailed up and down the Delaware. She was propelled by oars or paddles which were worked by steam. This boat must have been very uncomfortable, and few persons wished to go on her. Robert Fulton made the first successful steamboat. She was named the Clermont and was launched in 1807. She had paddle wheels and steamed against the wind and tide of the Hudson River. At first some people thought that she was bewitched. But when it was found that she ran safely and regularly, people began to travel on her. Before a great while steamboats appeared in all parts of the country.

Sidenote: Western pioneers.

Sidenote: Settlements on the Ohio. Eggleston's UNITED STATES AND ITS PEOPLE (NY: Appleton), 232-234; Higginson's YOUNG FOLKS' HISTORY (NY: Longmans), 243.

232. Making of the West. – Even before the Revolutionary War explorers and settlers had crossed the Alleghany Mountains. In Washington's time pioneers, leaving Pittsburg, floated down the Ohio River in flatboats. Some of these settled Cincinnati. Others went farther down the river to Louisville, in Kentucky, and still others founded Wheeling and Marietta. In 1811 the first steamboat appeared on the Western rivers. The whole problem of living in the West rapidly changed. For the steamboat could go up stream as well as down stream. Communication between the new settlements, and New Orleans and Pittsburg, was now much safer and very much easier.

Sidenote: Cotton growing.

Sidenote: Beginning of exportation, 1784.

233. Cotton Growing in the South. – Cotton had been grown in the South for many years. It had been made on the plantations into a rough cloth. Very little had been sent away. The reason for this was that it took a very long time to separate the cotton fiber from the seed. One slave working for a whole day could hardly clean more than a pound of cotton. Still as time went on more cotton was grown. In 1784 a few bags of cotton were sent to England. The Englishmen promptly seized it because they did not believe that so much cotton could be grown in America. In 1791 nearly two hundred thousand pounds of cotton were exported from the South. Then came Whitney's great invention, which entirely changed the whole history of the country.



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Illustration: THE UNIVERSITY OF VIRGINIA. As designed by Thomas Jefferson.

Sidenote: Eli Whitney.

Sidenote: His cotton gin, 1793. McMaster's SCHOOL HISTORY OF THE UNITED STATES (NY: American Book Co.), 195-196.

234. Whitney's Cotton Gin, 1793. – Eli Whitney was a Connecticut schoolmaster. He went to Georgia to teach General Greene's children. He was very ingenious, and one day Mrs. Greene suggested to him that he might make a machine which would separate the cotton fiber from the cotton seed. Whitney set to work and soon made an engine or gin, as he called it, that would do this. The first machine was a rude affair. But even with it one slave could clean one hundred pounds of cotton in a day. Mrs. Greene's neighbors promptly broke into Whitney's shop and stole his machine. Whitney's cotton gin made the growing of cotton profitable and so fastened slavery on the South. With the exception of the steam locomotive (p. 241) and the reaper (p. 260), no invention has so tremendously influenced the history of the United States.

Sidenote: Early manufactures.

235. Colonial Manufactures. – Before the Revolutionary War there were very few mills or factories in the colonies. There was no money to put into such undertakings and no operatives to work the mills if they had been built. The only colonial manufactures that amounted to much were the making of nails and shoes. These articles could be made at home on the farms, in the winter, when no work could be done out of doors.

Sidenote: New manufactures established.

Sidenote: Invention of cotton spinning machinery.

236. Growth of Manufactures, 1789-1800. – As soon as the new government with its wide powers was established, manufacturing started into life. Old mills were set to work. While the Revolution had been going on in America, great improvements in the spinning of yarn and the weaving of cloth had been made in England. Parliament made laws to prevent the export from England of machinery or patterns of machinery. But it could not prevent Englishmen from coming to America. Among the recent immigrants to the United States was Samuel Slater. He brought no patterns with him. But he was familiar with the new methods of spinning. He soon built spinning machinery. New cotton mills were now set up in several places. But it was some time before the new weaving machinery was introduced into America.

→ The Reverend [Ezra Ripley](#) had been so distressed at the [hanging](#) in [Concord](#) of the burglar [Samuel Smith](#) just after the previous [Christmas](#), that in this year he allowed publication of the sermon which he had preached to the condemned just before his execution, “Love to our neighbour explained and urged: in a sermon, delivered at Concord, Massachusetts, December 26, 1799, being the day on which Samuel Smith was executed for burglary.” The material was “[p]ublished for the benefit of criminals,” in Boston, by Samuel Hall of Number 53, Cornhill. We note an interesting detail, that the reverend had not been able to resist adding somewhat to his sermon after the fact, along the line of pointing his audience toward the necessity of being constant and faithful church attenders.

Also, for the benefit of criminals, and as a cautionary object for the local children, the gallows on which Smith had been hanged out at the Sleepy Hollow parade ground would be placed on permanent display in the Concord courthouse.³⁶

36. This [Concord](#) courthouse became the place of public display of the gallows upon which a local house burglar, [Samuel Smith](#), was hung at the end of 1799 — until with this macabre and tasteless display of judicial power it was consumed in the flames of an arsonist in 1849. Here, since we do not have an image of the apparatus on which the house burglar had been hanged, as a substitute macabre and tasteless display, is an image of the chair that Massachusetts used for its final electrocutions, at Charlestown in 1947, producing the deaths of Edward Gertson and Philip Bellino. The chair is not on display (tastes about this sort of think have obviously changed somewhat), but a photo was taken of it in a storage room at the state prison in Walpole in 1974.



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MR. RIPLEY'S SERMON,

DELIVERED ON THE DAY OF THE EXECUTION OF

SAMUEL SMITH.

LOVE TO OUR NEIGHBOUR
EXPLAINED AND URGED

IN A

S E R M O N,

DELIVERED

AT CONCORD, MASSACHUSETTS,

DECEMBER 26, 1799,

Being the Day on which SAMUEL SMITH
was executed for *Burglary*.

By EZRA RIPLEY, *A. M.*

Minister of Concord.

Published for the Benefit of Criminals.



Printed by SAMUEL HALL, No. 53, Cornhill, BOSTON.
1800.



MATTHEW xxii. 39.

THOU SHALT LOVE THY NEIGHBOUR AS THYSELF.

THE crime, which is this day to be capitally punished, is a direct violation of the law of love to our neighbour. The words read will not, therefore, it is presumed, be thought unsuitable for the theme of a discourse, on the present very solemn and affecting occasion. They are very concise and simple in expression; but their meaning is great, their contents are weighty and extremely interesting to individuals and to society.

I shall endeavour to show,

First, The true meaning of the law of love to our neighbour in its nature and extent;

Secondly, The reasonableness and obligation of this law; and, then, make improvement by way of inference and application.

First. I am to show the true meaning of the law of love to our neighbour in its nature and extent.

It pleased God to create man in his own moral likeness; to endue him with knowledge to understand the divine character and his own duty; with rectitude of mind and holy principles of action, that he might obey his Maker, and be the object of his complacency. On the understanding and heart of
man

man the Lord wrote two comprehensive and unalterable laws, viz. Love to God, and Love to men.— These were to him the rule and covenant of life. Accordingly, Jesus Christ, who taught the will of God in perfection, when this question was put to him, “Which is the great commandment of the law?” answered, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”

Although by the sinful lapse of man our nature is so depraved, that we are prone to transgress, and our moral powers are so debilitated, that we cannot render perfect obedience; and, in boundless compassion, a Saviour is provided, to redeem us from sin and the curse of the law; yet Jesus Christ “came not to destroy the law, but to fulfil it.”* He came not to lower its demands and weaken its obligations, but to obey it perfectly for man; not to excuse any from the duties enjoined, nor to tolerate the least sin, but to exemplify its perfect morals, and aid us in sincere and universal imitation of himself. This law, therefore, is now our rule of life. Sincere obedience to it is a service most reasonable, useful, and necessary.

Love is one of the primary affections of the mind, and always inclines us to will and to do whatever appears to be right and good. It is the opposite of hatred, which invariably prompts to sin, unless it be directed against sin itself. Love to God exhibits itself in reverence and worship, admiration and praise, obedience and gratitude, confidence and trust. When this affection is in proper exercise, and the divine character is rightly apprehended, it becomes complac-

* Matth. v. 17.

cency,

ency, and is productive of joy and delight. Love to our neighbour expresses itself in good will and kindness, truth and justice, righteousness and charity. And when real amiableness of character is perceived, love surpasses the ordinary bounds of benevolence, and is refined into complacency, the result of which is harmony and happiness.

Let us now attend particularly to the *second* table of the law, love to our neighbour, which enjoins all relative and social duties, and prohibits all the contrary vices. These precepts, which are six in number, and begin with the fifth in the decalogue, have respect to all stations and relations in life, and extend as well to the desires of the heart, as to the outward actions. The *first* enjoins on children all due honour and obedience towards their parents; and with equal reason, on parents, all proper affection and care towards children. It requires all suitable respect to superiors, kindness to equals, and condescension to inferiors, and prohibits every sentiment and action inconsistent with these virtues. The *second* is, Thou shalt not kill; and forbids every disposition and action, which tends to injure the life and health of our neighbour, with all hatred, malice, and revenge; and requires a sincere desire and endeavour to preserve his life and health, and to promote his happiness. The *third* prohibits the violation of the marriage covenant and every kind and degree of lewdness, and requires chastity in heart, speech, and behaviour. The *fourth* is, Thou shalt not steal. By this command, all theft, burglary, robbery, fraud, counterfeiting the currency and legal writings, and whatever tends unjustly to deprive our neighbour of his property, is absolutely prohibited; and the opposite virtues, by parity of reason and full implication, are

are strictly commanded. The *fifth* utterly forbids all perjury, lying, falsehood, and prevarication ; and implicitly enjoins on every man, to speak the truth to his neighbour in conversation and in witness bearing, whether he speak without or under the obligation of an oath. The *sixth* aims directly at the heart. It forbids coveting the property and enjoyments of our neighbour ; and implies that we be contented with such things as we have by the allotments of Providence, and can procure by honest industry. The coveting, which is a violation of the divine law of love to our neighbour, is an earnest desire to possess and enjoy the possessions and comforts of other people, without regard to equity and justice. To covet in this sense is sinful ; and it prompts to unrighteous measures to obtain the things coveted. It induces deception, fraud, stealing, and the most atrocious crimes. Thus, to covet is the corrupt fountain whence flow those injurious vices, which frequently scourge individuals and society. This is the bitter root from which spring up fraud, injustice, stealing, robbery, and, sometimes, murder. According to the confession of the unhappy convict before us, all his crimes, which have more directly procured prosecutions, prisons, punishments (and I may add, the gallows) may be traced to this secret, fruitful, and corrupt source. There is a sense in which it is virtuous to covet, viz. to “ covet earnestly the best gifts.” We may ardently desire to excel in goodness and usefulness, and for this purpose, to be distinguished by endowments. But this desire having for its objects spiritual things and the benefit of men, is the very opposite in its nature and effects to that sinful lusting, or coveting, after evil things, and things to which we have no just right.

That

That such, as above stated, is the true meaning of love to our neighbour, is evident from a great number of passages in the sacred scriptures. To cite one only may be sufficient to our present purpose.—“ Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment (that is, enjoining relative duties) it is briefly comprehended in this saying, viz. Thou shalt love thy neighbour as thyself.”*

The sense of the text will be more perspicuous, whilst we attend to the *nature* of love. It is a true character given in scripture of the Deity, that he “ is a God of peace, and not of confusion :” and a more perfect one, when it is said, “ God is love.” Hence all moral duty, all religion, which is designed to make men good, holy, and happy like God, is summed up in love. The moral law is a transcript of the divine mind, and consists summarily in love to God and love to men. According to this statement, it is evident that love to our neighbour is of the same nature and kind, as the love of God to men. He hath for men a love of benevolence and a love of complacency, which he expresses, as they are by moral character qualified to receive.

I will now distinctly consider love to our neighbour in both these operations.

The love of benevolence intends a disposition to do good to our neighbour, and an actual exhibition of the inward purpose. There must be both the willing

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* Rom. xiii. 7, 8, 9.

mind

mind and the actual performance of good deeds. True benevolence is therefore totally opposed to all hatred, violence, injustice, and unkindness in disposition and behaviour. "Love worketh no ill to his neighbour."* Nor must this exercise of benevolence be the result merely of a casually unruffled state of the passions, nor be limited by particular occasions and circumstances; but it must be the prevailing bias and the habitual frame of the mind and heart. Neither is it dependent on the temper and treatment of others; but it is the most prominent and permanent feature of the soul towards our neighbour, which both really and apparently includes and gives complexion and life to all the other features. A person truly benevolent would feel a disposition to do good and to make his fellow creatures happy, though not one of them were disposed to receive his kindness, or to be grateful for his favours. In this, as he ought, he resembles God, who causeth his sun to rise and his rain to fall, as well on the evil, as on the good, as well on the ungrateful, as on the thankful. Otherwise, the benevolence of a person would be measured by the worthiness or unworthiness of the objects. In this case, multitudes would not have the least benevolence shown them, for they are wholly unworthy.

But as one perfection of God cannot be in such a sense infinite, as to infringe on any one other perfection, so neither does christian benevolence interfere with the proper exercise of justice, even when it inflicts pain and punishment. Love to others, to society, to ourselves, may require us, in a due course of law, to abridge the natural and civil liberty of individuals, to inflict punishment on offenders, and even to take away the life of malefactors, whose abuse of liberty, vicious conduct, and continuance in life are

* Rom. xiii. 10.

dangerous

dangerous to the peace and happiness of individuals and the community. The law of love commands, and government is obliged, as far as possible, to preserve the peace and order of society, and the quiet possession of life, liberty, and property to individuals. Persons the most humane and benevolent, are, sometimes, constrained by the law, by a sense of duty, of justice, and benevolence to punish offenders, for whom they have pity and compassion, and whom they would joyfully relieve, could they do it in consistence with equity and fidelity. Love to society, to the great body of the people, frequently requires the execution of justice on individuals in pains and penalties. From this view it is evident that the love of benevolence due to our neighbour, is of the same nature with the disposition and moral character of God, who is infinite in benevolence.

The love we owe to our fellow-men resembles that of Deity in another respect, viz. in distinguishing between the objects of kindness and the objects of complacency. And it is only when love is considered, as complacency, that it is limited by the character of the persons loved. To this operation of love I will briefly speak.

Love becomes complacency only when the object is possessed of good and amiable moral qualities. As God, who scatters blessings on the evil and the good, hath complacency only in the good; so christians, however affectionate and charitable they may be, can have complacency only in the virtuous and good, who are possessed of such amiable qualities, as answer to their ideas of moral beauty. There is no religious harmony between the virtuous and vicious, though the latter as well as the former may possess many agreeable qualifications. Natural and acquired accomplishments

accomplishments may engage our natural affections and give us real satisfaction, as social beings : but without moral goodness there can be no religious complacency and mutual delight. "For what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? and what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? and what agreement hath the temple of God with idols ?" We are liable, however, through ignorance and error in judgment, to withhold our complacency from some to whom it is due, and to bestow it on others really unworthy.

The qualifying words in our text, *as thyself*, are designed to express the quality, rather than the degree of love. To love our neighbour as ourselves, is, to exercise towards him the same kind of tender affection, benevolent disposition, and friendly care, which we do for ourselves. This construction answers all the purposes, and preserves the force and perfection, of the precept, without involving any absurdity, or discouraging human exertions. Some persons, perhaps, may love some other, as much, as they do themselves, in some respects at least : but this sense is not enjoined, I conceive, as the rule and measure for all men. The same kind of attention, care, and endeavour, which we generally have for our own person, character, interest, and happiness being exercised towards our neighbour, is to love him as ourselves. In this light I understand the precept.

The *extent* of this law under consideration next demands attention.

Our blessed Saviour hath taught us by the story of the man, who fell among thieves, that we are to look upon all men as our neighbours, and especially, when

when we have any concerns with them, and opportunity to show them kindness. Our Lord, on having this question put to him, "Who is my neighbour ?" answered, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance, there came down a certain priest that way ; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was ; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour to him that fell among the thieves ? And he said, he that shewed mercy on him. Then said Jesus unto him, go, and do thou likewise."* It is worthy notice, that the unfortunate man was a Jew ; the priest and Levite, who neglected him, were of the same nation ; but the real neighbour was a Samaritan ; and such alienation and enmity subsisted between the Jews and Samaritans, that the former had no dealings with the latter. It is here clearly set forth, that we are to consider all men as our neighbours, and that we are bound by the law of love, to aid and relieve the necessitous, whenever we have opportunity and ability.

All this is perfectly consistent with self-defence,

* Luke x. 30, &c.

and

and even taking the life of an enemy, when he will not cease to behave inimically on easier terms. I speak here only of public enemies and private assassins and robbers, who threaten, or endeavour, to destroy life. Ordinary personal enemies should be the objects of our love of benevolence. Our Lord commands, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." If we love our friends only, what reward have we? Do not even publicans and sinners the same?

Our affection may be proportioned to the nearness and dearness of relations. But I will not enlarge on this idea. One observation farther ought not to be omitted. It is the command of Christ, "Whatsoever ye would that men should do unto you, do ye the same unto them." In this precept, there is no exception of persons or characters. Whatsoever ye would, or could, in reason and propriety, desire men to do unto you, in present, or change of, circumstances, that do ye unto them; that is the rule of your duty, the measure of your conduct towards them.

Should a transgressor of the useful and necessary laws of society, suffering punishment for evil doing, say, I would that men take no cognizance of my crimes, or that they release me from prison, and excuse me from punishment, it would be altogether unreasonable. The offender ought to query thus, Would I, that men should do unto me and mine, as I have done unto them and theirs? Would I, that they should follow such pernicious practices to my detriment, as I have followed to their injury? And were I in their place and they in mine, would I, or could I, in reason and justice, release them from prison and punishment, and suffer them to pursue their vile and

mischievous

mischievous career without interruption? Such queries properly made and answered, are sufficient to silence the complaint of oppression to sufferers for evil doing, and to suppress, in criminals under punishment, that spirit of hatred and revenge against government and people, which they too frequently indulge and exhibit. Their revenge should turn upon themselves and their own evil practices, and not on society, which is obliged in self-defence, and in love to others, to discipline them by the civil law, "which is made, not for a righteous man, but for the lawless and disobedient."*

There are two essential properties of love, viz. sincerity and impartiality, which merit some attention in this place. But they are so far obviously implied in the preceding, and I have already been lengthily in explanation, that barely to mention them must suffice. I proceed

Secondly, To show the reasonableness and obligation of the law of love to our neighbour.

The *reasonableness* of this law appears in its adaptation to the nature, powers, condition, and exigencies of man. "God hath made of one blood all nations of men, for to dwell on the face of the earth;" and hath given to all the same general nature and destination, the same wants and obligations. We are all members of the same great family, and are necessarily connected by mutual desires, attachments, and wants. Our intellectual powers, social faculties, and animal propensities, our condition in the world, our dependence on each other, and our exigencies, being in general the same, it is most fit and reasonable that we be under the obligation of the law of good-will and kindness, of reciprocal affection and aid; and this law is properly expressed by the words, benevo-

lence,

* 1 Tim. i. 9.

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lence, love, charity. Our nature and condition in this life demand, and our rational and social faculties dictate, mutual expressions of love and kindness. All the understanding of man, and all the reason and fitness of things, require, approve, and urge this divine law of love to our neighbour.

The vast benefit, which results from the exercise of love, and the destructive evils, which follow the opposite, farther prove the reasonableness of this law. The happiness to individuals, to families, and to all societies, which is the genuine fruit of love, is beyond all calculation and description. The full exercise of love towards all our relations, society, and the whole family of man, is itself a state of happiness, especially if it be accompanied by love to God. And when love is the principle, the spring, the rule of action in all the members of a family, society, or world, the whole must be most pleased and blest. There would be no discord, jealousies, nor fears; no hatred, malice, nor revenge; no injustice, fraud, nor pilfering, no violence, oppression, nor falsehood; no coveting, discontent, nor repining; no intemperance, lewdness, nor idleness; no disobedience to parents, neglect of children, nor disrespect to constituted authorities. There would be no need of penal laws, prisons, and corporal punishments. Every family, society, and the world, would be a heaven in kind.

But on the other hand, what countless evils, what sin and misery naturally and necessarily flow from the opposite principles and practices, to individuals, to families, and to society! Let us suppose, for a moment, the entire cessation of love, and the full operation of hatred one to another, and of all those corrupt lusts and passions, which spring up in the human heart. Every man would covet, and then steal,

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or violently seize the things of his neighbour. The more artful and mighty would prey upon the more weak and defenceless. Injustice and rapine would be the order of every day; and mutual fears, plots, contentions, violence, and murder, would be only the more conspicuous lines in the horrible portrait. Parents would be against children, and children against parents; husbands and wives would be plagues to each other, and brothers, sisters, connexions, and neighbours, would be mutual tormentors. Even natural affection would cease to operate under the reign of hatred; friendship would be unknown; and people would often become murderers of fathers, of mothers, of children, and deadly enemies to all about them on every trivial occasion. The general consent and practice would be, to bite and devour one another, and the unavoidable consequence would be complicated wretchedness and destruction. Every family, every society, if societies properly speaking could subsist, and the world itself would be a hell in fort, and a lively picture of the infernal regions. Who doth not see the boundless reason of love to our neighbour, and the necessity of it to human happiness and moral excellence!

To what has been said very little need be added, to show the *obligation* of this law on every one of the human race. Its obligation results from its reasonableness, its utility, the necessity of it to the happiness of men, and to the very existence of social order and civil society, and from the authority of God in the command. We have shown the reasonableness, the utility, and the necessity of such a law; its obligation on us, therefore, is manifest and undeniable. While the nature and condition of man shall be, as they now are, so long we shall be indissolubly bound by the

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the law of love. In its very nature it is unalterable and perpetual; for the duties required originate in the eternal reason and fitness of things, and in the moral nature, relations, and condition of man. "Till heaven and earth pass, one jot or one tittle shall in vain pass from the law, till all be fulfilled."* We must, therefore, obey this law of love in the sincerity of our hearts, and look by faith to Jesus Christ, as the end of the law for righteousness, or suffer for ever the penalty, the just punishment of our transgressions.

The obligation of this law appears farther, as it is joined by the authority of the eternal God. It is, therefore, he gave the commands because they were, and he is replete with reason and goodness, most suitable and needful. But whatever God commands, whether it be a moral or positive law, is obligatory on us, and the more so, if possible, in proportion to the fitness of the law. I will only add, on this article, they who presume to contemn his authority and disobey this law, must, one day, experience, unless they repent of sin and believe in Christ, what it is to fall under the wrath of God and the curse of this law without remedy or hope.

IMPROVEMENT.

1. The allowed transgressors of the law of love to their neighbour, have not the love of God in them, nor his love of complacency towards them: but they are enemies to him by a sinful disposition and by wicked works. "For this is the love of God, that we keep his commandments."† "And if a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not

* Matt. v. 18. Luke xvi. 17.

† 1 John, v. 3. seen?

seen?" † There is an inseparable connexion between the two great commandments of the law. Unfeigned obedience to both, according to the gospel, is necessary to prove the renovation of our minds, the goodness of our hearts, and qualification for the blissful presence of God.

2. The transgression of this law renders necessary dreary prisons, pecuniary and corporal punishments in a course of civil law, and occasions vast infelicity and expence to the peaceable and virtuous members of society. Were it not for sins against our neighbour, yon dismal jail would be unnecessary. Those iron doors and bolts might be converted into instruments of agriculture. Idleness and vice, complaints and groans, oaths and imprecations, misery and wretchedness, would there no longer wound our sensibility and pain our hearts. No more would wretched criminals be doomed to smart beneath the painful scourge, nor mount the shameful pillory to bear the public scorn, and in their flesh receive the indelible marks of infamy and vice. The now intended use of yonder fatal gallows might be changed. Instead of a machine to take the precious life, and send a fellow-mortal to the world of spirits, it might be used to shelter, or to warm, the shivering limbs of poor and virtuous families. Instead of all this solemn pomp, this awful scene, this terrible parade of execution, at the sight of which compassion mourns, and pity weeps, each countenance bespeaks deep felt concern, and every nerve perceives unusual tremor; instead, I say, of this new trial of humanity to most of us, we might be quietly in search of sacred truth, or with united hearts and voice, proclaiming praise to God for blessings social, civil, and religious, or, in the private walks of life, engaged in pleasing offices of

† 1 John iv. 20.

of love. O, the happiness of this reverse! And O, how much to be lamented is the want of universal love to neighbours!

3. Love to society joins with self love in punishing the transgressors of this law. We form the social compact, institute civil government, enact laws, authorize judiciary courts, for the great purpose of preserving, in peace and safety, our property, our life, our civil and sacred rights and privileges. By thus entering into the obligations of civil society, we agree most solemnly, to aid and defend each other and the whole body against every one, who shall trespass on society or an individual. We should at once violate all our social and civil obligations, and expose ourselves to rapine and ruin, were we not to rise against the criminal invaders of private and public rights and property. We are bound by love and duty to each individual and the whole community, to support the order of society, and to aid the execution of the laws against the wicked disturbers of private persons and society. In the painful task of inflicting punishment on offenders, we are actuated by love, duty, conscience, and faithfulness; and ill-will, hatred, and revenge, have no part in this business. The same principles, doubtless, actuate government, which is the people by civil constitution. This consideration should prevent the indulgence and even the rising of enmity in the breasts of criminals against the government, the legislature, judicial courts, jurors, and executive officers. The motives, which prompt to punish, are the very opposite to those, which incited to acts of wickedness.

4. They who steal, break up and plunder houses and stores, set fire to buildings, rob travellers, secretly take or destroy the property of others by art or violence,

violence, commit murder, or otherwise wilfully endanger the life of another, are in a state of real hostility against society and the individual members of it. They are governed by hatred to their neighbour, and by those base passions, which follow in her train. In the perpetration of the less atrocious of those crimes, their hatred may seem to them, to wear only the appearance of coveting, dishonesty, and injustice; to indulge which they feel strongly inclined. They may even imagine that they harbour no ill-will towards any person, and may in reality be kind to some neighbours,* who are situated near to them, and whose friendship and aid they frequently need. But they know not their own selves. They are deceived by a false colouring. The truth is, they are in heart and life the allowed enemies of society; and a change of local neighbours and circumstances would prove them such in every direction. Not love and goodness, but hatred and injustice reign in them, and have dominion over them. Cupidity, avarice, revenge, or some peculiar circumstances, may be the immediate spur, but the principle is hatred, or, to say the least, the absence of love gives an opening for the operation of the vile and malignant passions.

5. To exercise and cultivate love to our neighbour is of the highest importance. Thus doing, we may be harmonious and happy in all the various stages and circumstances of ordinary life. But in the contrary, we must be miserable in this world and in that which is to come. Without love to our neighbour, we are pests in society, and are prepared for

* Smith repeatedly spoke to me of his neighbourly disposition and actions, and said, it was a comfort to him, to reflect that he had been a kind neighbour.

for the company of demons in the regions of discord, hatred, and misery. A thorough change only can qualify us for a world of love and happiness.

6. It is vastly important that the social duties of love be impressed on the minds of children and youth. Great care should be taken by parents and instructors, to implant the principles of virtue and piety, and to form the dispositions and habits in early life. Thus educated, there is good ground for hope, that they will resist the force of opposite principles and temptations in riper years. Children should be encouraged in every virtuous sentiment and practice. They should be incessantly taught to revere the rights of others, and to realize the obligation of love and goodness.

7. The wilful transgressors of this command to love our neighbour, are, in that character, totally disqualified for heaven and happiness. Their dispositions and habits are opposed to love and holiness.— They have no moral taste for intellectual and religious exercises and enjoyments. It is true, they may desire happiness and dread misery. This is natural. But the bias of the mind, and the prevailing tendency of the soul, are inconsistent with the pure joys and holy employments of heaven. Being under the influence of vicious passions and habits, they must of necessity be miserable. And were they to be introduced to the immediate presence of God, and the company of saints and angels, they would feel the horrors and pains of hell: for heaven and hell consist principally in character and condition, and in the enjoyments and torments thence naturally resulting. A wicked mind, having all the passions and propensities raging, but without desired gratification, must necessarily be in misery. But on the other hand,
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persons in the full exercise of love and goodness must infallibly be pleased and happy. How, then, can the wicked and unholy, who love not their Maker and fellow men, escape the wrath to come? There is one only method, viz. *repentance* towards God and *faith* in Jesus Christ. They must so repent of all sin, as to forsake and hate moral evil, and thoroughly reform; and they must so believe in Jesus Christ, as the Son of God and only Saviour, as cordially to accept what he hath done for sinners, and sincerely conform to his gospel. Christ is the only way of salvation, the only name given under heaven whereby we must be saved. § God is ready to show mercy, to grant pardon, and to give eternal life to those, who sincerely repent of their sins, trust in Christ, and look for salvation through him. Such repentance and faith include a change of heart, a renovation of the whole man, and the restoration of that moral image of God, which was lost by sin. Thus they are qualified to enjoy heaven, while they are pardoned and justified for the sake of the complete atonement and perfect righteousness of Jesus Christ. In this way, all people, who hear the sound of the gospel, who read the Bible, have the offer of salvation from sin and wrath to come. “If any man thirst, let him come; * and whosoever will, let him take the water of life freely. † Jesus Christ is able to save them to the uttermost, that come unto God by him. ‡ He is exalted, a Prince and a Saviour, for to give repentance and forgiveness of sins.” || The chief of sinners, and at the last hour of life, if they sincerely repent, and believe in Christ, shall be accepted of God, and saved in the great day of the Lord.

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§ Acts iv. 12.

* John vii. 37.

† Rev. xxii. 17.

‡ Heb. vii. 25.

|| Acts v. 31.

It is now proper to make application and addresses. And

1. To you, Samuel Smith, who are this day to suffer the pains of ignominious death, by the hand of civil justice, for aggravated violations of the law of love to your neighbour. Unhappy man! we feel for you the bowels of compassion, and ardent desires for your future salvation. We have aimed to instruct and benefit you, and not to increase your disgrace and wretchedness. We pretend not that your sins are more heinous in the sight of God, than the sins of many others thieves, who have not been convicted of capital offences. And it has been a satisfaction to me and others, to hear you declare with so much evidence of sincerity, that you have never had an intention to take the life of a fellow mortal. But the law, that punishes burglary with death, proceeds on the supposition, that house-breakers for the purpose of stealing, intend to commit murder, if it be found necessary to prevent detection. It may, however, have been more owing to the restraining grace of God and to circumstances, that you have not shed innocent blood, than to your own principles and resolutions.

The disappointments and troubles, which you met with, when young,* and the consequent derangement of your mind and worldly affairs, if your late declarations be true, were powerful temptations, in a mind destitute of religion, to the practice of injustice and stealing: and your sufferings deserved commiseration. But instead of turning to God and submitting to him in the day of adversity, you chose the way of wickedness. And after all that can be said
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* It is thought not expedient to mention particularly the causes of those troubles above suggested.

in your favour, it is evident that you have been a heinous sinner, during many years. This you have readily acknowledged, as also the justice of God in bringing you to legal conviction and punishment. Although, as you say, you have been kind in many instances to some people in your particular neighbourhood, and to your children, as a fond parent, yet your life, for thirty years past, has been a predatory warfare against society and individual families and persons. The law of God condemns you, as a transgressor. But had you lived without any open and gross acts of wickedness forbidden by the moral law, and yet in the neglect of Christ and his gospel, you must be under the sentence of the divine law. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."* To be condemned by the law of God, as a transgressor, and for rejecting Jesus Christ, and to have that sentence executed at the final judgment, must be infinitely more dreadful, than to be condemned and executed by the laws of society.—Man hath power only to kill the body; but God is able to destroy both soul and body in hell. †

Ministers and other people have affectionately endeavoured to assist you in preparation for another world. With what success, I am not able to say.—The present is the last opportunity you will have for instruction, for repentance, and for reconciliation with God. You are now once more exhorted to repent of all your sins, and urged to fly for refuge to Christ the Saviour. Look on him, whom your sins have pierced, and mourn. Now is the day of salvation, and, I believe, literally the last day of grace and

* John iii. 18. † Matt. x. 28. mercy

mercy to you. Now, then, after so long a time, harden not your heart. †

In the most full and unfeigned manner, confess and forsake your sins, and then you may hope for mercy. "Who so confesseth and forsaketh his sins shall have mercy." Humbly rely on Christ alone for salvation, and, then, though your sins are of a scarlet colour and a crimson dye, they shall be white as snow and wool. ‖ "He that believeth shall be saved."

Endeavour to pray to God in the name of Christ, if peradventure the thoughts of thine heart and the sins of thy life may be forgiven. Pray that God would create in you a clean heart, and give you a right frame of spirit; and continue to seek him to the last moment of your life, with this resolution, if you perish, it shall be pleading for mercy through the glorious Redeemer.

While you have a heart to pray, to be sorry for sin, to love your neighbour, and look to Christ, you need not despair of salvation. God hath no pleasure in the death of the wicked, but that he repent, and turn, and live. § But to evidence true peace with God, you much be at peace with men. You must forgive to every one, both real and supposed injuries. You have said, people have falsely accused you, and thereby brought on you vexation and expense: but in this case, you must freely forgive them, as you hope for pardon from God. Our Saviour hath declared, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."* Indulge no hard thoughts towards any persons. O forgive your fellow-men, while you pray God to be merciful unto you a sinner. And now we commit and commend you to God and to the word and

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† Heb. iv. 7. ‖ Isa. i. 18. § Ezek. xviii. 23, 32. * Matt. vi. 15.

power of his grace and mercy in Jesus Christ, praying that you may be eternally a monument of mercy and an heir of glory.

2. Our text furnishes an interesting portion for criminals in general. † Consider, ye transgressors of the law of love to your neighbour, your late wretched companion in wickedness, who has suffered death for his crimes; and be warned by his awful doom, to fly from the wrath to come, and to forsake those paths of vice, which lead to a similar end. Your situation is extremely dangerous and awful. You have hitherto escaped the tremendous scene and pains of execution; and most of you, perhaps, have not committed those crimes, which are made capital by the law. And as you have not had your fears alarmed by the immediate prospect of death and judgment, I have reason to believe that you are careless about your souls and another world. Do you not still put far away the evil day, and neglect to consider your ways? As you have chosen the way of transgressors, and some of you have continued long in opposition to God and men, you are in imminent danger of being forsaken of God, of being hardened in sin, so as to commit more and greater wickedness, and be brought to the gallows. You stand on slippery places, and your feet will slide in due time. ‡ You have been often reprov'd in various ways, and by many persons. Your imprisonment and corporal punishments are constant and sensible admonitions to you, and fully demonstrate to you that, "the way of transgressors is hard." You are now, by this discourse, warned and exhorted to repent, and turn from your evil ways, that iniquity be not your ruin.

Consider,

† This address has been added since the discourse was delivered.

‡ Psal. lxxiii. 13. Deut. xxxii. 35.

Confider, I befeech you, the folemn words of infpiration, "He that, being often reprov'd, hardeneth his neck, fhall fuddenly be deftroy'd, and that without remedy." || O, tremble for yourfelves, left God fhould verify to you this awful threatening, and fuddenly cut you off from the light of life and the hope of heaven !

Were you to love your neighbour as yourfelves, you would never invade, nor ftal, nor deftroy his property. You would no fooner unjuftly deprive him of his poffeffions, than you would utterly deftroy your own ; nor fooner endanger his health, or happinefs, or life, than your own. You are bound to do unto others, whatfoever ye would that they fhould do unto you. Then, "let him that ftole, ftal no more : but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." §

Take heed that you do not increafe your fins and treafure up wrath by indulging hatred and revenge againft fociety and particular perfons. What can they do to preferve their peace and property better, than to confine and punifh you ? Do you think, government wifhes to create unnecessary expenfe and trouble ? or that it delights in your confinement and difgrace ? no ; as it did nothing to provoke your firft offence, fo you are difciplined by the law, only to prevent you and others from farther crimes, and to defend the innocent in the quiet enjoyment of life, liberty, and property.

Beware of coveting the things, which belong to other people. "Thou fhalt not covet." Suffer me now, once more, to warn and befeech you, to refolve in the prefence of God, and with prayers for his aiding grace, that henceforth you will induftrioufly fol-

|| Prov. xxix. 1. § Eph. iv. 28.

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low fome honeft calling, and "be content with fuch things as you have ;" that you will "be diligent in bufinefs, fervent in fpirit, ferving the Lord."

3. Parents and heads of families fhould be religiously attentive to prepare the rifing generation for focial and civil life. Let it be your conftant care, to train them up in the way they fhould go, and then you may confidently hope, they will not depart from it in riper years. Some parents, like pious, but faulty Eli, are too indulgent to their children, and do not feafonably and refolutely refrain them from vicious practices : and many like him alfo, when it is too late, mourn their folly. Some parents err on the other hand, efpecially in refpect to worldly affairs. You fhould be kind and juft to your children, and to young people under your care, as well as ftrict and vigilant over them. You fhould "not be bitter againft them," nor refufe to give, or pay them, in proper time, what is reasonable and juft, "left they be difcouraged," their innocent emulation be cramped, their affections be alienated, and their minds indispos'd to the fteady purfuit of profitable bufinefs. The unhappy criminal before us, has declared to me, in a feeling manner, and with a request, that I would warn parents againft injufice to their children, that the hard treatment of his father,* when he wifhed to fettle in a family ftate, was one great fource of his early trouble, and the principal caufe of his beginning to ftal. Whether we give full credit to this ftory, or not, it is an undoubted truth, that the hardnefs and injufice of parents and mafters towards children and fervants, have very pernicious effects on their minds. Such treatment tends direct-

ly

* Smith often fpake of his mother, and always with affection and refpect. He efteem'd her as a kind parent and excellent christian.

ly to counteract a sense of equity, goodness, and love, and to quench every spark of laudable ambition. If you would have those under your care grow up and persevere in the exercise of love to their neighbour, in the full extent of the law of love, you must not only teach them their duty by precepts, but you must set before them a living example. Then shall your hearts be made glad by the wisdom and virtue of your children and charge.

4. Young people are instructed by our discourse. My young friends, you see the shame and wretchedness, which attend on vice, and that "sin, when it is finished, bringeth forth death." Be solicitous to shun the paths of sin, for they lead to destruction. Cultivate a lively sense of love to mankind, and ever act on the strictest principles of benevolence, truth, and righteousness to all people. Dread the first step to any scandalous vice, and "abstain from all appearance of evil." Fear God, and keep his commandments, through Jesus Christ, as the only sure and peaceful way to honour, glory, and eternal happiness.

5. Let this numerous assembly make application. Every person is under the obligation of the law of love to God and our neighbour. How have we obeyed this law? Have we loved our neighbour as ourselves? Are not many of us guilty concerning our brother? Let us search and prove our own ways, and resolutely reform whatever we find to be inconsistent with love. Let every one set his face, as a flint, against prevailing vices. Accept the admonition, which this dying criminal hath desired might be given, not to neglect public worship, and the religious observation of the Sabbath.* Such neglect

keeps

* Smith had been very faulty in respect to public worship and the Sabbath, which he lamented. He saw that it kept him ignorant and hardened, and gave him opportunity to contrive and perpetrate wickedness.

keeps people out of the way of hearing the word of God explained, and of having their duty inculcated upon them. When people forsake the house, profane the day, and neglect the word of God, let them expect that their temptations and their sins will be multiplied, and that God will cast them off forever.

This day, my hearers, for the first time in this town, we see, as to this world, the closing scene of coveting and stealing. God grant there may be none occasion for another of this kind. But if any present should ever meditate the crime of theft with approbation, let him also think of the gallows. The connexion between the crime and the gibbet, is much nearer and more natural, than many suppose. Behold this thief, and tremble at the thought of stealing, which naturally leads on to burglary, robbery, murder, and the gallows. Let sinners see and fear. Let them suppress every injurious passion, and covetous desire, lest they be imperceptibly hurried on to the commission of one crime after another, until swift destruction come upon them. Let us all resolve to embrace, by divine aid, with all our heart, the perfect law of love to God and man.

"Now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, be praise and honour forever."

A M E N.



1800

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JANUARY

➡ January: A “brownish, naked boy” came out of the woods of France, mute, and was assigned the name “Victor.” Dr. Jean-Marc Gaspard Itard would attempt to teach this Wild Child, who appeared to be about six years of age, to speak — and would fail.

➡ January: In [Providence, Rhode Island](#), the Washington Insurance Company was founded.

➡ January 1, Wednesday: The Dutch East India Company, having gone bankrupt, ceased to exist, its properties reverting to the government of the Netherlands.

Discovery of the 1st [asteroid](#), by Giuseppe Piazzi of Palermo Observatory.

ASTRONOMY

➡ January 2, Thursday: The gruesome remains of Gulielma “Elma” Sands were recovered from a new Manhattan Well in the Lispenard Meadows district of Manhattan Island. She had been beaten before being dumped.

➡ January 6, Monday: [Samuel Taylor Coleridge](#) would serve as a Morning Post reporter and as a writer of leaders, until April.

➡ January 7, Tuesday: Millard Fillmore, who would become 13th President (1850-1853) of the United States of America, was born.

In [Providence, Rhode Island](#), the death of [George Washington](#) on December 14, 1799 ➡ was being “solemnized with a great display of funeral ceremonies.”

1800. The death of Washington was solemnized with a great display of funeral ceremonies, on the 7th of January, which day was intensely cold. The bells tolled through the day; a vast procession was formed, consisting of the military corps, the incorporated societies, municipal officers, and youths in all the schools, with appropriate badges, and a long train of citizens and strangers. Minute guns were fired while the procession was in motion. Col. George R. Burrill delivered an eloquent eulogy in the Baptist meeting-house. The interior of the house was shrouded in black drapery. The mournful retinue again formed, and proceeded to St. John’s Church, where, after an address from the Rector, Rev. Mr. Clark, the bier was deposited under the church. Throughout the day, a solemn gloom pervaded the whole town. In George Washington, greatness and goodness were combined: this whole people were his beneficiaries; and now, they mourned his death with feelings of awakened gratitude, with an unfeigned and heart-felt sorrow, like that of affectionate children, who mourn the death of a beloved and venerated parent.

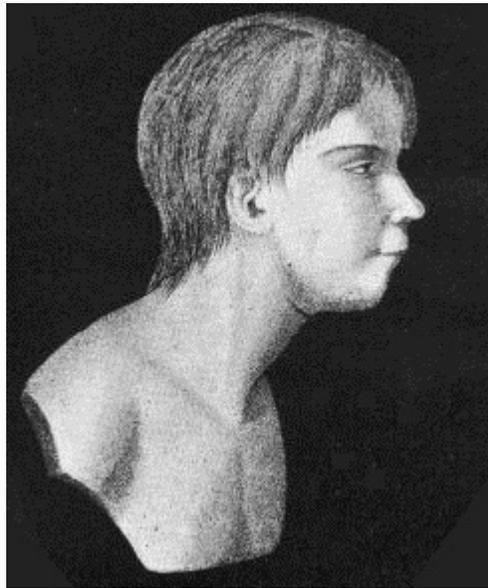
The General Assembly passed an act for the establishment of Free Schools. It had been long urged in the newspapers of this town, but the Association of Mechanics and Manufacturers were the

immediate operatives in this good work, and a reference of their memorial to the Legislature produced a favorable report. This town was immediately divided into four districts, and four schools were established therein, and the masters first appointed were John Dexter, Moses Noyes, Royal Farnum and Rev. James Wilson. The schools were permanently continued by the town, notwithstanding the State law was repealed in 1803, and in 1819 the fourth district on the West side was divided, and a fifth district established. The salaries of the preceptors was \$500 each, of the ushers \$250. The General Assembly in 1828 passed a new act to establish public schools; and this town then ordered primary schools in each district, to contain the youngest children, and to be kept by females; and a school for colored children was opened the same year.

➡ January 8, Wednesday: There was yet another battle near Novi Ligure in the Piedmont district of present-day Italy, and this time Austrian forces defeated French forces.

[Josiah Haynes, Jr.](#) was born in Sudbury, Massachusetts to Josiah Haynes (1768-1854) and Lydia Conant Haynes (1772-).

In southern France the “wild boy” who had been found wandering in the woods in 1797 near Saint-Sernin-sur-Rance, but had then escaped, came walking into the village of Aveyron at an apparent age of about 12. He would be taken in and given the name “[Victor](#)” (he would die in 1828 in Paris).



➡ January 9, Thursday: French troops occupied Lucca for a 2d time.

➡ January 11, Saturday: [Paul Revere](#), Dr. John Warren, and [Dr. Josiah Bartlett](#) wrote on behalf of their Grand Lodge of the Masons to [Martha Washington](#) for a lock of her dead husband's hair. They would preserve this in an urn fashioned of gold by Revere.

→ January 12, Sunday or 13, Monday: “Parson” Mason Locke Weems wrote to his publisher, Matthew Carey, in Philadelphia, a few weeks after the death of [George Washington](#):

Washington, you know, is gone! Millions are gaping to read something about him. I am very nearly prim^d & cock^d for 'em. 6 months ago I set myself to collect anecdotes of him. You know I live conveniently for that work. My plan! I give his history, sufficiently minute – I accompany him from his start, thro the French & Indian & British or Revolutionary wars, to the Presidents chair, to the throne in the hearts of 5,000000 of People.

He would prepare for publication an 80-page patriotic pamphlet, initially titled A HISTORY OF THE LIFE AND DEATH, VIRTUES AND EXPLOITS, OF GENERAL GEORGE WASHINGTON (also, THE LIFE AND MEMORABLE ACTIONS OF GEORGE WASHINGTON, GENERAL AND COMMANDER OF THE ARMIES OF AMERICA). This bio of the founding father who would not make himself our king would become one of the first great best-sellers in American literature — yet this soi-disant “Parson” would persist in referring to himself as a “ragged Mother Carey’s chicken.” This initial telling did not contain the story of the cherry tree about which little Georgie couldn’t lie, a confabulation which would not appear until the 5th edition. (One wonders how many American liars that ingenious fable has interrupted, or enabled, over the years!)

Weems would continue with seriously flawed short biographies of [Benjamin Franklin](#),³⁷ General Francis Marion, and Friend [William Penn](#).

→ January 14, Tuesday: Karl Theodor Anton Maria Freiherr von Dalberg replaced Miaximilian Christoph von Rodt as Prince-Bishop of Constance.

→ January 15, Wednesday: Job, a [slave](#) of Mr. Defontaine, was [hanged](#) as a “highway robber” for having snatched a liquor bottle away from a drunken sailor.

DRUNKENNESS

→ January 16, Thursday: Les deux journees, ou Le porteur d’eau, a comedie lyrique by Luigi Cherubini to words of Bouilly, was performed for the initial time, at the Theatre Feydeau, Paris it was an enormous success with press and public).

→ January 17, Friday: The Peace of Montlucon pacified La Vendee.

→ January 18, Saturday: [Napoléon Bonaparte](#) created the Banque de France to deal with the post-revolutionary recession.

→ January 25, Saturday: A setting of Veni sancte spiritus by Antonio Salieri was performed for the initial time, in Vienna.

37. Incidentally, our best evidence that [Franklin](#) did not pun to John Hancock, at the signing of the [Declaration of Independence](#), that if they did not hang together they would assuredly hang separately, is the fact that in the collection of mostly spurious anecdotes presented by Mason Locke Weems, this particularly specious anecdote had not yet made its appearance.

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➡ January 28, Tuesday: At al-Arish on the coast of the Sinai Peninsula, [General Louis Charles Antoine Desaix](#), the French commander in [Egypt](#), surrendered his army to British Commodore Sir William Sydney Smith, with the understanding that the English would allow the French to retain their arms and return to France (this would be rejected by the commander of the Mediterranean Fleet, Lord Keith, and hostilities would resume).

FEBRUARY

➡ February 2, Sunday: Off the French base at Guadeloupe Island in the West Indies, the frigate USS *Constellation* engaged the 52-gun French *Vengeance* in a 5-hour nighttime gun duel. The casualties among the Americans were 14 dead and 25 wounded. The casualties among the French were about double that. The *Vengeance*, although in danger of sinking, was then able because of the darkness to elude the *Constellation*.

➡ February 9, Sunday: [Napoléon Bonaparte](#) ordained 10 days of mourning in the French army, following news of the death of [George Washington](#).

➡ February 15, Saturday: By means of a document remarkable for the freedom of its spelling, a Slave mulatte Man Named Jerimiah or Jeremiah Eafton was as of this day [manumitted](#) & Set Free of & from all bondage Servitude & [Slavery](#) whatsoever, in [Portsmouth](#), [Rhode Island](#), by the Yeoman Nicholas Eafton as duly witnessed by Benjamin Mott and David Buffum. The document, folded twice from top to bottom, appears to be sealed by means of Yeoman Easton’s thumbprint or fingerprint:³⁸

*To all People to whom these presents Shall come
I Nicholas Easton of Portsmouth in the County
of Newport in the State of Rhode Island Yeoman
Send greeting Know ye That I the s^t. Nicholas do
Manumit & Set Free a mulatte [sic] Man Named Jerimiah
Eafton who is my Slave, of & from all bondage Ser-
-vitude & Slavery whatsoever & I the s^t. Nicholas
for my self my heirs Executors [sic] or administrators
do hereby forever enounce [sic] & Disclaim [sic] all propriety [sic]
in & right to to [sic] the person Labour & Service of the
s^t. Jerimiah hereby declareing him to be forever
a free man, in Witnes Whereof I the s^t. Nicholas
do hereunto Set my hand & Seal at Portsmouth this 15th day
of February one thousand Eight hundred & the Twenty
Forth [sic] of the Independance [sic] of Amarica [sic]*

*witnes Benjⁿ. Mott
David Buffum* *Nicholas Easton ((mark))*

➡ February 17, Monday: A special prefecture of police was created in Paris.

38. It is said that this manumission document in the collection of the Rhode Island Black Heritage Society is an especially significant one in that it dates to 1824, “sixteen years after the Gradual Emancipation Act.” If it did date to 1824, it would indeed be of that significance, but it does not date to 1824. It dates to February 15, 1800, well before the Gradual [Emancipation](#) Act. The “Twenty Forth” in the document does not refer to the Gregorian year, but to the fact that 24 years had elapsed since the colonies, in 1776, declared their freedom from England.



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 February 18, Tuesday: The Banque de France was created.

 February 19, Wednesday: [Napoléon Bonaparte](#) established himself as First Consul in the Tuileries. The entire government, including cabinet ministers and the Council of State, was transferred from the Luxembourg Palace, the home of the Directory, to the Tuileries. There was an enormous procession of bureaucrats accompanied by 3,000 troops.

 February 22, Saturday: Lorenzo da Ponte, partner in a publishing firm with Jan Ladislav Dussek and Domenico Corri, went bankrupt.

 February 23, Sunday: [William Jardine](#) was born at Edinburgh, Scotland. He would be educated at home to the age of 15.

The active enforcement of the [Rhode Island](#) law against slavetrading by abolitionist customs collector [William Ellery](#) so infuriated new congressman [John Brown](#), a slavetrader, that he had sponsored a federal bill to split off a customs district separate from [Newport](#), to have its headquarters in [Bristol](#). The Congress therefore on this day authorized a separate new customs house. The letter is predated by one month, and the obvious inferences that a historian can derive from this factoid are that this deal had gone down in secrecy, and that there were some concerned individuals who had not yet learned of it. This might not sound at all remarkable, but there is background information that makes it remarkable indeed, in connecting the establishment of this new federal customs house in Bristol **with the continuation of the trans-Atlantic trade in new slaves**. Here (within blue boxes, on following screens) is this background:

[TRIANGULAR TRADE](#)

1789

July 31, Friday: The federal Congress created the United States Custom Service, as a new branch of the Treasury Department.

1790

June 14, Monday: The federal Congress created the [Rhode Island](#) custom districts of [Providence](#) and [Newport](#). These two districts handled all ship traffic connecting with nine Rhode Island ports, in the Providence district, [Providence](#) and [Pawtuxet](#), and, in the Newport district, [Newport](#), [North Kingstown](#), [East Greenwich](#), [Westerly](#), [Bristol](#), [Warren](#), and Barrington.

READ EDWARD FIELD TEXT

1794

[Friend Moses Brown](#) and [Friend](#) Samuel Rodman presented to President [George Washington](#) and Vice-President John Adams a memorial in opposition to the [international slave trade](#). The federal Congress passed an act prohibiting the trans-Atlantic trade. (When officials of the [Newport](#) customs district would begin to enforce this law in the subsidiary port of [Bristol](#), this would interfere with the nefarious activities of [Rhode Island](#) slavetraders [James DeWolf](#) and Shearjashub Bourne. The [slavetraders](#) would lobby the government for the establishment of Bristol as a separate customs district and no longer subject to these out-of-control officials of the Newport customs district — who were actually daring to enforce this new law.)

W.E. Burghardt Du Bois: Of the twenty years from 1787 to 1807 it can only be said that they were, on the whole, a period of disappointment so far as the suppression of the slave-trade was concerned. Fear, interest, and philanthropy united for a time in an effort which bade fair to suppress the trade; then the real weakness of the constitutional compromise appeared, and the interests of the few overcame the fears and the humanity of the many.



The DeWolf Crest

1799

The [Rhode Island](#) brigantine *Orange* (or is this a typographic error in regard to a voyage in 1779?) brought a cargo of 120 new [slaves](#) from the coast of Africa.

[William Ellery](#) seized the [DeWolf](#) schooner *Lucy* (Captain Charles Collins) for engaging in the slave trade and put it up for auction in [Bristol](#). Local surveyor Samuel Bosworth was appointed to bid on the vessel on behalf of the government. After [John Brown](#) of [Providence](#) and several other slavers had attempted unsuccessfully to intimidate Bosworth, the DeWolfs simply hired thugs who, costumed as native Americans, kidnapped him and took him several miles up the bay while with a trifling bid the DeWolfs recovered their vessel.

[John Brown](#), as ever a strong defender of the absolute righteousness of the [international slave trade](#), was elected to the US House of Representatives. He would sponsor legislation to create a separate Customs House in [Bristol](#), in facilitation of the international slave trade that was still being conducted through that port by [James DeWolf](#) and Shearjashub Bourne.



The DeWolf Crest

Taking into account this history that lies hidden behind the Act of February 23, 1800, it is interesting what would happen **next**. Next, Jonathan Russell would be appointed as 1st US customs collector at the new [Bristol](#), [Rhode Island](#) customs house, and Russell would continue to enforce the law against the [international slave trade](#) in the manner in which it had been being enforced while the [Newport](#) customs house was still running the show. Because of this, the [DeWolf](#) family would need to circulate a petition for his removal, and conduct a lobbying campaign in [Washington DC](#). The result would be that in February 1804, President [Thomas Jefferson](#) would fire Jonathan Russell, replacing him with a more cooperative official, a brother-in-law of [James DeWolf](#) who had a major investment in the international slave trade. This man, Charles Collins, would serve as collector at the new Bristol customs house, **and ignore the law at presidential behest and succor the international slave trade at presidential behest, until 1820:**

1804

February: The first customs collector for [Bristol, Rhode Island](#), Jonathan Russell, had been constantly interfering with the [international slave trade](#) in strict application and implementation of official US federal law and policy. The [DeWolfs](#) and the other slave trading families of Bristol therefore arranged with President [Thomas Jefferson](#) to have Russell replaced with a brother-in-law of theirs, Charles Collins, who was captain of one of that family's negrero vessels — a man who could be counted on to not enforce the federal law against the importation of generations of fresh [slaves](#) from Africa into the United States of America.



The DeWolf Crest

W.E. Burghardt Du Bois: Of the twenty years from 1787 to 1807 it can only be said that they were, on the whole, a period of disappointment so far as the suppression of the slave-trade was concerned. Fear, interest, and philanthropy united for a time in an effort which bade fair to suppress the trade; then the real weakness of the constitutional compromise appeared, and the interests of the few overcame the fears and the humanity of the many.

February 24, Monday: Jan Ladislav Dussek performed for the 1st time on the continent since fleeing his English creditors last autumn, at Eimbeck House, Hamburg.

MARCH

March 2, Sunday: US peace commissioners sent by President Adams arrived at Paris.



1800

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 March 14, Friday: [Pope Pius VII](#) (up to this point he had been known as Count Barnaba Niccolò Maria Luigi Chiaramonti of Cesena).

Epicure, an opera composed by Luigi Cherubini and Etienne-Nicolas Mehul to words of Demoustier, was performed for the initial time, at the Theatre Favart, Paris. The hostility of the audience was heard even before the final curtain. The poetry was found faulty, the music praised.

 March 20, Thursday: Alessandro Volta reported his invention of the electric battery to Sir Joseph Banks, President of the Royal Society in London.

A bill was introduced in the federal House of Representatives providing for the division of the Northwest Territory into two separate governments. The principal supporters of the measure were William Henry Harrison, territorial delegate from Northwest Territory, and Robert C. Harper of South Carolina. They urged that the existing situation was too unwieldy for good government, that the growth of population justified the change, and that popular sentiment made it highly desirable. The act would leave the present state of [Ohio](#), approximately half of Michigan, and the “gore” in southeastern Indiana in the Northwest Territory, while reconstituting the remainder of the original Northwest Territory as “Indiana Territory.”³⁹

French forces defeated Turks and Mamelukes at Heliopolis (Masr el Gedida), opening their advance on Cairo.

[EGYPT](#)

Maria Anna Aloysia Apollonia Keller, estranged wife of Joseph Haydn, died in Baden attended by her husband.

 March 22, Saturday: The Royal College of Surgeons was granted a charter.

 March 24, Monday: Tekle Giyorgis I Yohannes replaced Demetros Arqedewos as Emperor of Ethiopia.

 March 28, Friday: Both houses of the Irish Parliament approved the Act of Union.

Franz Joseph Haydn’s Trumpet Concerto was performed for the initial time, in the Vienna Burgtheater, by Anton Weidinger, inventor of the “organisierte Trompete,” for whom Haydn composed the work.

39. Acts Passed at the First Session of the Sixth Congress of the United States (Philadelphia, n.d.), 139-141; United States Statutes at Large (Boston, 1850-), II, 58-60; Annals of Congress, 6 Cong., I Sess., 645, 649, 1498-1500; Carter (ed.), Territorial Papers, VII, 7-10; Kettleborough (ed.), Constitution Making in Indiana, I, 39-43; Barnhart and Carmony, Indiana, I, 94-95, 100. The “gore” was transferred to Indiana Territory when [Ohio](#) became a state in 1803.

1800

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➡ March 31, Monday: The Northwest Territory Ordinance passed in the federal House of Representatives.

Johann Friedrich Reichardt's liederspiel *Lieb' und Treue* to his own words was performed for the initial time, in the Nationaltheater, Berlin.

In a New-York courtroom, a high-powered team of attorneys showed up to defend a 24-year-old carpenter accused of murder. Levi Weeks had well-to-do relatives who were going to stand up for him, and not allow him to be herded by newspaper publicity onto the hanging platform! The Dream Team to defend this client, who was being prosecuted by District Attorney Cadwallader David Colden in *The People v. Levi Weeks* on the charge of having thrown his supposed fiancée Gulielma "Elma" Sands down a well, was made up of Henry Brockholst Livingston, Aaron Burr, and Alexander Hamilton (Chief Justice John Lansing, Jr. would serve as the trial judge).

Later on this would be written about by [Theodore Sedgwick Fay](#) —whose father Joseph Dewey Fay (1779-1825) had read for the law at Hamilton's office— and what Fay had written would be read by [Henry Thoreau](#) while he was in college.

SPRING 1800

➡ Spring: [Samuel Taylor Coleridge](#) was at Charles Lamb's, translating away at Schiller's *WALLENSTEIN*.

➡ Spring: The British Parliament passed an Act of Union of Great Britain and [Ireland](#) which took away all Irish independence. The Irish Parliament was dissolved and the island placed under the sovereignty of Great Britain.

➡ Spring: Work on the US Capitol building and on the presidential residential mansion there ([White House](#), but not yet painted white) was nearing completion. This effort had required a crew of some 650 laborers over a period of eight years. Of the 650 laborers, 400 were slaves who earned \$5 a month not for themselves but for their masters. "Their" pay stubs still exist, in [Washington DC](#) — our nation's puzzle palace.



With John and Abigail Adams moving into the executive mansion, the seat of government would be relocating from Philadelphia and the District of Columbia would be becoming the nation's new capital.

1800

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→ Spring: At about this period the holiday of “Pinkster” was being celebrated on Capitol Hill in Albany NY. The festival was presided over by a drummer called “Charley of the Pinkster Hill,” occasionally with the assistance of Adam Blake, the body servant of the patroon, who would act a master of ceremonies. This would occur on each spring, on Whitsunday (50 days after Easter, 10 days after Ascension Day, the name “Pinkster” having come from the German term for Pentecost, *Pfingsten*, the Jewish *Shavout*.). The festival would continue there until the Common Council, in 1811, prohibited any celebration within the city limits during “the days commonly called Pinxter.” [James Fenimore Cooper](#), in his novel SATANSTOE of 1845, would recollect upon this celebration.

APRIL

→ April: The *USS New York*, 36 guns, Richard V. Morris, Captain, the last of the 6% subscription warships, was finally ready to begin its escort duties. The idea was that the new US Navy would use these ten vessels, the *George Washington*, the *Merrimack*, the *Philadelphia*, the *Maryland*, the *Patapsco*, the *Boston*, the *Richmond*, the *Essex*, the *John Adams*, and the *New York*, to hunt down French privateers and to convoy with American merchant vessels both along the Atlantic coast and in Caribbean waters.

→ April: [Dr. Erasmus Darwin](#)’s PHYTOLOGIA: OR THE PHILOSOPHY OF AGRICULTURE AND GARDENING declared that leaves breathe air through tiny pores, that sugar and starch are the products of plant “digestion,” and that nitrates and phosphorus promote vegetation.



THE SCIENCE OF 1800

Dr. Darwin had performed what we might regard as the rather obvious experiment of coating leaves with oil and had done some reasoning as to why this caused the plants to wither away. In this poem he declared that the plants must be inspiring air through tiny pores in their leaves (predicting the later discovery of microscopic stomata), that the sugars and starches these plants create and store in their bodies must be the products of some sort of plant “digestion,” and that nitrates and phosphorus will promote their growth. But not only that: this book offered its author, at one point, an opportunity to fulminate against human enslavement — and so he seized upon that opportunity:

SWEETS WITHOUT SLAVERY

In many plants, sugar is found ready prepared ... and in the [sugar-cane](#) it abounds.... Great God of Justice! grant that it may soon be cultivated only by the hands of freedom, and may thence give happiness to the labourer, as well as to the merchant and consumer.



1800

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[Samuel Taylor Coleridge](#) would coin the term “darwinizing,” meaning to speculate wildly, in reference to the ideas of Erasmus Darwin.

During this year Dr. Darwin made a new machine to copy handwriting, similar to the machine he had constructed for himself in 1779, for the use of his small son [Charles Robert](#).

The good doctor enjoyed studying the cultivation of plants in part because he enjoyed food. He enjoyed it so much that as he grew older and stouter, he had a semi-circle cut in the side of his dining-table so he could be more intimate with his meal.⁴⁰



April: Isaias Thomas, Junior prepared an initial American edition of the NEW TESTAMENT in Greek in Worcester, Massachusetts. It was entitled *NOVUM TESTAMENTUM. JUXTA EXEMPLAR JOANNIS MILLII ACCURATISSIME IMPRESSUM. EDITIO PRIMA AMERICANA. WIGORNIAE, MASSACHUSETTENSIS...* A copy of this would be on the shelves of Henry Thoreau’s personal library. (Thoreau owned, in addition to this, three other editions: a stereotype 34th edition of the HOLY BIBLE prepared for the American Bible Society in New York by E. & J. White and printed by D. Fanshaw in 1829; an edition prepared by Mark and Charles Kerr in Edinburgh in 1793; and an edition prepared in Philadelphia by L. Coffin and Shattuck & Company in 1778. In addition, the Thoreau family owned various BIBLES such as one issued in Boston in 1834 and sold by Lincoln, Edmunds, & co.)

To study Henry Thoreau’s use of the BIBLE, the place to start would be John Robert Burns’s PhD dissertation at the University of Notre Dame in 1966, “Thoreau’s Use of the BIBLE,” which is of course available from UMI Dissertation Services of Ann Arbor, Michigan. Continue then with the careful compilation of references in WALDEN that has been created by Professor Donald Ross, Jr.

THE BIBLE IN WALDEN



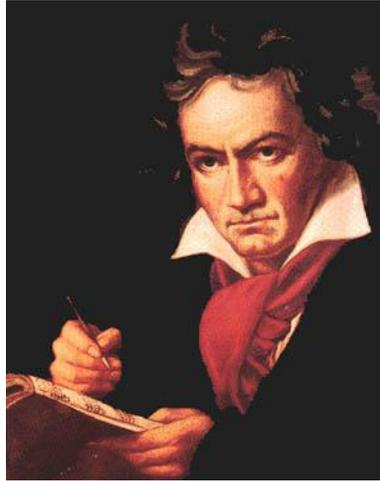
April 1, Tuesday: The Manhattan trial jury needed but five minutes of deliberation to find the young carpenter Levi Weeks not guilty of having been the murderer of Gulielma “Elma” Sands. There really had been no evidence whatever against him (other than that he had been residing in the same boardinghouse as this young lady — and that someone had recollected that on the day in question, he had gotten a goofy look on his face)! The general public would however be so enraged —having seen the accused tried and convicted in the press— that the court recorder for this case would be able to make a bunch of money by publishing the legal transcript he had been paid by the Court of Oyer and Terminer to produce: *REPORT OF THE TRIAL OF LEVI WEEKS ON AN INDICTMENT FOR THE MURDER OF GULIELMA SANDS, ON MONDAY THE THIRTY-FIRST DAY OF MARCH, AND TUESDAY THE FIRST DAY OF APRIL, 1800* (New York: John Furman, 1800).

40. An apparatus remarkably similar to Playboy founder Hugh Hefner’s famous revolving circular bed at the original Penthouse in Chicago.

1800

1800

➡ April 2, Wednesday: In Vienna, [Ludwig van Beethoven](#)'s 1st Piano Concerto and Symphony No. 1 in C Major.



This public performance was at the Burgtheater and for its benefit, and included the Septet op.20 and improvisations by Beethoven. The program included also a [Mozart](#) symphony and an aria and duet from Haydn's The Creation. The *Allgemeine musikalische Zeitung* would characterize it as "the most interesting concert in a long time."

➡ April 4, Friday: The New-York Gazette and General Advertiser reported:

To The Curious:

A beautiful African Lion to be seen every day (Sundays excepted) in Robinson-St. two doors from the corner of Broadway, opposite the Park, where a convenient situation is provided for those ladies and gentlemen who may please to favor him with their presence. This animal is between 4 and 5 feet high, and 8 from his nostrils to the tail, of a beautiful dun color, aged between 9 and 10; his legs and tail, as thick as those of a common size ox. He was caught in the woods of Goree, in Africa, when a whelp, and brought from thence to this city. Admittance, 2s. Children half-price.⁴¹

➡ April 6, Sunday: Austrian forces began a major drive towards Savona to split the French forces.

Despite what is asserted in THE LIFE AND ADVENTURES OF JAMES P. BECKWOURTH, MOUNTAINEER, SCOUT, AND PIONEER, AND CHIEF OF THE CROW NATION OF INDIANS, it appears likely that this was the birth date of [James Pierson Beckwourth](#) in Frederick County, Virginia. (For instance, as an adult Jim would sport a silver dollar coined in 1800 on a string around his neck.)

➡ April 8, Tuesday: Publication of Jan Ladislav Dussek's piano sonatas C.177-8 was announced in London's Morning Post.

41. Here's a poser: might this be the same beast that had been exhibited in Massachusetts in 1795, and/or that would appear again, per the New-York Mercantile Advertiser for November 13, 1802, with in the intervening time it having been taught a trick? "the person who has the care of him can comb his mane, and make him lie down and get up at pleasure."

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➡ April 13, Easter Sunday

➡ April 15, Tuesday: Sir James Ross discovered the North magnetic pole.

➡ April 17, Thursday: [Catherine Sinclair](#) was born in Edinburgh.

➡ April 18, Friday: Sonata for french horn and piano op.17 by [Ludwig van Beethoven](#) was performed for the initial time, in the Hofburgtheater, Vienna, with the composer himself at the keyboard (applause was so persistence that the ensemble performed the entire work a 2d time).

➡ April 19, Saturday: Domenico Corri, father-in-law to Jan Ladislav Dussek and partner with Dussek and Lorenzo da Ponte in a publishing firm, went bankrupt (Dussek had already fled England in 1799 to escape creditors and there's no evidence he would ever see his wife or daughter again).

➡ April 21, Monday: The Northwest Territory Ordinance passed in the federal Senate, in an amended form.

Samuel Wesley was soloist in one of his own organ concertos played between sections of an early London presentation of Haydn's The Creation (it seems likely that this was his Organ Concerto in D).

➡ April 24, Thursday: President John Adams signed a bill that had authorized \$5,000 worth of books, to create a small working library for the national congress in [Washington DC](#).

LIBRARY OF CONGRESS



➡ April 25, Friday: [William Cowper](#) died in East Dereham, Norfolk. His friend and hymn writing partner, the curate [John Newton](#), would conduct the funeral service, and the body would be buried there in East Dereham.



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 April 28, Monday: Three Grand Sonatas for piano accompanied by violin and cello by Leopold Kozeluch were entered at Stationers' Hall, London.

 April 29, Tuesday: The French restored the Cisalpine Republic.

MAY

 May: With his Suffolk misadventure with his 15-year-old English sweetheart Charlotte Ives the vicar's daughter at an end due to the belated revelation that he already had a wife in France, having needed to "go on French leave" back in London to avoid the possible consequences of this escapade, the émigré [François-Auguste-René, vicomte de Chateaubriand](#) took advantage of the French Consulate's amnesty and returned across the Channel. Back home, he began to edit the [Mercure de France](#).

 May: The London elders of the Religious Society of Friends rejected the request of Friend [Hannah Barnard](#) that she be allowed to continue her preaching on a tour of Germany. Instead she was directed to "desist from preaching" and return to her home. The elders offered to pay her passage, in order to be rid of her the sooner. Barnard fought the chief charge against her, which was that she was denying the full truth and authority of scripture, making the case that her activities were in harmony with the original [Quaker](#) conviction that it was the leading of a spirit within, not outward books however interpreted, which would be the measure of truth for Friends. "Nothing is revealed truth to me, as doctrine," she declared, "until it is sealed as such in my mind, through the illumination of ... the word of God, the divine light, and intelligence, to which the Scriptures ... bear plentiful testimony." When asked about the verse in the 1st Epistle of John which we now usually omit from our Bibles, "For there are three that bear record in heaven: the Father, the Word, and the Holy Ghost: and these three are one," she denounced it as "a corrupt interpolation, for the very purpose of establishing the absurd and pernicious doctrine of the Trinity in Unity, some ages after the first promulgation of the gospel," a diagnosis with which modern biblical scholars concur. Her appeals ignored, she boarded ship for New-York. The London elders, however, sent word of their indictment ahead of her, to her home meeting in Hudson NY.

[RELIGIOUS SOCIETY OF FRIENDS](#)

 May 1, Thursday: The French Army of the Rhine routed Austrian forces at Stockach south of Stuttgart.

 May 2, Friday: [William Nicholson](#) built one of the 1st batteries, based on the work of Alessandro Volta. He was the 1st to attach wires to the battery's poles and place the wires in water, and demonstrate that electricity could initiate a chemical reaction. He saw bubbles of [hydrogen gas](#) and oxygen gas being released — "electrolysis."

 May 4, Sunday: Caty Mason had her four children baptized by the Reverend Dr. Thomas Prentiss at the Medfield Congregational Church — including her eldest, named Lowell.

Ich freue mich for chorus and strings by Johannes Herbst was performed for the initial time.

 May 5, Monday: First Consul [Napoléon Bonaparte](#) departed from Paris to join his troops in his initial offensive as leader of the nation.

 May 7, Wednesday: The “Father of [Chicago](#),” Jean-Baptiste Pointe du Sable, sold out for \$1,200 and relocated to St. Charles, Missouri.



Vito Niccolo Marcello Antonio Giacomo Piccinni died in Passy near Paris at the age of 72 (he had gone to Passy in an attempt to recover his health; his remains would be interred there).

After agreement had been reached in a conference committee, the Northwest Territory Ordinance was signed into law by President John Adams:

“An ACT to divide the territory of the United States north-west of the [Ohio](#), into two separate governments.

- Sec. 1. Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That from and after the fourth day of July next, all that part of the territory of the United States north-west of the Ohio river, which lies to the westward of a line beginning at the Ohio, opposite to the mouth of Kentucky river, and running thence to fort Recovery, and thence north until it shall intersect the territorial line between the United States and Canada, shall, for the purposes of temporary government, constitute a separate territory, and be called the Indiana Territory.
- Sec. 2. And be it further enacted, That there shall be established within the said territory a government in all respects similar to that provided by the ordinance of Congress, passed on the thirteenth day of July one thousand seven hundred and eighty-seven, for the government of the territory of the United States north-west of the river Ohio; and the inhabitants thereof shall be entitled to, and enjoy all and singular the rights, privileges and advantages granted and secured to the people by the said ordinance.
- Sec. 3. And be it further enacted, That the officers for the said territory, who by virtue of this act shall be appointed by the President of the United States, by and with the advice and consent of the Senate, shall respectively exercise the same powers, perform the same duties, and receive for their services the same compensations as by the ordinance aforesaid and the laws of the United States, have been provided and established for similar officers in the territory of the United States north-west of the river Ohio: And the duties and emoluments of Superintendant of Indian Affairs shall be united with those of governor: Provided, That the President of the United States shall have full power, in the recess of Congress, to appoint and commission all officers herein authorized; and their commissions shall continue in force until the end of the next session of Congress.



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- Sec. 4. And be it further enacted, That so much of the ordinance for the government of the territory of the United States north-west of the Ohio river, as relates to the organization of a General Assembly therein, and prescribes the powers thereof, shall be in force and operate in the Indiana territory, whenever satisfactory evidence shall be given to the governor thereof, that such is the wish of a majority of the free-holders, notwithstanding there may not be therein five thousand free male inhabitants of the age of twenty-one years and upwards: Provided, That until there shall be five thousand free male inhabitants of twenty-one years and upwards in said territory, the whole number of representatives to the General Assembly shall not be less than seven, nor more than nine, to be apportioned by the governor to the several counties in the said territory, agreeably to the number of free males of the age of twenty-one years and upwards which they may respectively contain.
- Sec. 5. And be it further enacted, That nothing in this act contained shall be construed so as in any manner to affect the government now in force in the territory of the United States north-west of the Ohio river, further than to prohibit the exercise thereof within the Indiana territory, from and after the aforesaid fourth day of July next: Provided, That whenever that part of the territory of the United States which lies to the eastward of a line beginning at the mouth of the Great Miami river, and running thence due north to the territorial line between the United States and Canada, shall be erected into an independent state and admitted into the Union on an equal footing with the original states, thenceforth said line shall become and remain permanently the boundary line between such state and the Indiana territory; any thing in this act contained to the contrary notwithstanding.
- Sec. 6. And be it further enacted, That until it shall be otherwise ordered by the legislatures of the said territories respectively, Chilicothe, on Scioto river, shall be the seat of the government of the territory of the United States north-west of the Ohio river; and that Saint Vincennes, on the Wabash river, shall be the seat of the government for the Indiana territory.

THEODORE SEDGWICK, Speaker of the House of Representatives.

TH: JEFFERSON, Vice-President of the United States, and President of the Senate.

Approved — May 7th, A.D. 1800

JOHN ADAMS, President of the United States”

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May 9, Friday: French forces defeated Austrian forces at Biberach southeast of Stuttgart.

THE LAST WORDS AND DYING CONFESSION OF THE THREE [PIRATES](#), WHO WERE EXECUTED THIS DAY, (MAY 9TH, 1800). Philadelphia: Folwell's Press, 1800

[HANGING](#)

May 9, Friday: John Brown was born in Torrington, Connecticut.

Governor William Bradford had recorded, in 1650 in his *OF PLYMOUTH PLANTATION*, that Peter Brown, a carpenter who had been unmarried when he had come on the *Mayflower* in 1620 and drawn his house lot in Plymouth with the rest, had soon afterward had accompanied Bradford, Standish, and Winslow to the neighboring settlement of Duxbury. This remote ancestor of Captain John Brown of Harpers Ferry had died during 1633 and Standish and Brewster had taken his inventory on October 10, 1633. He had married twice and had two children by each wife, and as of this writing by Governor Bradford, both of those by the 1st wife had been married and one of them had given him two grandchildren. Although, for his 1st wife, conjecture assigns him the widow Ford who had come in the *Fortune* during 1621, such a 1st marriage must have occurred after the land division in 1624 and, at the division of cattle during 1627, he has associated with him



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Martha Brown and Mary Brown, who were perhaps his wife and his daughter. One of his descendants in the main line would be the Captain John Brown of the Connecticut militia who died of disease in the revolutionary service in 1776. This revolutionary captain married with Hannah Owen, of Welsh origin; and their son Owen Brown married with Ruth Mills, of Dutch origin. Owen Brown, John Brown's father, would leave a brief autobiographical writing beginning with "My life has been of little worth, mostly filled up with vanity" and including the information that "In 1800, May 9, John was born, one hundred years after his great-grandfather; nothing else very uncommon." Although the writing states "We lived in peace with all mankind, so far as I know," this father was one of that early school of abolitionists whom the Reverends Samuel Hopkins and [Jonathan Edwards](#) enlightened. His father, a strict Calvinist, hated slavery and believed that holding humans in chattel servitude was a sin against God. In 1798, soon after Connecticut abolished slavery, he apparently had participated in the forcible rescue of some slaves who were being claimed there by a Virginia clergyman.

Franklin Benjamin Sanborn would record an autobiographical fragment written by John Brown in 1859 about how, at the age of four, little John had stolen three brass pins, and at the age of five had removed with his parents to [Ohio](#) where he had been able to meet real Indians. He claimed that although he had never been "quarrelsome," he had become "exceedingly fond of the harshest and roughest kind of plays; and could never get enough." When for a short period he was able to go to school, what he liked was not the confinement of study but the opportunity it offered him to wrestle and snowball and run and jump with other boys, and knock off old seedy wool hats. By the age of twelve he was being sent a hundred miles into the wilderness with cattle. He had been disgusted with what he heard of the [War of 1812](#), and for many years refused militia duty and paid instead the fine. He made himself familiar with every portion of the BIBLE. He never danced, and never knew one card from another. Staying in a house where there was a slave almost his own age, and seeing this boy so ill-treated and even beaten, with an iron fire shovel, made him into "a most determined abolitionist" and led him "to declare, or swear, eternal war with slavery." From age fifteen to twenty he worked as a farmer and currier, chiefly for his father, and for most of the time as foreman. For awhile he surveyed, and then he became a shepherd. He got married with a widow, "a remarkably plain, but neat, industrious, and economical girl, of excellent character, earnest piety, and good practical common sense," Dianthe Lusk, and they had seven children. Shortly after she died he married again, with Mary Anne Day, with whom he would create another thirteen children. Among the twenty children of John Brown's two marriages, eight would die in early childhood.



May 10, Saturday: The United States Senate and House of Representatives approved An Act in Addition to the Act intituled "An Act to Prohibit the Carrying on of the [Slave](#) Trade from the United States to any Foreign Place or Country."⁴²

"An Act in addition to the act intituled 'An act to prohibit the carrying on the Slave Trade from the United States to any foreign place or country.'"⁴³

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: In the next Congress, the sixth, another petition threw the House into paroxysms of slavery debate. Waln of Pennsylvania presented the petition of certain free colored

42. Exportation of slaves was of course a completely separate issue from importation of slaves. In the Constitutional Convention, it had been proposed by a committee of eleven to protect the importation of slaves to the year 1800, but Mr. Pinckney moved to extend the time at least until the year 1808. This motion was carried — New Hampshire, Massachusetts, Connecticut, Maryland, North Carolina, South Carolina, and Georgia, voting in the affirmative; and New Jersey, Pennsylvania, and Virginia, in the negative. In opposition to the motion, Mr. Madison said: "Twenty years will produce all the mischief that can be apprehended from the liberty to import slaves; so long a term will be more dishonorable to the American character than to say nothing about it in the Constitution." The provision in regard to the slave trade shows clearly that Congress considered [slavery](#) a State institution, to be continued and regulated by its individual sovereignty; and to conciliate that interest, the slave trade was continued 20 years, not as a general measure, but for the "benefit of such States as shall think proper to encourage it." This temporary protection had extended only to importation, and the constitutional document had not extended any similar protection to exportation.

43. STATUTES AT LARGE, II. 70. For proceedings in Congress, see SENATE JOURNAL (reprint of 1821), 6th Congress, 1st session, III. 72, 77, 88, 92.



men of Pennsylvania praying for a revision of the slave-trade laws and of the fugitive-slave law, and for prospective emancipation.⁴⁴ Waln moved the reference of this memorial to a committee already appointed on the revision of the loosely drawn and poorly enforced Act of 1794.⁴⁵ Rutledge of South Carolina immediately arose. He opposed the motion, saying, that these petitions were continually coming in and stirring up discord; that it was a good thing the Negroes were in slavery; and that already "too much of this new-fangled French philosophy of liberty and equality" had found its way among them. Others defended the right of petition, and declared that none wished Congress to exceed its powers. [John Brown](#) of [Rhode Island](#), a new figure in Congress, a man of distinguished services and from a well-known family, boldly set forth the commercial philosophy of his State. "We want money," said he, "we want a navy; we ought therefore to use the means to obtain it. We ought to go farther than has yet been proposed, and repeal the bills in question altogether, for why should we see Great Britain getting all the slave trade to themselves; why may not our country be enriched by that lucrative traffic? There would not be a slave the more sold, but we should derive the benefits by importing from Africa as well as that nation." Waln, in reply, contended that they should look into "the slave trade, much of which was still carrying on from Rhode Island, Boston and Pennsylvania." Hill of North Carolina called the House back from this general discussion to the petition in question, and, while willing to remedy any existing defect in the Act of 1794, hoped the petition would not be received. Dana of Connecticut declared that the paper "contained nothing but a farrago of the French metaphysics of liberty and equality;" and that "it was likely to produce some of the dreadful scenes of St. Domingo." The next day Rutledge again warned the House against even discussing the matter, as "very serious, nay, dreadful effects, must be the inevitable consequence." He held up the most lurid pictures of the fatuity of the French Convention in listening to the overtures of the "three emissaries from St. Domingo," and thus yielding "one of the finest islands in the world" to "scenes which had never been practised since the destruction of Carthage." "But, sir," he continued, "we have lived to see these dreadful scenes. These horrid effects have succeeded what was conceived once to be trifling. Most important consequences may be the result, although gentlemen little apprehend it. But we know the situation of things there, although they do not, and knowing we deprecate it. There have been emissaries amongst us in the Southern States; they have begun their war upon us; an actual organization has commenced; we have had them meeting in their club rooms, and debating on that subject.... Sir, I do believe that persons have been sent from France to feel the pulse of this country, to know whether these [i.e., the Negroes] are the proper engines to make use of: these people have been talked to; they have been tampered with, and this is going on." Finally, after censuring certain parts of this Negro petition, Congress committed the part on the slave-trade to the committee already appointed. Meantime, the Senate sent down a bill to amend the Act of 1794, and the House took this bill under

44. ANNALS OF CONGRESS, 6th Congress, 1st Session, page 229.

45. Dec. 12, 1799: HOUSE JOURNAL (reprinted 1826), 6th Congress, 1st Session, III. 535. For the debate, see ANNALS OF CONGRESS, 6th Congress, 1st Session, pages 230-45.

consideration.⁴⁶ Prolonged debate ensued. Brown of Rhode Island again made a most elaborate plea for throwing open the foreign slave-trade. Negroes, he said, bettered their condition by being enslaved, and thus it was morally wrong and commercially indefensible to impose "a heavy fine and imprisonment ... for carrying on a trade so advantageous;" or, if the trade must be stopped, then equalize the matter and abolish slavery too. Nichols of Virginia thought that surely the gentlemen would not advise the importation of more Negroes; for while it "was a fact, to be sure," that they would thus improve their condition, "would it be policy so to do?" Bayard of Delaware said that "a more dishonorable item of revenue" than that derived from the slave-trade "could not be established." Rutledge opposed the new bill as defective and impracticable: the former act, he said, was enough; the States had stopped the trade, and in addition the United States had sought to placate philanthropists by stopping the use of our ships in the trade. "This was going very far indeed." New England first began the trade, and why not let them enjoy its profits now as well as the English? The trade could not be stopped. The bill was eventually recommitted and reported again.⁴⁷ "On the question for its passing, a long and warm debate ensued," and several attempts to postpone it were made; it finally passed, however, only Brown of Rhode Island, Dent of Maryland, Rutledge and Huger of South Carolina, and Dickson of North Carolina voting against it, and 67 voting for it.⁴⁸ This Act of May 10, 1800,⁴⁹ greatly strengthened the Act of 1794. The earlier act had prohibited citizens from equipping slavers for the foreign trade; but this went so far as to forbid them having any interest, direct or indirect, in such voyages, or serving on board slave-ships in any capacity. Imprisonment for two years was added to the former fine of \$2000, and United States commissioned ships were directed to capture such slavers as prizes. The slaves though forfeited by the owner, were not to go to the captor; and the act omitted to say what disposition should be made of them.

 May 14, Wednesday: The publication of Muzio Clementi's op.39, consisting of 12 waltzes for piano, tambourine, and triangle, was announced in London's Morning Herald.

The US federal Congress met for the final time in Philadelphia.

 May 15, Thursday: King George III had made himself deeply unpopular and several assassination attempts had already been made. During the day a shot intended for him, in Hyde Park, struck the man standing beside him. On this evening two pistol shots rang out while he was in the royal box of the Drury Lane Theatre. The bullets only just missed but we have a report that the monarch remained in the box, nodding off at one point during the performance. The assailant would be captured and adjudged insane.

46. SENATE JOURNAL (reprinted 1821), 6th Congress, 1st Session, III. 72, 77, 88, 92; see SENATE JOURNAL, Index, Bill No. 62; HOUSE JOURNAL (reprinted 1826), 6th Congress, 1st Session, III., Index, House Bill No. 247. For the debate, see ANNALS OF CONGRESS, 6th Congress, 1st Session, pages 686-700.

47. ANNALS OF CONGRESS, 6th Congress, 1st Session, page 697.

48. ANNALS OF CONGRESS, page 699-700.

49. STATUTES AT LARGE, II. 70.

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→ May 16, Friday: After a forced march over the Alps, French troops captured Aosta.

→ May 17, Saturday: French troops forced Austrian forces out of Chatillon.

→ May 27, Tuesday: French forces reached Vercelli, and in two days would cross the Sesia River.

→ May 28, Wednesday: French troops reached the Po River at Chivasso and found Austrian forces still in possession of the far bank.

JUNE

→ June: [Thomas Campbell](#) went abroad and wound up visiting Gottlieb Friedrich Klopstock at Hamburg, after which he went to Regensburg, where he was captured by the French. He was able to obtain the security of a Scottish monastery. During this period he wrote the lyrics for his songs “Hohenlinden,” “Ye Mariners of England,” and “The Soldier’s Dream.”

[Timothy Dexter](#) presented £100 to St. Paul’s Church in Newburyport, Massachusetts, and £100 to the Presbyterian Church, toward the purchase of bells to announce their worship.

→ June 2, Monday: French troops captured Milan, to the general rejoicing of the population.

Cesare in Farmacusa, a *dramma eroicomico* by Antonio Salieri to words of Defranceschi, was performed for the initial time, in the *Karntnertortheater* of Vienna. This was well received.

→ June 3, Tuesday: When he took up temporary lodging at Union Tavern in Georgetown because the [Executive Mansion](#) was not yet ready for occupancy, John Adams became the initial US President to reside in the [District of Columbia](#).

→ June 4, Wednesday: After a siege of six weeks, the French garrison in [Genoa](#) capitulated to the Austrians.

The [Executive Mansion](#) having been completed in the [District of Columbia](#), its initial occupants, President John Adams moved in. Domestic offices and the servants’ quarters were in the basement story. These were airy rooms directly beneath the principal floor of the house, and on the north side of the long groin-vaulted hall that ran from one end of the house to the other.

→ June 6, Friday: The Most Serene Republic of [Genoa](#) was reestablished.

→ June 7, Saturday: French forces crossed the Po River and took Piacenza from the Austrians.

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 June 8, Sunday: Beniowski, ou Les exiles du Kamtchatka, an opera-comique by Adrien Boieldieu to words of Duval after Kotzebue, was performed for the initial time, at the Theatre Favart, Paris.

 June 9, Monday: The town of [Ipswich](#) voted that any persons who, in the opinion of the selectmen, have been exposed to the [small pox](#), were to be inoculated within 24 hours at their own expense by Mr. John Lummus.

 June 10, Tuesday: Johann Abraham Peter Schulz died in Schwedt an der Oder, Prussia at the age of 53.

[Samuel Lord Dexter](#) got married with Mehitable Hoyt of Hampstead, New Hampshire (I haven't been able to figure out what happened to this wife, but Samuel would remarry and there would be no children by either of these unions).

 June 14, Saturday: First Consul [Napoléon Bonaparte](#) succeeded at Marengo at the cost of a battlefield littered with 21,000 corpses, sending the surviving Austrians in headlong flight towards Alessandria and establishing himself as 1st Consul. His army would proceed to conquer [Italy](#). At the Treaty of San Ildefonso, he would oblige Spain to cede the entire Louisiana province to France. Giuseppe Rossini, father of Gioachino, would be freed from prison.

Lord Nelson arrived in Livorno (he would be there until July 10th).

At the Battle of Marengo, French forces seemed to be losing but then broke through. Austria signed the Convention of Alessandria on this night, agreeing to withdraw east of Ticino and to surrender all holdings in Piedmont and Lombardy, and to cease all military operations while considering Napoleon's peace offer.

Jean-Baptiste Kleber, commander of French forces in [Egypt](#), was stabbed to death in Cairo by a Turkish fanatic.

Friedrich Schiller's play Maria Stuart was performed for the initial time, in Weimar.

La dansomanie, a ballet-pantomime by Etienne-Nicolas Mehul to a scenario by Gardel, was performed for the initial time, at the Paris Opera.

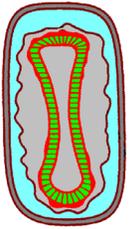
 June 17, Wednesday: First Consul [Napoléon Bonaparte](#) left his army in northern [Italy](#) and turned toward Paris.

 June 19, Friday: French forces defeated Austrians at Hochstadt northwest of Augsburg.

 June 21, Sunday: Der Jubel oder Juchhei, a liederspiel by Johann Friedrich Reichardt to his own words, was performed for the initial time, in the Nationaltheater, Berlin.

 June 23, Tuesday: The temporal power of the Pope was restored in [Italy](#).

 June 24, Wednesday: The French reestablished the Ligurian Republic in [Genoa](#).



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June 25, Thursday: Humphry Davy signed the introduction to his book RESEARCHES, CHEMICAL AND PHILOSOPHICAL; CHIEFLY CONCERNING NITROUS OXIDE OR DEPHLOGISTICATED NITROUS AIR AND ITS RESPIRATION (this work suggested that [nitrous oxide](#) be used as an anaesthetic in surgery).



ANESTHESIA



June 28, Sunday: Il carretto del venditore d'aceto, a farsa by Simon Mayr to words of Foppa, was performed for the initial time, at the Teatro San Angelo of Venice.

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 June 30, Tuesday: According to the Republican Aurora of July 3rd, on this date the Baltimore American published a false report of Thomas Jefferson's death in order to "prevent the author of the Declaration of Independence from being the universal toast" on our nation's upcoming birthday.⁵⁰ However, Thomas



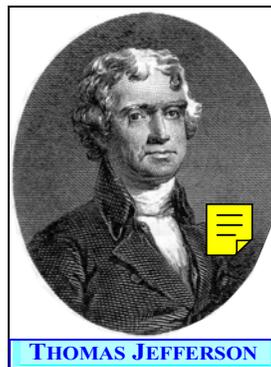
Boylston Adams, the son of the sitting president John Quincy Adams, would brag to his friend William Smith Shaw in this regard on July 3rd that he for one had not been "the Dupe of this story." He noted that he had carefully "refrained from any hasty expressions, which fell from others — Such as 'too good to be true.'"⁵¹



"The United States of America had human slavery for almost one hundred years before that custom was recognized as a social disease and people began to fight it. Imagine that. Wasn't that a match for Auschwitz? What a beacon of liberty we were to the rest of the world when it was perfectly acceptable here to own other human beings and treat them as we treated cattle. Who told you we were a beacon of liberty from the very beginning? Why would they lie like that? Thomas Jefferson owned slaves, and not many people found that odd. It was as though he had an infected growth on the end of his nose the size of a walnut, and everybody thought that was perfectly OK."



- Kurt Vonnegut, FATES WORSE THAN DEATH, page 84



THOMAS JEFFERSON

50. Warren, Charles. ODD BYWAYS IN AMERICAN HISTORY. Cambridge MA, 1942, 127-35

51. Washburn, Charles Grenfill, comp. "Letters of Thomas Boylston Adams to William Smith Shaw, 1799-1823." Proceedings of the American Antiquarian Society XXVII (1917): 118

SUMMER 1800



Summer: According to an 1878 source, THE NARRAGANSETT HISTORICAL REGISTER, A MAGAZINE DEVOTED TO THE ANTIQUITIES, GENEALOGY AND HISTORICAL MATTER ILLUSTRATING THE HISTORY OF THE STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS, James N. Arnold, Editor, Volume III, issued by the Narragansett Historical Publishing Company of Hamilton and printed at E.L. Freeman & Co., Printers, of Central Falls, pages 136-138, there was during the summer of this year a [yellow fever](#) epidemic in [Providence, Rhode Island](#) (it was the one mentioned by [Thomas Jefferson](#) in his letter of September 23d to Dr. Benjamin Rush, that struck also in [Baltimore, Maryland](#) and in Norfolk, Virginia):



Dr. E.M. Snow, in an elaborate article printed in the Providence Journal in June, 1857, and re-printed in the Journal of September 23d, 1878, after detailing incidents connected with the prevalence of the disease in 1779, at which time there were 36 deaths reported, most of which occurred at the south end of the town and all south of Williams street, goes on to say that "in the summer of the year 1800 the yellow fever seemed to be confidently expected in Providence, and an order was issued by the Town Council respecting the removal of nuisances on the 12th of May. As early as the 22d of June a vessel arrived from Jamaica with cases of yellow fever on board, which were sent to the hospital. Other infected vessels arrive in June and July, but no case occurred among the inhabitants until the 15th of August. The first case was a Mrs. Taylor, who lived on the west side of Wickenden street, a little north of the present location of the Providence Tool Company. She died on the 20th of August." An old paper found among the effects of Joel Metcalf, Esq., who died November 26th, 1834, and who was a member of the Town Council in the year 1800, contains a list of the names of those who were attacked by the disease, noting the date of attack, date of removal to the hospital of those who were sent there, and date of the death of those who did not recover, which is here presented.⁵²

Mrs. Taylor	died August 21
Elizabeth Whiting	recovered
Joseph Tillinghast (son of John)	died August 22
Mrs. Luther	died August 21
Joseph Cooke	recovered
Mrs. Earle	died August 23
Sweet Luther	recovered
Miss Dunn (a child)	recovered
Miss Warner	recovered
Patrick Morriss	died August 23
Jeremiah B. Howell	recovered
Rebekah Carr	died August 23



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Jonathan Eddy	died August 25
Jeremiah Whiting	recovered
Mrs. Atkins	recovered
Charles Tillinghast	recovered
Wife of Charles Tillinghast	died August 26
Nancy Briggs	recovered
Richard Hinman	died August 25
Lucretia Pearce	died August 26
Mrs. Bogman	died September 1
Mary Whiting	recovered
Patrick Greatrix	recovered
Jos. Arnold	died August 31
Thos. Mitchell	recovered
Mrs. Bird	recovered
Amey Read	died September 1
Lucy Libby	recovered
Hannah Fuller (wife of John)	recovered
Mrs. Newell	recovered
Mrs. Sheldon (wife of John)	died September 7
Betsey Stokes	died September 11
Prince Burrill	died September 12
wife of Prince Burrill	recovered
Ruth Curtis	died September 11
Mrs. Warner (wife of John)	died September 10
Stephen Ashton	died September 8
Amey Tillinghast	recovered
Mrs. Warner (wife of Samuel)	died September 13
Nancy Blinn	recovered
Edward Luther	died September 12
Edward Dickens	died September 15
Phebe Hull	died September 13
Mrs. Dickens	died September 16
William Olney (son of David)	recovered

52. Of this information, only the names and dates of death are here presented.



1800

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Mrs. Pearce	died September 17
Mrs. Dickens (widow)	died September 14
Sally Hull	died September 17
Polly Godfrey	died September 20
Eliza Dickens	recovered
Moses (negro)	recovered
Mary Tillinghast	died September 17
Sarah Gibbs (negro)	recovered
Mary Fields	died September 20
Child of E. Congdon	died September 21
Child of E. Congdon	died September 23
Mrs. Brown (widow)	died September 19
James Temple	died September 19
Daniel Bucklin	recovered
Ephraim Congdon	recovered
Mrs. Mitchel	died September 20
Sally Howe	recovered
Jabez Bucklin	died September 26
Provy Brown's wife	died September 19
Mrs. Davis (wife of John)	died September 23
John Stokes	died September 21
Lydia Eveleth	died September 22
Betsey Huntington	recovered
Rebecca Luther	died October 1
Amey Godfrey	died September 27
John Warner	died September 26
Mary Stokes	recovered
Mrs. Tillinghast (wife of John)	died September 26
Nancy Newfield	died September 27
Violet Cook	died September 28
John Sheldon	died September 27
Daniel Pearce	died September 25
Sally Waters	died September 28

Nancy Waters	recovered
Phebe Sisco	recovered
Mrs. Congdon	recovered
Henry Faulkman	recovered
Joshua Harding	died October ——
Piney ——	recovered
Thomas Savin	died September 26
Joshua Penneman (?)	died October 20
Number of deaths	52
Sick at hospital	37
Died at Hospital	18
Recoveries	34 of the 86 listed

JULY

July 2, Wednesday: First Consul [Napoléon Bonaparte](#) arrived back in Paris to great acclaim after his [Italian](#) victories over the Austrians.



Our national birthday, Friday the 4th of July: The Republican orator Matthew Livingston Davis, in New-York, addressing the Tammany Society, praised “the capacious mind and nervous pen of Jefferson,” which had communicated “the voice of a free, united and indignant people” by producing a “Manly and energetic” text distinguished by a “Solemn and impressive ... sound.”⁵³ Meanwhile the Republican orator John J. Pringle, in Charleston SC, was extolling “JEFFERSON, in whose perspicuous and energetic language is expressed that sublime memorial of the rights, and the spirit of free-born Americans.”⁵⁴ How bad was this cult of personality getting? –Was it getting as bad as the cult of personality in regard to Hitler that was exhibited by Germans during the Third Reich? –Was it getting as bad as the cult of personality in regard to Mussolini that was exhibited by Italians under Fascism? –Was it getting as bad as the cult of personality in regard to Hirohito that was exhibited by the Japanese in the era of the Greater East Asia Co-Prosperity Sphere? –Was it getting as bad as the cult of personality in regard to Mao that has been exhibited by the Chinese of the PRC? –Was the cult of personality in the young United States of America getting as bad as the adoration of Uncle Joe Stalin that had been put on display by the ever-so-loyal commie symps of the USSR? It must have been getting pretty damned annoying, for in Philadelphia at this point a couple of Federalist schoolmasters got up and stomped out of a patriotic celebration when one of their own pupils stood up to recite the [Declaration of Independence!](#)

THOMAS JEFFERSON

53. AN ORATION, DELIVERED IN ST. PAUL’S CHURCH, ON THE FOURTH OF JULY, 1800 (NY, 1800)

54. AN ORATION, DELIVERED IN ST. PHILIP’S CHURCH, BEFORE THE INHABITANTS OF CHARLESTON, SOUTH-CAROLINA, ON THE FOURTH OF JULY, 1800 (Charleston SC, 1800)

1800

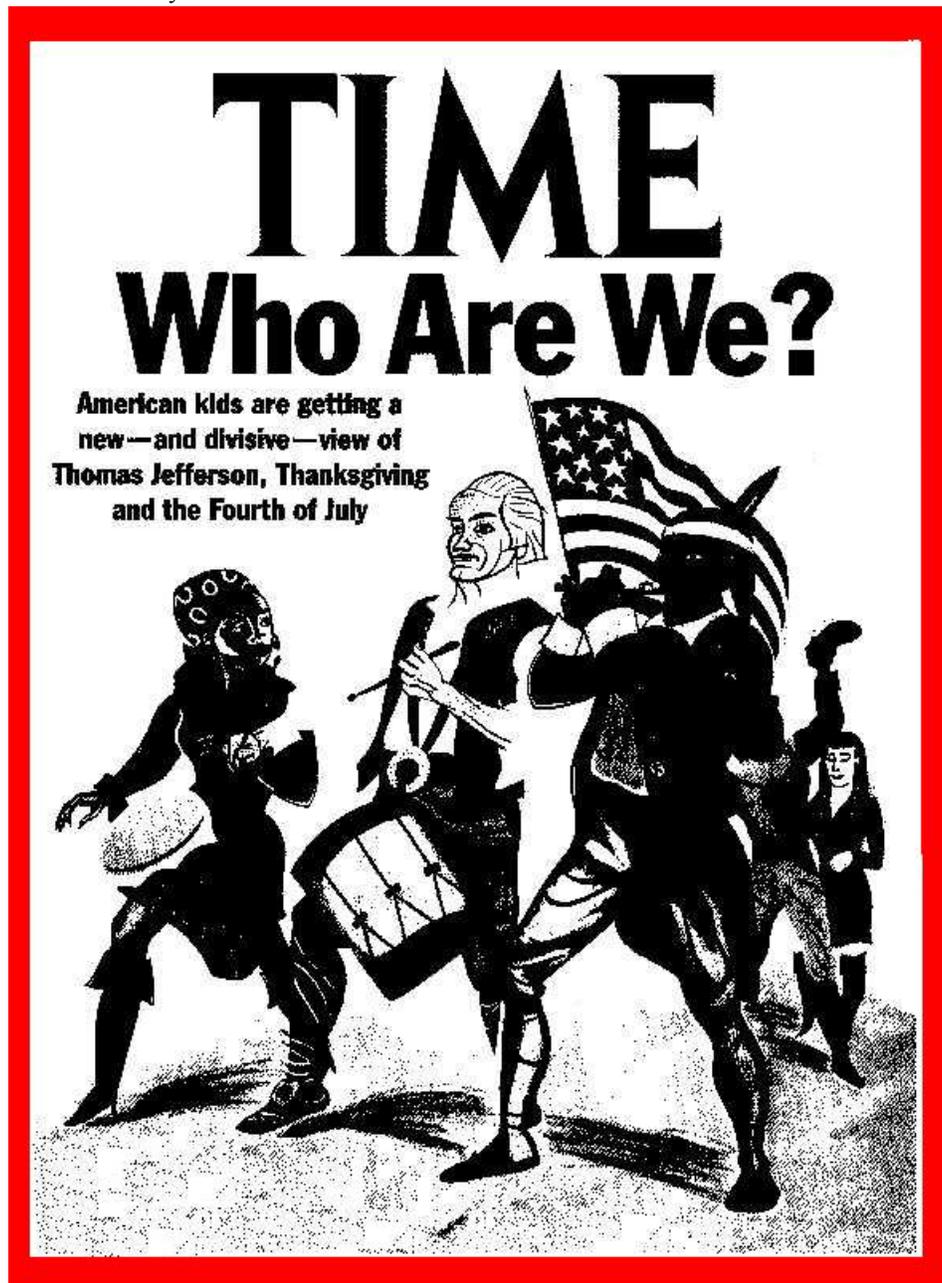
1800

In New-York the first local advertisements for fireworks appeared and at the Mount Vernon Garden there was a display of “a model of Mount Vernon, 20 feet long by 24 feet high, illuminated by several hundred lamps.” In Philadelphia, Pennsylvania the US Marine Band, directed by Colonel William Ward Burrows, provided music for the Society of the Cincinnati celebration held at the City Tavern. At [Dartmouth College](#) in Hanover, New Hampshire a student named [Daniel Webster](#) delivered what would turn out not to be his last Fourth of July oration.



Etienne-Nicolas Mehul lent Ignace Pleyal 10,000 francs, to expand his business.

As [TIME Magazine](#) has pointed out on its cover, American kids were being given a very new and very divisive idea of the 4th of July:





July 7, Monday: [Michele Felice Cornè](#) arrived in Salem, Massachusetts from [Naples](#) aboard the *Mount Vernon*, [Captain Elias Hasket Derby, Jr.](#) During this year the Captain was selling off to Benjamin Hawkes the enormous Georgian mansion his wealthy father “King” Derby had caused to be erected next door to the son’s own wedding-present mansion in Salem, Massachusetts, because that enormous structure had never been fitted out for habitation but was instead used as merely a warehouse for the trade goods his Revolutionary-War privateers had been seizing (Cornè would reside with Derby at his wedding-present mansion in Salem and paint until 1806, and then relocate to Boston).



“[King” Derby of Salem](#) had died in the previous year, closing one blue eye and one brown. During the Revolution the father’s privateers had brought in almost 150 prizes. Here is the ranking of the 40 richest Americans of all time as compiled by [American Heritage](#) magazine. The conversions were made using a formula comparing the original value of wealth to the size of the US economy at the time and appeared in the magazine’s October 12, 1998 issue. I have highlighted those born before Henry Thoreau, so that you can perceive that “King” Derby had been the 11th richest American citizen to that point in our national trajectory:

				Then	Now
1	John D. Rockefeller	1839-1937	oil	\$900 million	\$190 billion
2	Andrew Carnegie	1835-1919	steel	\$250 million	\$100 billion
3	Cornelius Vanderbilt	1794-1877	shipping/railroads	\$105 million	\$96 billion
4	John Jacob Astor	1763-1848	real estate/fur trade	\$20 million	\$78 billion
5	William H. Gates III	1955-	software	\$62 billion	\$62 billion
6	Stephen Girard	1750-1831	shipping/real estate	\$7.5 million	\$56 billion
7	A.T. Stewart	1803-1876	retail/real estate	\$50 million	\$47 billion
8	Frederick Weyerhaeuser	1834-1914	lumber	\$200 million	\$43 billion
9	Jay Gould	1836-1892	railroads	\$72 million	\$42 billion
10	Marshall Field	1834-1906	department stores	\$140 million	\$41 billion
11	Sam Walton	1918-1992	retail	\$28 billion	\$37 billion
12	Henry Ford	1863-1947	automobiles	\$1 billion	\$36 billion
13	Warren Buffett	1930-	investing	\$34 billion	\$34 billion
14	Andrew W. Mellon	1855-1937	banking	\$350 million	\$32 billion



1800

1800

				Then	Now
15	Richard B. Mellon	1858-1933	banking	\$350 million	\$32 billion
16	James G. Fair	1831-1894	mining	\$45 million	\$30 billion
17	William Weightman	1813-1904	chemicals	\$80 million	\$29 billion
18	Moses Taylor	1806-1882	banking	\$40 million	\$29 billion
19	Russel Sage	1816-1906	finance	\$100 million	\$29 billion
20	John Blair	1802-1899	railroads	\$60 million	\$29 billion
21	Cyrus Curtis	1850-1933	publishing	\$174 million	\$26 billion
22	Paul G. Allen	1953-	software	\$25 billion	\$25 billion
23	John Pierpont Morgan	1837-1913	finance	\$119 million	\$25 billion
24	Edward Henry Harriman	1848-1909	railroads	\$100 million	\$25 million
25	Henry Huddleston Rogers	1840-1909	oil	\$100 million	\$25 million
26	Oliver Hazard Payne	1839-1917	oil	\$178 million	\$25 billion
27	Henry Clay Frick	1849-1919	steel	\$225 million	\$22 billion
28	Collis Potter Huntington	1821-1900	railroads	\$50 million	\$22 billion
29	Peter A. Widener	1834-1915	streetcars	\$100 million	\$21 billion
30	Nicholas Longworth	1782-1863	real estate	\$15 million	\$20 billion
31	Philip Danforth Armour	1832-1901	meatpacking	\$50 million	\$20 billion
32	James C. Flood	1826-1889	mining	\$30 million	\$20 billion
33	Mark Hopkins	1813-1878	railroads	\$20 million	\$20 billion
34	Edward Clark	1811-1882	sewing machines	\$25 million	\$18 billion
35	Leland Stanford	1824-1893	railroads	\$30 million	\$18 billion
36	Hetty Green	1834-1916	investing	\$100 million	\$17 billion
37	James J. Hill	1838-1916	railroads	\$100 million	\$17 billion
38	William Rockefeller	1841-1922	oil	\$150 million	\$17 billion
39	Elias Hasket Derby	1739-1799	shipping	\$800,000	\$16 billion
40	Claus Spreckels	1828-1908	sugar	\$50 million	\$15 billion

1800

1800

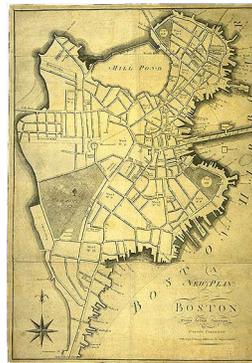
→ July 9, Wednesday: The Republic of Lucca was reestablished by the French. Modena and Reggio were attached to the Cisalpine Republic.

The Gazette of the United States worried that “the frequent mention that Jefferson was the author of the Declaration of Independence” during our 4th of July patriotic celebrations might lead “ignorant people ... to doubt whether others, who were esteemed patriots, approved of the measure.”



→ July 19, Saturday: The Columbian Centinel and Massachusetts Federalist, a Boston gazette, pointed up the fact that if “a foreigner were to judge” the state of American politics on the basis of toasts made at our 4th-of-July banquets of this year, “he would conclude that JEFFERSON was President.”

THOMAS JEFFERSON



→ July 24, Monday: Samuel Taylor Coleridge moved his family into Greta Hall in Keswick, in the Lake Country of England. There he would complete his translation of Schiller’s *WALLENSTEIN* and superintend the 2d printing of the LYRICAL BALLADS with its acclaimed preface by William Wordsworth outlining his poetic principles. The name “S.T. Coleridge” still would not appear in the credits.



1800

1800

AUGUST

 August 1, Friday: Royal Assent was granted to the Act of Union that would as of the following January 1st create the United Kingdom of Great Britain and Ireland.

 August 1, Saturday: The Irish Parliament met for the final time before union into the United Kingdom of Great Britain and Ireland.

1800

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August 5, Tuesday: According to the newspaper, a young lad who used to be named Billy, one of the Mount Vernon house servants, a bright mulatto with dark blue eyes who had been given the name Marcus, had absented himself without leave, and it was suspected that he was going to try to pass himself off as one of the slaves of the recently deceased [George Washington](#), who was about to be set free in accordance with the general's famous will. However, Billy had not been one of the husband's slaves but one of Mistress Martha Washington's slaves and would be therefore a slave for life — and hence and any such story he might tell to that effect, would be a self-serving lie.

MARCUS,

One of the House Servants at Mount Vernon,

ABSCONDED on the second instant, and since has not been heard of. He is a young lad, about 16 years of age, a bright mulatto, dark blue eyes, long black hair, about 5 feet 4 or 5 inches high, and of a slender make. He had on when he left this place a coat and jacket of dark mixture, black and white, and black breeches—but having various suits, one of black, and another of very light drab, it is uncertain which of these he now wears. Originally his name was Billy, and possibly he may relume the same. It is very probable he may attempt to pass for one of those negroes that did belong to the late Gen. Washington, and whom Mrs. Washington intends in the fall of this year to liberate—the public are therefore warned against any such imposition, as he is one of those negroes which belong to the estate of Washington T. Custis, Esq. and held by right of dower by Mrs. Washington during her life.

I will give Ten Dollars Reward to any person who shall apprehend the said negro and lodge him in some safe gaol, upon producing me a certificate to that effect; and will also pay all reasonable charges over and above this reward, for the delivery of him to me at this place.

Ship Masters are hereby fore-warned not to take on board Marcus; and those who are found to receive or harbour him, will be punished as the law directs.

JAMES ANDERSON.

Shame on this lad for trying to steal from a widow!

1800

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➡ August 8, Friday: The USS *Insurgente*, a 36-gun frigate with approximately 340 men on board, was somehow lost at sea sometime after this date. No trace has ever been found.

LOST AT SEA



TIMELINE OF ACCIDENTS

➡ August 14, Thursday: [Thomas Jefferson](#) wrote to Jeremiah Moor in regard to certain religious leaders who were opposing the [separation of church and state](#):

The clergy, by getting themselves established by law and ingrafted into the machinery of government, have been a very formidable engine against the civil and religious rights of man.

[Timothy Dexter](#) wrote to the editor of a local newspaper:

I'me Now Come fored to speak of mi selfe of Infermeties of bodey I have more then one I say the gout never head Ake and the gravel for many years and I Cant help it and a very Colding wife is pison to me and I wish to be still and be master of my Cash and therefore it is Rite for my Littel familey to Leave the hous foulley and I wish fore one very good housekeeper very good and them that know me will know the kind of woman will Doue Now I will say what kind of a passon one from thirtey to forty year old a good gade that will trott pase and gallop not to heave one of (off) but Rather of the two heave on I meane right well now stop I goaks I got out of the parth now I am onest I wish for a middling woman for size with a nose like mine Not black Eyes a good seamster and know houe to Cook I meane so as to order to have a good made to tend on you and me as for money the hous keeper and made will have A nouf if the Rite sort they must be sens Abel & onest & Comly & know when to speak & when to be silent then I shall please my Littel family and the peopel at Large and to have the best of health to have good Rekomendason and if one or both Lives with me to my Decease thay will have a serting sum for Every year I Live Not Less then the wages upon the strickest honner.



1800

1800

August 14
Dat 1800

I a firme by the honer
TIMOTHY DEXTER



August 20, Wednesday: The USS *Pickering*, a 14-gun brig with approximately 105 men on board, was somehow lost at sea sometime after this date. No trace has ever been found.

[TIMELINE OF ACCIDENTS](#)



WALDEN: If we read of one man robbed, or murdered, or killed by accident, or one house burned, or one vessel wrecked, or one steamboat blown up, or one cow run over on the Western Railroad, or one mad dog killed, or one lot of grasshoppers in the winter, -we never need read of another. One is enough.



August 28, Thursday: *Gli Elisi delusi*, a melodramma buffo by Gaspare Spontini to words of Monti, was performed for the initial time, in the Teatro Santa Cecilia of Palermo.



1800

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August 30, Saturday: A storm forced suspension of a planned attack on Richmond VA by some thousand slaves (wild estimates ranged from 2,000 to 50,000) aimed at creating an independent black state in Virginia with Gabriel Prosser as its king. The three-pronged attack was to seize the arsenal, take the powder house, and kill all whites except Frenchmen, Methodists, and Quakers. During the delay due to washed-out bridges and inundated roads the conspiracy was being betrayed by two of the slaves but nevertheless they had come dangerously close to actually seizing control of that municipality — and, had they succeeded, it goes without question that the usual casual injustice and shameless cruelty of that city would have been superseded by another, more unusual, regime of injustice and shameless cruelty.

Here is a letter from Mosby Sheppard to Governor James Monroe, then governor of Virginia (future president of the USA), in regard to the activities of Thomas H. Prosser's [slave](#) Gabriel, as on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia:

Sir

I have Just been informed that the Negroes were to rise (as they termed it) in the neighbourhood of Mr Tho: H. Prossers and to kill the neighbours Viz: Majr: Wm: Mosby Thoma H. Prosser and Mr Johnson from thence they were to proceed to Town where they would be joined by the Negroes of this place (Richmond) after which they were to take possession of the Arms and ammunition and then take possession of the Town.

Here they stoped; appearing much agitated. I then asked them two questions viz: When was it to take place! Ans to Night! who is the principal Man! Ans Prossers Gabriel. I have given you the substance of what I have hear'd and there is not a doubt in my mind but what my information is true and I have given you this information in order that the intended masacre may be prevented if possible.

I am with due respect,

Mosby Sheppard

Richmond Aug: 30 1800

N.B. I will here recite to you the manner in which I got this information. I was siting in the Compting room with the door shut and no one near except myself they nocked at the door and I let them in; they shut the door themselves and then began to tell what I have before recited.

M.S.

SERVILE INSURRECTION

Table of Altitudes



Yoda	2' 0 "
Lavinia Warren	2' 8 "
Tom Thumb, Jr.	3' 4 "
Lucy (Australopithecus Afarensis)	3' 8 "
Hervé Villechaize ("Fantasy Island")	3' 11"
Charles Proteus Steinmetz	4' 0 "
Mary Moody Emerson per FBS (1)	4' 3 "
Alexander Pope	4' 6 "
Benjamin Lay	4' 7 "
Dr. Ruth Westheimer	4' 7 "
Gary Coleman ("Arnold Jackson")	4' 8 "
Edith Piaf	4' 8 "
Queen Victoria with osteoporosis	4' 8 "
Linda Hunt	4' 9 "
Queen Victoria as adult	4' 10 "
Mother Teresa	4' 10 "
Margaret Mitchell	4' 10 "
length of newer military musket	4' 10"
Charlotte Brontë	4' 10-11"
Tammy Faye Bakker	4' 11"
Soviet gymnast Olga Korbut	4' 11"
jockey Willie Shoemaker	4' 11"
Henri de Toulouse-Lautrec	4' 11"
Joan of Arc	4' 11"
Bonnie Parker of "Bonnie & Clyde"	4' 11"
Harriet Beecher Stowe	4' 11"
Laura Ingalls Wilder	4' 11"
a rather tall adult Pygmy male	4' 11"
Gloria Swanson	4' 11"1/2
Clara Barton	5' 0 "
Isambard Kingdom Brunel	5' 0 "
Andrew Carnegie	5' 0 "
Thomas de Quincey	5' 0 "
Stephen A. Douglas	5' 0 "
Danny DeVito	5' 0 "
Immanuel Kant	5' 0 "
William Wilberforce	5' 0 "
Dollie Parton	5' 0 "
Mae West	5' 0 "
Pia Zadora	5' 0 "

Deng Xiaoping	5' 0 "
Dred Scott	5' 0 " (±)
Captain William Bligh of HMS <i>Bounty</i>	5' 0 " (±)
Harriet Tubman	5' 0 " (±)
Mary Moody Emerson per FBS (2)	5' 0 " (±)
John Brown of Providence, Rhode Island	5' 0 " (+)
John Keats	5' 3/4 "
Debbie Reynolds (Carrie Fisher's mother)	5' 1 "
Princess Leia (Carrie Fisher)	5' 1 "
Bette Midler	5' 1 "
Dudley Moore	5' 2 "
Paul Simon (of Simon & Garfunkel)	5' 2 "
Honore de Balzac	5' 2 "
Sally Field	5' 2 "
Jemmy Button	5' 2 "
Margaret Mead	5' 2 "
R. Buckminster "Bucky" Fuller	5' 2 "
Yuri Gagarin the astronaut	5' 2 "
William Walker	5' 2 "
Horatio Alger, Jr.	5' 2 "
length of older military musket	5' 2 "
the artist formerly known as Prince	5' 2 1/2 "
typical female of Thoreau's period	5' 2 1/2 "
Francis of Assisi	5' 3 "
Voltaire	5' 3 "
Mohandas Gandhi	5' 3 "
Sammy Davis, Jr.	5' 3 "
Kahlil Gibran	5' 3 "
Friend Daniel Ricketson	5' 3 "
The Reverend Gilbert White	5' 3 "
Nikita Khrushchev	5' 3 "
Sammy Davis, Jr.	5' 3 "
Truman Capote	5' 3 "
Kim Jong Il (North Korea)	5' 3 "
Stephen A. "Little Giant" Douglas	5' 4 "
Francisco Franco	5' 4 "
President James Madison	5' 4 "
Iosef Vissarionovich Dzugashvili "Stalin"	5' 4 "
Alan Ladd	5' 4 "
Pablo Picasso	5' 4 "
Truman Capote	5' 4 "
Queen Elizabeth	5' 4 "



Ludwig van Beethoven	5' 4 "
Typical Homo Erectus	5' 4 "
typical Neanderthal adult male	5' 4 ¹ / ₂ "
Alan Ladd	5' 4 ¹ / ₂ "
comte de Buffon	5' 5 " (-)
Captain Nathaniel Gordon	5' 5 "
Charles Manson	5' 5 "
Audie Murphy	5' 5 "
Harry Houdini	5' 5 "
Hung Hsiu-ch'üan 洪秀全	5' 5 "
Marilyn Monroe	5' 5 ¹ / ₂ "
T.E. Lawrence "of Arabia"	5' 5 ¹ / ₂ "
average runaway male American slave	5' 5-6 "
Charles Dickens	5' 6? "
President Benjamin Harrison	5' 6 "
President Martin Van Buren	5' 6 "
James Smithson	5' 6 "
Louisa May Alcott	5' 6 "
Johann Wolfgang von Goethe	5' 6 ¹ / ₂ "
Napoleon Bonaparte	5' 6 ¹ / ₂ "
Emily Brontë	5' 6-7 "
Henry Wadsworth Longfellow	5' ? "
average height, seaman of 1812	5' 6.85 "
Oliver Reed Smoot, Jr.	5' 7 "
minimum height, British soldier	5' 7 "
President John Adams	5' 7 "
President John Quincy Adams	5' 7 "
President William McKinley	5' 7 "
"Charley" Parkhurst (a female)	5' 7 "
Ulysses S. Grant	5' 7 "
Henry Thoreau	5' 7 "
the average male of Thoreau's period	5' 7 ¹ / ₂ "
Edgar Allan Poe	5' 8 "
President Ulysses S. Grant	5' 8 "
President William H. Harrison	5' 8 "
President James Polk	5' 8 "
President Zachary Taylor	5' 8 "
average height, soldier of 1812	5' 8.35 "
President Rutherford B. Hayes	5' 8 ¹ / ₂ "
President Millard Fillmore	5' 9 "
President Harry S Truman	5' 9 "
President Jimmy Carter	5' 9 ¹ / ₂ "





1800

1800

Herman Melville	5' 9 ³ / ₄ "
Calvin Coolidge	5' 10"
Andrew Johnson	5' 10"
Theodore Roosevelt	5' 10"
Thomas Paine	5' 10"
Franklin Pierce	5' 10"
Abby May Alcott	5' 10"
Reverend Henry C. Wright	5' 10"
Nathaniel Hawthorne	5' 10 ¹ / ₂ "
Louis "Deerfoot" Bennett	5' 10 ¹ / ₂ "
Friend John Greenleaf Whittier	5' 10 ¹ / ₂ "
President Dwight D. Eisenhower	5' 10 ¹ / ₂ "
Mary Stuart, Queen of Scots	5' 11"
Sojourner Truth	5' 11"
President Grover Cleveland	5' 11"
President Herbert Hoover	5' 11"
President Woodrow Wilson	5' 11"
President Jefferson Davis	5' 11"
President Richard Milhous Nixon	5' 11 ¹ / ₂ "
Robert Voorhis the hermit of Rhode Island	< 6'
Frederick Douglass	6' (-)
Anthony Burns	6' 0"
Waldo Emerson	6' 0"
Joseph Smith, Jr.	6' 0"
David Walker	6' 0"
Sarah F. Wakefield	6' 0"
Thomas Wentworth Higginson	6' 0"
President James Buchanan	6' 0"
President Gerald R. Ford	6' 0"
President James Garfield	6' 0"
President Warren Harding	6' 0"
President John F. Kennedy	6' 0"
President James Monroe	6' 0"
President William H. Taft	6' 0"
President John Tyler	6' 0"
John Brown	6' 0 (+)"
President Andrew Jackson	6' 1"
Alfred Russel Wallace	6' 1"
President Ronald Reagan	6' 1"
Venture Smith	6' 1 ¹ / ₂ "
John Camel Heenan	6' 2"
Crispus Attucks	6' 2"

President Chester A. Arthur	6' 2 "
President George Bush, Senior	6' 2 "
President Franklin D. Roosevelt	6' 2 "
President George Washington	6' 2 "
Gabriel Prosser	6' 2 "
Dangerfield Newby	6' 2 "
Charles Augustus Lindbergh	6' 2 "
President Bill Clinton	6' 2 ¹ / ₂ "
President Thomas Jefferson	6' 2 ¹ / ₂ "
President Lyndon B. Johnson	6' 3 "
Oliver Wendell Holmes, Jr.	6' 3 "
Richard "King Dick" Seaver	6' 3 ¹ / ₄ "
President Abraham Lincoln	6' 4 "
Marion Morrison (AKA John Wayne)	6' 4 "
Elisha Reynolds Potter, Senior	6' 4 "
Thomas Cholmondeley	6' 4 " (?)
William Buckley	6' 4-7"
Franklin Benjamin Sanborn	6' 5 "
Peter the Great of Russia	6' 7 "
William "Dwarf Billy" Burley	6' 7 "
Giovanni Battista Belzoni	6' 7 "
Thomas Jefferson (the statue)	7' 6"
Jefferson Davis (the statue)	7' 7"
Martin Van Buren Bates	7' 11 ¹ / ₂ "
M. Bihin, a Belgian exhibited in Boston in 1840	8'
Anna Haining Swan	8' 1"



SEPTEMBER

→ September: The Monthly Magazine and American Review reacted to “Parson” Mason Locke Weems’s new popular inexpensive biography of Founding Father [George Washington](#) with derision, deeming it to constitute: eighty pages of as entertaining and edifying matter as can be found in the annals of fanaticism and absurdity.

→ September 5, Friday: British forces captured Valetta, the last French garrison on Malta.

→ September 6, Saturday: Lord Nelson began a 4-day visit to Eisenstadt. Among his party was Sir William Hamilton and his wife Lady Hamilton, who was a particular admirer of Haydn. During the stay Lady Hamilton would sing Haydn’s cantata Arianna a Naxos and The Battle of the Nile, accompanied by the composer at the piano.



1800

1800



September 8, Monday: Franz Friedrich Anton replaces Ernst Friedrich as Duke of Saxe-Coburg-Saalfeld.

An after-the-fact letter in documentation, from Gervas Storrs and Joseph Selden to Governor James Monroe, on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia:

To The Governor of Virginia at Richmond

Sir,

This is to certify that I was in conjunction with Joseph Selden an we were examining in magistrates in the case of the negroes charged with conspiracy & a design to raise rebel against the white people; & from every incident which appeared at the examination, I do not hesitate to say that Gabriel the property of Thos. H. Prosser [of] Henrico County, was clearly proven to be the [mai]n spring & chief mover in the contemplated rebellion. Given under my our hands this 8th day of September 1800.

Gervas Storrs

Joseph Selden

Presumably on or about this date, another, undated, after-the-fact letter in documentation, from William Mosby to Governor Monroe, also in this file:

[on following screen]



1800

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Dear Sir

Sept 1800

On Saturday the 30th of August last about 10 or 11 O'Clock I received information from Mr. Mosby Sheppard in Richmond, that the negroes, that night intended to rise kill & destroy the white people and that their place of rendezvous was on the brook near Mr. Thomas H. Prosser's and that Mr. Prosser Mr. Johnston & myself were the first that were to fall a sacrifice & that they were then to move on to Richmond. I a[sked] him how he came by his information; He answered, that he had received it from a negro immediately from the Country, who had come down that morning for the express purpose & that he was agitated in such a manner when telling him that he was induced to believe it was true. I confess that I was very much alarmed, and communicated the news to Capt[ai]n William Austin who promised to go on to the brook that night with his troop of horse in order to meet Mr. Dabney Williamson & myself with what men we could raise, but there came on the most powerful rain perhaps that ever fell in the same space of time which prevented our Junction; However Capt[ai]n Gregory & myself together with some others who had met at Priddie's Tavern for the purpose, patrolled as far as Mr. Prossers & from there down to the brook but made no discovery. We then returned to the tavern again where I staid perhaps 'till 8 or 9 O'Clock next morning. I then went home & being very much fatigued I laid myself down. I had been on the bed but a very little while, before a negro woman of my own came to me- the first words she spoke were "You must not tell." She then asked me if I had heard that the negroes were going to rise. I told her, I had. I then asked her where they were to meet. She said "somewhere below Mr Prossers," and as they did not meet last night they would meet to night." I asked her how many she understood were to meet there, she said "three or four hundred," some from town & some from the Country and that there were to be a number of them mounted on horseback [] were to go at a distance & kill and destroy all as they went, & [] I understood, to kill them in their beds, & that the main body were to move on to Richmond. This, Sir, is the information I received at the beginning of the alarm, delivered, as near as can be recollected, in the words I received it.

I have the honor to be

Your M[ost]. Ob[edien]t. H[um]ble Serv[an]t.

William Mosby

James Monroe Esq[ui]r[e]

Governor



September 9, Tuesday: Sieber announced the publication of *Sonate a quatre mains pour le clavecin ou fortépiano, oeuvre VI* par Louis Vanbee-Thoven (this seems to have been the initial mention of [Ludwig van Beethoven](#) in the French press).



1800

1800



September 11, Thursday: Evidence against Solomon the property of Thomas Henry Prosser at his trial:

Ben the property of Tho H Prosser being charged and sworn Deposed— That the prisoner at the Bar made a number of swords for the purpose of carrying into Exctn the plan of an Insurrection which was planned by Gabriel a Negro Man the property of said Prosser and that the said Solomon was to be Treasurer— In the first place Mr Prosser and Mr Johnson were to be killed and their Arms seized upon them they were to resort to and Kill all the White Neighbours.— this plan to be executed on the the Saturday Night on which there was much fall of rain & a Gust the place of Meeting near Prossers Blacksmiths Shop in the Woods after Murdering the Inhabitants of the Neighbourhood of Making the the Assembly were to repair to Richmond and seize upon the Arms and Ammunition to Wit the Magazine Gabriel was to Command at Commencement of the business the swords made by the prison were distributed by s[ai]d Gabriel [—] had been making over since last Harvest.— 2000 Men were to be raised have gone from Richmond 600 from Ground Squirrel Bridge & 400 from Goochland.— Meetings were frequently held at William Youngs under pretext of Attending preachment & at the times Viz at a Fish feast & at Barbacues, to Concert the plan of Insurrection— The Rain which fell on Saturday— night the 30th August prevented the carrying the said plan into Exe[cution]— the swords made by the prison were to be used by Horse Men— two hundred of whom were appointed but it was expected there would be he Could have 400:— Gabriel & Solomon the prisoner kept lists of the names of the Conspirators that he heard Lewis Barret spoken of as one of Towns Negroes concerned That in conversation with Jack Bowler otherwise called Jack Ditcher it appeared that 2 White men french men was the first Instigators of the Insurrection but whose names he did not hear

Pharah the property of Philip Sheppard.— That the prison at the Bar on Saturday the 30th Augt inquired of this Deponent whether the lighthouse of Richmond were out he being them from Richmond who informed him that he had seen some at Colo. Goodalls Tavern the prisoner remarked that the business of the Insurrection had so far advanced that they were compelled even if discovered to go forward with it that he had 4 Swords then to finish which he must Complete by the time of his Company meeting that Evening which would consist of 1000 Men to wit Negroes

Will the property of John Mosby Senior

Ben the property of Th H Prosser— That the prisoner brought two Scythe blades to Gabriel for the purpose of having them made into Swords and that 4 Swords were made out of them by Solomon at request of Gabriel that the said Will acknowledged in the presence of the Deponent in Conversation with Gabriel that he was concerned in the Conspiracy & Insurrection & that he wanted the appointment of Capt of the foot but this being refused him he was to act as attaseman that the Whites were to Murdered & Killed indiscriminately excepting French Men none of whom were to be touched



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Toby property of Jno. Holman That the prisoner proposed to join and fight the Whites that he had joined and had to carry two scythe Blades to Solomon to be made into Swords he was determined to kill his Master that he had his Masters sorrel horse set apart for him to act upon as a Horseman that there was to be a great meeting of the Negroes near Prossers from whence they were to proceed & take the Town that 5000 blacks were to meet the prison at the Bar and that all the blacks who did not join would be put to death That he intended to kill his master on Saturday Night the 30th Augt last that the prisoner had in appointment as Capt but was turned out being undersize

3) *Witnesses against John the property of Mary Jones of Hanover County*

Daniel property of Jno. Williamson That the Deponent who at that time worked at the Penitentiary and was passing by being at plough at home the prison[er] invited him to come to a great Barbacue which was to be made by the Negroes at Half Sink and [—] being informed that the purport of the Barbacue was to concert measures for raising an Insurrection and murdering & killing the Whites Making the County of which he had no doubt as Gabriel Solomon & himself being being a Capt being at the head of the Business that the said John said he had a number of Men at the Penitentiary & was going up to Caroline where he expected to raise several hundred.— That they intended to Seize upon the arms at the Penitentiary & that all Negroes who did not join in the insurrection would and should be put to death.— That the Whites were to be put to death indiscriminately

Charles property of William Winston

That about 3 Weeks ago the prisoner gave this Deponent an Invite to a Barbacue to be a Mr Moores School house which was made on a particular occasion but was not made knowing to him the Deponent which Invitation this Deponent refused to accept

4) *Isaac the property of William Barton*

Ben the property of Thomas H Prosser— that on the prisoner Saturday Night the 30th Instant Augt last the prisoner was to [—] out that he informed him the Deponent that he had jointed Prossers Gabriel in Order to take Richmond & that he the prisoner was one of the foot Soldiers that he was if possible to supply himself with a sword which if he could not do Gabriel was to furnish him— and he the prison was determined either to kill or be Killed

Danl the property of William Barton— The prisoner informed the Deponent on Friday the 29th Augt last that he the prison had been informed by Nanny Wife to Gabriel that 1000 Men were to meet said Gabriel near Prossers Tavern the ensuing night and that he also was to be one of them for the purpose of Murdering the White Citizens that the Governor had in some measure got an alarmed of this Business and had Caused the Arms which had been Kept at the Capitol to be removed to the penitentiary— That they should not mind the Guards which were placed over the Arms as they determined to rush through them and take both them & the Magazine— That he Communicated this Information to the Overseer that an Army of Negroes were raising against the Whites with an Insurrection to the said Overseer to keep the Communication [—] the blacks were determined to Kill every black who should not aid in join them in the Insurrection— The prisoner was much intoxicated at the time of the Conversation and information above

It would appear that at some point during this month, after receiving a summary sentence to death on the 11th,



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Solomon would petition Governor James Monroe for some delay in his execution (document on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia), offering, in exchange for a few more days of life, to turn State's Evidence:

*To his Excellency The Governor of the Common wealth of Virginia,
The Petition of the negro man Solomon, now under sentence of Death
in the Jail of Richmond,*

Humbly represents

*That the petitioner would consider it as a favour of the highest
importance, and as essential to his eternal welfare, if he could
possibly, by your Excellency's goodness, obtain a respite for a
few days from the execution of [the?] just and awful Sentence
which has been pronounced ag[ains]t. him; that this act of mercy
and compassion will not only be of the utmost advantage to the
petitioner, but it may ultimately promote the interest of the
common wealth, as he is ready, if time Shall be allowed to him
for recollection, to make numerous and important discoveries
conce[rning] the late atrocious Conspi[rac]y*

*And Your Ex[cell]ency's Petitioner, as in d[uty] bound shall ever
pray &c.*

Solomon.

 September 14, Sunday: Derwent Coleridge was born.

 September 15, Monday: The Commune of Lucca was restored by the Austrians.

The Commonwealth of Virginia proceeded against Sundry Negroes:

*Commonwealth against Jupiter the property of Colo Wilkinson— the
evidence of Prossers Ben against him— The prisoner told Gabriel
he would enlist people in town, that he had done very well in
Town, he had enlisted a number— That he expected to enlist more—
he enquired of Gabriel how he came on in the Country— Gabriel
replied he could make out some arms but not sufficient— The
prisoner said he could contrive to let him into the Capitol to
get Arms &c That the man who kept the Key would let them into the
Capitol to take the Arms— which were there— This conversation took
place on the day of raising a new Barn at Mr Prossers— and was
the day after Mr Prosser left home to go to Amherst
Thomas H Prosser Deposes:— That he left home on his Journey to
Amherst about the seventh of August last—*

*Commonwealth against Sam the property of Colo Wilkinson; The
Evidence of Prossers Ben against him— I saw him at our great house
about a fortnight before they were to meet— In a conversation in
presence of the Deponent, Sam the prisoner observed that if he
had a 100 men as valuable as himself, that he would venture to
town— That they were to fight with Scythe Blades in the beginning
but that they would get Arms from the Capitol— Sam said, that if
they had men enough to fill up the Capitol square; they would
drive all the White people into the River— He agreed to meet
Gabriel on the night appointed—*

Davy and Bristoe, witnesses for the prisoner.—

*Bristoe says no to all interrogations— A— White Man who took up
the prisoner Davy— When the prisoners was taken up, he gave*



himself up saying he was innocent, and that he could not be brought in as one of the Conspirators—

CommonWealth v Daniel property of Nathl Wilkinson

Prossers Ben— On Monday the preceeding the Saturday appointed for the Insurrection the prisoner was at Mr Prossers Blacksmith Shop— Prossers Solomon asked the prisoner how all the Boys in Town were The prisoners replied the boys in Town are well and nearly ready to do the Business— from Solomons usual way of addressing persons concerned in the plott the Witness supposed the prisoner to understand the Enquiry from Solomon as alluding to the Insurrection of the Negroes the Witness has heard Gabriel say the prisoner was one of his party but never directly heard the prisoner make any acknowledgement to that effect (acquitted)

CommonWealth v Isham belonging to Wm Burton

Ben— On a Sunday on which the last Barbacue took place amongst the blacks The prisoner went to the Bridge (Brook) about 12 OClock as he believes where he found the prisoner at the Bar & Sundry other Negroes named by him, gaming with quoits pitching— The prisoner Witness went below the bridge afishing and was shortly after joined by Gabriel, the prisoner, and a brother of his by name George from hence he the Witness went to the Barbacue where the prisoner Gabriel & some other Negroes whom he saw at the Bridge were also present.— That Gabriel, the prisoner, said George the Witness & some other Negroes went home with Gabriel and Gabriel had asked the prisoner & his brother George to Join him at the Barbacue, after being sometime at Gabriels house he explained to the prisoner & George for what purpose he wished them to join him both agreed they would and each shaking the other by the hand exclaimed here are our hands & hearts.— We will wade to our Knees in blood sooner that fail in the attempt— the next Sunday was appointed as the day of Meeting at Mrs Owens to Settle the plan about an hour by Sun when they arrived at Gabriels house neither of them intoxicated— Mr Burtons Frank was at the Bridge in company with the prisoner & others when he first arrived there William Burtons Frank for the prisoner—

He went to the Brook Bridge on the Sunday of the last Barbacue— he arrived there about 3 OClock in the Evening while he remained there the prisoner and his brother George came, he did not see either Gabriel or the Witness for *CommonWealth* there.— They all set off from the bridge together George & the prisoner turned of at the road leading to Prosser's Mill and said they were going to the Barbacue

Natty belonging to Iward Bacon for prisoner

That on the Sunday of the last Barbacue which she heard of Isham came to her house early in the Morning, that the prisoner also came there sometime after noon— both of them set of to the Barbacue after dinner from her House, they both returned to her house between Sunset and Dark and they said they had been to the Barbacue, and that the Women had eat up all the Fish— Ishams Wife was unwilling for him to go but he was persuaded to it by his brother George

Mr Ellis— saw the prisoner & George on the day of the Barbacue both in the morning and evening pass by his house—

William Burton— On the day on which Isham & George are said to have been together at the Bridge and elsewhere said George drove his Family to a preachment from whence they returned about one half past one or perhaps two oClock and Knows not what became of him after during the remainder of that day this was on about the 20th



1800

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July

[on reverse]— *CommonWealth against Sundry Negroes Testimony of Witnesses Sept 15 1800 postpone Sept 16 1800 Executed No 6*

The Trial of Ned, the property of William Young

Ben, the property of Thomas H Prosser Deposes— That the prisoner was one of the Conspirators— That he was a Soldier under Ben Woolfolk he contributed six pence for the purpose of purchasing liquor to be treated with by Ben Woolfolk in order to enlist men to fight the White people—

The Trial of Isaac the property of James Allen

Prossers Ben Deposes.— That the prisoner came to the Shop, and asked Solomon, if he had Cut the Scythe Blades to fight with, and at what time it would be that the Insurrection would commence, that if it was not soon he would go off, as he was determined not to serve a white man another year— Solomon asked the prisoner if had a Scythe Blade; who replied he had not, and that Solomon must find one for him, which he promised to do, and Solomon shewed the prisoner the handles which he had for the swords.

The trial of Laddis the property of John Williamson

Prossers Ben Deposes.— That he overtook the prisoner near Mr Vannits, Gabriel who was then enlisting a Negro, proposed that this Deponent should endeavour to enlist the prison for him, in consequence of which he made proposals to the prisoner to join, which he agreed to— That afterwards Gabriel asked the prisoner to enlist with him to fight the white people, to which he readily consented, this was previous to the meeting at Mr Young's Spring— Gabriel was to supply him with Arms— The Prisoner asked the Witness where they were to get ammunition, who refered him to Gabriel—

Mrs Prices John Deposes:— That he saw the prisoner at Mr Youngs Spring— The prisoner agreed to join Gabriel to fight the white people, Gabriel proposed that to all who would join him should to stand up— and those who would not to set down— The prisoner was amongst the standers up— He said he would join Gabriel and stand by him til the last, and appointed a day for meeting to counsell further upon the business—

[on reverse]— *Ned CommonWealth v. Sundry Negroes Testimony Septr 16th 1800 1 pardoned 3 Reprieved 2 Executed Laddis & Isaac— Ned pardoned Decr 9 1800 Dec 16th*



September 16, Tuesday: *Le calife de Bagdad*, an opera-comique by Adrien Boieldieu to words of Saint-Just, was performed for the initial time, at the Theatre Favart, Paris.



1800

1800



September 20, Saturday: A letter from "A.W." to "deer frind" of this date, addressed on reverse to "To Mr B.H. / Gloster," had been discovered in October on the road (document as preserved in "Governor's Office, Letters Received, James Monroe, Record Group 3, Library of Virginia"):

September 20: 1800

deer frind

Tel jacob at john Williams johny is taken up and wil be hanged i is afraid- so all you in gloster must keep still yet- brother X will come and prech a sermont to you soon, and then you may no more about the bissiness. i must be killed if the white peple catch me and carry me to richmon

i am your tru frind

A.W.

Gloucester sc.

This day Wm. Morgain came before me & made Oath that he picked up the above Letter in the road ~~between~~ leading from Gloucester Ct. House and Ware Neck yesterday given under my hand this 2nd. day of October 1800

Thos. Booth



September 21, Sunday: [William Blake](#) wrote to John Flaxman about his lodgings at Felpham:

We safely arrived at our cottage, which is more beautiful than I thought and more convenient. Mr. Hayley received us with his usual brotherly affection. I have begun to work. Felpham is a sweet place for study, because it is more spiritual than London. Heaven opens here on all sides her golden gates; her windows are not obstructed by vapours.

[Blake](#) wrote to Thomas Butts about his lodgings at Felpham:

We are safe arrived at our cottage without accident or hindrance. We had seven different chaises and as many different drivers. We travelled through a most beautiful country on a most glorious day. Our cottage is beautiful. If I should ever build a palace it would be only my cottage enlarged. The villagers of Felpham are polite and modest. Meat is cheaper than in London. The sweet air and voices of winds, trees and birds, and the odours of the happy ground, makes it a dwelling for immortals.



1800

1800

A white gentleman of Richmond, Virginia described the events of the time:

By this time, you have no doubt heard of the conspiracy, formed in this country by the negroes, which, but for the interposition of Providence, would have put the metropolis of the State, and even the State itself, into their possession. A dreadful storm with a deluge of rain, which carried away the bridges and rendered the water courses every where impassable, prevented the execution of their plot. *It was extensive and vast in its design. Nothing could have been better contrived. The conspirators were to have seized on the magazine, the treasury, the mills, and the bridges across James river.* They were to have entered the city of Richmond in three places with fire and sword, to commence an indiscriminate slaughter, the French only excepted. They were then to have called on their fellow negroes and the friends of humanity throughout the continent, by proclamation, to rally round their standard. The magazine, which was defenceless, would have supplied them with arms for many thousand men. The treasury would have given them money, the mills bread, and the bridges would have enabled them to let in their friends, and keep out their enemies. Never was there a more propitious season for the accomplishment of their purpose. The country is covered with rich harvests of Indian corn; flocks and herds are every where fat in the fields; and the liberty and equality doctrine, nonsensical and wicked as it is, (in this land of tyrants and slaves,) is for electioneering purposes sounding and resounding through our valleys and mountains in every direction. The city of Richmond and the circumjacent country are in arms, and have been so for ten or twelve days past. The patrollers are doubled through the State, and the Governor, impressed with the magnitude of the danger, has appointed for himself three Aids de Camp. A number of conspirators have been hung, *and a great many more are yet to be hung.* The trials and executions are going on day by day. Poor deluded wretches! *Their democratic deluders, conscious of their own guilt, and fearful of the public vengeance, are most active in bringing them to punishment.* "*Quicquid delirant reges, plectuntur Achivi*"! Two important facts have been established by the witnesses on the different trials. First, that the plan of the plot was drawn by two Frenchmen in Richmond, and by them given to the negro General Gabriel, who is not yet caught; and secondly, that in the meditated massacre, *not one Frenchman* was to be touched. It is moreover believed, though not positively known, that a great many of our profligate and abandoned whites (who are distinguished by the burlesque appellation of *democrats*) are implicated with the blacks, and would have joined them if they had commenced their operations. The particulars of this horrid affair you will probably see detailed in Davis' paper from Richmond, but certainly in Stewart's paper in Washington. The Jacobin printers and their friends are panic struck. Never was terror more strongly depicted in the countenances of men. They see, they feel, the fatal mischiefs that their preposterous principles and ferocious party spirit have brought upon us.

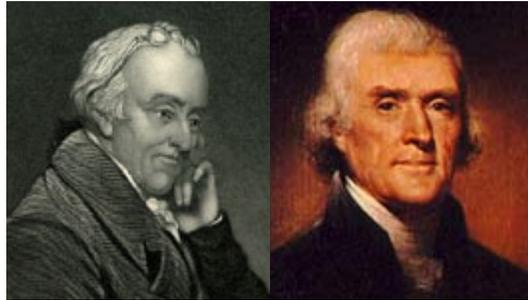
SERVILE INSURRECTION



September 22, Monday: [Alexander Young, Jr.](#) was born in [Boston](#), son of the printer Alexander Young.



September 23, Tuesday: [Thomas Jefferson](#) wrote to Dr. Benjamin Rush, the Treasurer of the US Mint, from Monticello.



We note that in this letter the President—who is currently being honored by some vocal members of our “Moral Majority” political grouping as one of the Christian founders of our Christian nation—neglected to capitalize the name of God:

Dear Sir, – I have to acknolege the receipt of your favor of Aug. 22, and to congratulate you on the healthiness of your city. Still [Baltimore](#), Norfolk [Virginia] & [Providence](#) [[Rhode Island](#)] admonish us that we are not clear of our new scourge. When great evils happen, I am in the habit of looking out for what good may arise from them as consolations to us, and Providence has in fact so established the order of things, as that most evils are the means of producing some good. The [yellow fever](#) will discourage the growth of great cities in our nation, & I view great cities as pestilential to the morals, the health and the liberties of man. True, they nourish some of the elegant arts, but the useful ones can thrive elsewhere, and less perfection in the others, with more health, virtue & freedom, would be my choice.

I agree with you entirely, in condemning the mania of giving names to objects of any kind after persons still living. Death alone can seal the title of any man to this honor, by putting it out of his power to forfeit it. There is one other mode of recording merit, which I have often thought might be introduced, so as to gratify the living by praising the dead. In giving, for instance, a commission of chief justice to Bushrod Washington, it should be in consideration of his integrity, and science in the laws. and of the services rendered to our country by his illustrious relation, &c. A commission to a descendant of Dr. Franklin, besides being in consideration of the proper qualifications of the person, should add that of the great services rendered by his illustrious ancestor, Bn Fr, by the advancement of science, by inventions useful to man, &c. I am not sure that we ought to change all our names. And during the regal government, sometimes, indeed, they were given through adulation; but often also as the reward of the merit of the times, sometimes for services rendered the colony. Perhaps, too, a name when given, should be deemed a sacred property.

I promised you a letter on Christianity, which I have not forgotten. On the contrary, it is because I have reflected on it, that I find much more time necessary for it than I can at present dispose of. I have a view of the subject which ought to displease neither the rational Christian nor Deists, and would reconcile many to a character they have too hastily rejected. I do not know that it would reconcile the genus irritabile vatum who are all in arms against me. Their hostility is on too



1800

1800

interesting ground to be softened. The delusion into which the X.Y.Z. plot shewed it possible to push the people; the successful experiment made under the prevalence of that delusion on the clause of the constitution, which, while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity thro' the U.S.; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians & Congregationalists. The returning good sense of our country threatens abortion to their hopes, & they believe that any portion of power confided to me, will be exerted in opposition to their schemes. And they believe rightly; for I have sworn upon the altar of god, eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me: & enough too in their opinion, & this is the cause of their printing lying pamphlets against me, forging conversations for me with Mazzei, Bishop Madison, &c., which are absolute falsehoods without a circumstance of truth to rest on; falsehoods, too, of which I acquit Mazzei & Bishop Madison, for they are men of truth.

A snippet of handwritten text from the original document. The text is written in cursive and reads: "in opposition to their schemes, and they altar of god's eternal hostility against". The word "god's" is circled in red.

But enough of this: it is more than I have before committed to paper on the subject of all the lies that has been preached and printed against me. I have not seen the work of Sonnoni which you mention, but I have seen another work on Africa, (Parke's,) which I fear will throw cold water on the hopes of the friends of freedom. You will hear an account of an attempt at insurrection in this state. I am looking with anxiety to see what will be it's effect on our state. We are truly to be pitied. I fear we have little chance to see you at the Federal city or in Virginia, and as little at Philadelphia. It would be a great treat to receive you here. But nothing but sickness could effect that; so I do not wish it. For I wish you health and happiness, and think of you with affection. Adieu.

SEPARATION OF CHURCH AND STATE

Noting that nowadays, on the marble walls of the Jefferson Memorial in [Washington DC](#), appears a carved panel proclaiming [Thomas Jefferson](#)'s boast to have been "I have sworn eternal hostility against every form of tyranny over the mind of man" –silently eliding the problematic phrase "upon the altar of god"– James W. Loewen has commented, on page 142 of his LIES MY TEACHER TOLD ME: EVERYTHING YOUR AMERICAN HISTORY TEXTBOOK GOT WRONG (NY: New Press, 1995), "Perhaps asking a marble memorial to tell the truth is demanding too much."

The same quote now appears on the right front door of a Unitarian Universalist church, with the problematic Jeffersonian lack of capitalization of "god" suppressed through the utilization of all-caps lettering:



Please consider: leaving aside the issue of what Jefferson meant by "upon the altar of god" –whether by "god" he meant what we mean by sincerely "before God," or meant something less than that, perhaps fulsomely "upon the altars of the gods"– was it true, or was it false, that this man was hostile to every form of tyranny over the mind of man? This is a gentleman who had some little children scampering about his estate who were perhaps 1/16th black, perhaps 1/32nd black, who was refusing to provide a proper education for these children of his own loins. —Is it not a form of tyranny over the mind, to keep it in the dark in such a manner?



I think it is! Such a man is not to be credited, in his fulsome pronouncements, to any greater extent than we would credit the fulsome pronouncements of any other deadbeat dad.



1800

1800

All this Virginia slavemaster **meant** was “Nobody gets to fuck with my mind.” What this Virginia slavemaster **did not mean** was “I’m going to refrain from fucking with other people’s minds.”

(The reference in Jefferson’s letter to a writing that would “throw cold water on the hopes of the friends of freedom” was to Mungo Park’s 1795 TRAVELS IN THE INTERIOR DISTRICTS OF AFRICA: PERFORMED UNDER THE DIRECTION AND PATRONAGE OF THE AFRICAN ASSOCIATION, IN THE YEARS 1795, 1796, AND 1797.... Jefferson frequently misspelled names. The London edition of the Scottish explorer’s account of his journey up the Niger River appears to be that of W. Bulmer and Co. in 1799, though it may have appeared first in 1797. It was published in Philadelphia in 1800.)



September 24, Wednesday: A letter from Thomas Newton to Governor James Monroe, now on file among the Letters Received by James Monroe at the Governor’s Office, Record Group 3, Library of Virginia:



1800

1800

Norfolk Septr. 24, 1800

Sir

The bearers hereof Obadiah Gunn & Rob[er]t Wilson brings with them Negro Gabriel taken from on board the three masted Sch[oo]n[er]. Mary Rich[ar]d. Taylor master belonging to Richmond, Mr. Hooper is part owner of the schooner from whom the Character of Taylor may be known;— It appears that it left Richmond on Saturday night week, & run on ground on the bar in Wards reach 4 miles below Richmond, on Sunday morning Gabriel hailed the Sch[oo]n[er]. & was brought on board by one of the negroes belonging to her, he was arm'd with a bayonet fixed on a stick which he threw into the river, Capt[ain]. Taylor says he was unwell & in his cabbin when Gabriel was brought on board, negro Billy, says he was asleep & when he awakned & found him on board he questiond him, conceiving him to be Gabriel that he said he was Called Gabriel but his name was Daniel; Isham & Billy two negro hands informed me, they told the Capt[ain]. Taylor it was their opinion he was the person the reward was offerd for. Capt. Taylor says that he came on board as a freeman, that he asked him for his papers but he did not shew any, saying he had left them; Capt[ain]. Taylor is an Old inhabitant been an overseer & must have known that neither free blacks or Slaves could travel in this Country without papers & he certainly Must have had many oppertunities of securing Gabriel, in eleven days, even if he had suspected his hands would not assist him but they declared a willingness to me, to have done it, in hopes of obtaining a reward; he passed Osbornes Bermuda Hundred, City Point & I suppose many vessels, where he could have obtained force to have secured him. his conduct after his arrival here is also blameable, he was boarded by a Capt[ain]. Inchman below this place, to whom he never mentioned a Circumstance of Gabriel, whom he could then have secured, After he came up to Town, he went along side a ship with 29 men on board, at ten OClock, he still never mentioned the matter, one of his men negro Billy, was sent on shore & he sent no information, he wrote to Capt[ain]. Ashley, but gave him none also, Billy being acquainted with a young man by name of Norris, a blacksmith told him when he was on shore, of his suspicions that Gabriel was on board, a Mr Woodward happend to be in the Shop when Norris told him of the circumstance, he immediately took such steps, which was about two OClock that Obd. Gunn & Robt Wilson two constables, proceeded on board the Sc[oo]n[er] Mary & took him, he was at liberty on board & might have made his escape, Taylor says he had just begun to write a letter to Capt. Tucker of this place, to know what he was to do with him, the part he wrote is inclosed & I confess I think Mr. Taylor knew much better than he acted, what to do in such a case, having Long had the management of negroes. he forewarn[e]d the constables from taking him after they had done it claiming him as his prisoner, when he never shewed the least disposition before of Confining him; on his gitting on board the ship where he lay 4 hours he had an opty. of securing him, but never did it. but many oppertunities must have offered On his way, if he intended to have taken him, his conduct appears extra[or]dinary to me



1800

1800

& I think deserves punishment, instead of a reward, I have bound him over to Appear before the Mayor of Richmond which recognizance I inclose, to answer for his conduct & I hope Mr. Hooper & those who are acquainted with him may give him a character that will wipe off in some measure the opinion that is entertained of him here. I conceive that some reward should be given to negro Billy who shewed a disposition to take him by informing of him. & I beleive was the means of his being secured; the Constables I hope will get the reward, they have been very active and constantly looking out for him. Taylor told me that he had emancipated his negro Isham, but on exa[ining]. Isham he told me that he had never given him any papers but promised him to do it, when he was a methodist, but as he was now turn'd again he was afraid he would not give him his freedom— both Billy & Isham say they saw the negroes hung before they left Richmond. Mr. Taylor must have known that circumstance & undoubtedly have heard of Gabriel before he left it. Doctr Foushee I am told probably is well acquainted with Taylor, as he lived at Rich-Neck with Mr. Hylton, I hope for the sake of his family, he may be able to clear himself of the opinion entertaind of him here. Gabriel says he will give your Exc[ellenc]y. a full information, he will confess to no one else. he says a negro Gilbert belong[in]g. to a Billy Young, now with his master at the Springs was a chief in the consperation. Billy one of Taylors men has a wife at a Mr Norris's on Shockoe hill she may probably know whether Gabriel had concerted any measure, to get on board this vessel with the hands— Billy belongs to Miles King of Hampton & had been confined in Richmond on suspicion, his brother Ned is in goal at Hampton now, on suspicion, from some words I have heard he had dropped approv[in]g. of the measure. the arms have not yet arived; our militia are very badly arm'd. the fever which prev[ailed] here, among strangers mostly, decreases & I believe the Town as to the settled inhabitants, is as heal[thy] as common at this season. Gabriel will set off this day under a guard, in a vessel & probably will reach Osborns by Friday or Saturday, should your Exc[ellenc]y think proper, a guard may be sent Down the River & take him from Osborns by land, but they will proceed by water as fast as possible & I believe there will be no danger of a rescue— I am with the greatest respect

Y[ou]r. Exc[elenc]ys Ob[edien]t Serv[an]t.

Tho[ma]s Newton



September 26, Friday: William Billings died in [Boston](#) at the age of 53.



1800

1800

 September 28, Sunday: In [Boston](#), the remains of William Billings were deposited in an unmarked grave, a proceeding usually reserved for paupers or social outcasts.

Phebe Ripley Emerson died at the age of two in [Boston](#).

A letter from John Moss, presumably to Governor James Monroe, as on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia:

Honoured Sir

From the repeated applications of the Negro Man Will King Who gave me Information of the Said Gabral being on Board of Capt Taylor and he himself & Capt Taylor was then a going to Secure him- I gave Other Information for fear he Should Make his escape- and Without delay the Villon was arrested- I fear Your Repose will be interrupted but your Dignity knows best how to Compensate the Negro Man for his good conduct he Is under a good carector and Very Submissive

I am Sir Your Most obt.

& Hum: Servt.

John Moss

Septr. 28th.

1800

On the reverse of this sheet is the inscription: "Letter John Moss respecting Billy who was instrumental in apprehending Gabriel 1800 Sept 28th."

 September 30, Tuesday: A convention between the United States of America and France was signed in Paris.

READ THE FULL TEXT

FALL 1800

 Fall: [Samuel Taylor Coleridge](#) finished Part II of "[Christabel](#)."

'Tis the middle of night by the castle clock,
And the owls have awaken'd the crowing cock;
Tu-whit!—Tu-who!
And hark, again! the crowing cock,
How drowsily it crew. ...

READ THE WHOLE THINGIE

OCTOBER

October: Timothy Dexter presented an elegant standard to the artillery company of Newburyport, Massachusetts.

This is not an image of that elegant standard:



October 1, Wednesday: In a secret Treaty at San Ildefonso between France and Spain, Spain transferred its entire claim upon the territory of Louisiana to France. In return the Grand Duchy of Tuscany was made into the Kingdom of Etruria and the throne awarded to Duke Ludovico of Parma, son-in-law of King Carlos IV.

READ THE FULL TEXT

October 2, Thursday: Nathaniel "Nat" Turner was born in Southampton County, Virginia, near the Great Dismal Swamp in which as an adult he would seek refuge. Nat⁵⁵ was given the name Turner because his mother was a piece of property belonging to a white man named Benjamin Turner, and because under Virginia law the legal standing of the mother of a child determined the legal standing of her child. He emerged from his mother's womb as the property of this Mr. Turner — but in the end he would find himself being hanged for having committed an act of violence and violation against another human being! He would dictate a confession, but in his confession, despite the fact that his contemporaries acknowledge him to have been an exceedingly intelligent man, he would have difficulty getting this to make any sense at all.

SLAVERY

The Reverend Timothy Dwight visited the Reverend Gideon Hawley on the reservation at Mashpee, Massachusetts.⁵⁶ In TRAVELS IN NEW ENGLAND AND NEW YORK, published in 1821/1823 in London, the Reverend Dwight, who hadn't seen Hawley since he had been a teenager, would write that "this gentleman was a most intimate friend of my parents. From his youth he had sustained as amiable and unexceptionable a character as can perhaps be found among uninspired men" (now there's a lefthanded compliment, if ever there was one).

55. "Nat" = Nathaniel, but should we not use the name taught us by Frederick Douglass? Otherwise, for consistency, wouldn't we have to refer to Frederick Douglass and Nathaniel Hawthorne as Dred Douglass and Nat Hawthorne, or perhaps Dred Bailey and Nat Hawthorne? PC-people, here's something to chew on!

56. The Reverend Dwight was a grandson of the Reverend Jonathan Edwards, under whose instruction the Reverend Hawley had served.

1800

1800



October 3, Friday: At the Chateau Mortefontaine north of Paris, France and the United States of America concluded a treaty averting war (the American negotiators were of course oblivious to the fact that two days earlier Spain had ceded to France all its claims to Louisiana).

[George Bancroft](#) was born in Worcester, in a house which no longer is in existence, to the prominent Unitarian minister the Reverend Aaron Bancroft, DD and Lucretia Chandler Bancroft. He would be schooled at Phillips Exeter Academy and then Harvard College before seeking his advanced degree at the University of Göttingen.



How famous would this infant become? He would be repeatedly mentioned in Henry Thoreau's [CAPE COD!](#)



1800

1800

CAPE COD: Bancroft does not mention Champlain at all among the authorities for De Monts' expedition, nor does he say that he ever visited the coast of New England.... Bancroft makes Champlain to have discovered more western rivers in Maine, not naming the Penobscot.... It is not generally remembered, if known, by the descendants of the Pilgrims, that when their forefathers were spending their first memorable winter in the New World, they had for neighbors a colony of French no further off than Port Royal (Annapolis, Nova Scotia), three hundred miles distant (Prince seems to make it about five hundred miles); where, in spite of many vicissitudes, they had been for fifteen years. ... the trials which their successors and descendants endured at the hands of the English have furnished a theme for both the historian and poet. (See Bancroft's History and Longfellow's Evangeline.).... The very gravestones of those Frenchmen are probably older than the oldest English monument in New England north of the Elizabeth Islands, or perhaps anywhere in New England, for if there are any traces of Gosnold's storehouse left, his strong works are gone. Bancroft says, advisedly, in 1834, "It requires a believing eye to discern the ruins of the fort"; and that there were no ruins of a fort in 1837.... Bancroft says he joined the Algonquins in an expedition against the Iroquois, or Five Nations, in the northwest of New York.... De Leri and Saint Just had suggested plans of colonization on the Isle of Sable as early as 1515 (1508?) according to Bancroft, referring to Charlevoix.... So they sailed round the Cape, calling the southeasterly extremity "Point Cave," till they came to an island which they named Martha's Vineyard (now called No Man's Land), and another on which they dwelt awhile, which they named Elizabeth's Island, in honor of the queen, one of the group since so called, now known by its Indian name Cuttyhunk. There they built a small storehouse, the first house built by the English in New England, whose cellar could recently still be seen, made partly of stones taken from the beach. Bancroft says (edition of 1837), the ruins of the fort can no longer be discerned.

PEOPLE OF
CAPE COD

CHAMPLAIN

BANCROFT

PIERRE-FRANÇOIS-XAVIER DE CHARLEVOIX

It is strange that this historian is so memorialized in Worcester — since after he went away as a youth he seems never to have looked back. He was educated elsewhere in New England and then in Germany, he taught in Cambridge and Northampton, and then when he was able to choose a city of residence he chose not Worcester but Boston and then New-York and then Washington DC, while maintaining his summer "cottage" Roseclyffe at [Newport, Rhode Island](#). One would have supposed that the people of Worcester would be offended!

1800

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October 3, Friday: List of Convicted Slaves Considered for Pardons in Richmond, Virginia, as on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia (on the reverse appears "Advise relative to Negroes Oct 3d 1800 Grabriel's Insurrection"):

Sam-	Graham-	no pardon,	at present—
Abram-	Thos Burton	pardon	immediately
Billy-	Ambrose Lipscomb	Ditto-	Do
Peter-	A Williamson-	Ditto-	Do
Lewis-	D. Wason-	no pardon	
Billy-	N.C. Lipscomb-	pardon-	Do.
George-	J.S. estate-	no pardon	—
Sam Byrd.	Jane Clarke	no pardon	—
Michael,	T. Goode-	no pardon	—
Wm.	W. Young.	no pardon	—
Gilbert.	Wm Young	no pardon	—
Tom	Prosser	no pardon	
c Dick-	Jesse Smith.	pardon	Do.
James	E. Price	no pardon-	—
Solomon	Jos Lewis	no pardon	—
Ned	Wm. Young	rerieved til 2d.	friday in Nov.—
Laddis-	Jno Williamson	no pardon	—
Isaac	Jas Allen	no pardon	—
King	P.N. Nicholas	no pardon	

The Governor then took the sense of the board whether any of the persons now under condemnation sh'd be rerieved until the meet[in]g of the Legislature



October 4, Saturday: Friedrich Albrecht Ludwig Ferdinand replaced Christian Heinrich as Prince of Sayn-Wittgenstein-Berleburg, Lord of Vallendar und Neumagen.s



October 6, Monday: Publication of the glee Methinks I hear the full celestial Choir by William Crotch to words of Thomson was entered at Stationers' Hall, London.

The trial of Gabriel Prosser (on reverse is written "Commth v. Gabriel &at. Testimony Oct 6th 1800 No. 11 Record vs Gabriel enclosed within"):



Prossers Ben- Gabriel was appointed Captain at first consultation respecting the Insurrection and afterwards when he had enlisted a number of men was appointed General- That they were to kill Mr Prosser Mr. Mosby and all the neighbours, and then proceed to Richmond, where they would kill every body, take the treasury, and divide the money amongst his Soldiers after which he would fortify Richmond, and proceed to discipline his men, as he apprehended force would be raised elsewhere to repel him- That if the White people agreed to their freedom they would then hoist a White flag, and He would dine and drink with the merchants of the City, on the day when it should be so agreed to- Gabriel enlisted a number of men Negroes- the prisoner went with the Witness to Mr: Youngs to see Ben Woolfolk who was going to Caroline to enlist men, there he gave three shillings for himself and three other Negroes, to be expended in recruiting men- The prisoner made the handles to the swords which were made by Solomon- The prisoner shewed the Witness a quantity of bullets nearly a peck, which he and Martin had run, and some lead then on Hand, and he said he had 10 pounds of powder which he had purchased. Gabriel said he had nearly 10,000 Men- He had 1000 in Richmond, about 600 in Caroline and nearly 500 at the Coal pits, besides others at different places, and that he expected the poor White people would also join him, and that 2 frenchmen had actually joined whom he said Jack Ditcher knew, but whose names he would not mention to the Witness- That the prisoner had enlisted nearly all the Negroes in town as he said, and amongst them had 400 Horsemen- That in consequence of the bad weather on Saturday night an agreement was made to meet at the Tobacco House of Mr Prossers the ensuing night- Gabriel said all the negroes from Petersburg were to join him after he had commenced the Insurrection-

Mrs Prices John-

He saw the prisoner at a meeting who gave a general invitation to the negro men to attend at the Spring to drink Grog- That when there he mentioned the Insurrection, and proposed that all present should join him in the same, and meet in 3 weeks for the purpose of carrying the same into effect, and enjoined several of the negroes then present to use the best of their endeavours in enlisting men, and to meeting according to the time appointed-

Ben Woolfolk-

The prisoner was present at the meeting at Mr Youngs who came to get persons to join him to carry on the War against the white people- That after meeting they adjourned to the spring and held a consultation when it was concluded that in 3 Weeks the business should commence- Gabriel said he had 12 dozen of swords made, and had worn out 2 pair of Bullet moulds in runing bullets, and pulling a third pair of his pocket observed that was nearly worn out- That Bob Cooley and Mr Tinsleys Jim was to let them into the Capitol to get the arms out- That the lower part of the town towards Rocketts was to be fired, which would draw forth the Citizens (that part of the town being of little value) this would give an opportunity to the negro's to seize on the arms and ammunition, and then they would commence the attack upon them- After the Assembling of the negroes near Prossers and previous to their coming to Richmond a Company was to be sent to Gregories Tavern to take possession of some arms there Deposited- The prisoner said at the time of meeting the witness at Mr. Youngs, that he had the evening before received six Guns, one of which he had delivered to Colonel Wilkinson's Sam- That he was present when Gabriel was appointed General and George Smith second in Command



1800

1800

That none were to be spared of the Whites, except quakers— Methodists and French people— The prisoner and Gilbert concluded to purchase a piece of Silk for a flag on which they would have written death or liberty, and they would kill all except as before excepted unless they agreed to the freedom of the Blacks, in which case they would at least cut off one of their Arms— That the prisoner told the Witness that Bob Cooley had told him if he would call on him about a week before the time of the Insurrection, he would untie the Key of the room in which the Arms and Ammunition were kept at the Capitol and give it to him or if he did not come, then on the night of the Insurrection being commenced he would hand him Arms out as fast as he could arm his men, and that he had on s sunday previous to this been shown by Cooley every room in the Capitol.

Thilmans Dick—

Ben Woolfolk— The Witness and others in company with the prisoner at Mr. Youngs communicates the insurrection they said they would join— On his way to Caroline he fell in with the prisoner at the bridge (called Littlepages)—He enquired about the business and how they were to get Arms which being mentioned he said he would certainly attend at the time and place appointed that he could and would be at the place of rendezvous by 12 OClock at Night—

Question by the prisoner. Who were present at the Bridge at the of the Conversation above mentioned? Answer. George, Scipio, Edmund, Thornton and Humphrey belonging to Mr Thilman and Humphrey belonging to Mr Good and all of whom agreed to join in the Insurrection and to give their attendance accordingly

Trial of Randolph

The same Testimony as against Dick at Mr Youngs, he afterwards saw the prisoner at Hanover Ct House and informed him the time appointed for the rising he said he knew it before— he saw him the same day afterwards to Littlepages Bridge at a preaching where the Subject was again renamed and the prisoner said he would attend if life permitted— that two Negroes who were at the Meeting had threatened to Communicate the Insurrection to the White people were pursued by the prisoner & others on their return home with an intention as they said of putting them to death— but who when overtaken by them denied that they had any such intention—



1800

1800

The Proceedings of a Court of Oyer and Terminer in Henrico County, Virginia, as on file among the Letters Received by James Monroe at the Governor's Office, Record Group 3, Library of Virginia:

At a Court of Oyer and Terminer held for the County of Henrico at the Courthouse on Monday the sixth day of October 1800 for the trial of Gabriel a Negro Man Slave the property of Thomas Henry Prosser of the said County Charged with Conspiracy and Insurrection.

Present Miles Selden, Hezekiah Henley, Benjamin Goode, Richard Adams, Pleasant Younghusband and George Williamson Gent. Justices

The said Negro Man Slave Gabriel was set to the Bar in Custody and being Arraigned of the premises plead Not Guilty Whereupon sundry Witnesses were charged sworn and Examined and the said prisoner fully heard in his defence by James Rind Gent Counsel assigned him by the Court. On Consideration whereof It is the Unanimous Opinion of the Court that the said Negro man Slave Gabriel is Guilty of the Crime with which he stands accused and for the same that he be hanged by the Neck untill he be dead and that Execution of this Sentence be done and performed on him the said Gabriel on tomorrow being the seventh Instant at the usual place of Execution.

The Court valued the said Negro Man Slave Gabriel to One hundred and fifty pounds—

The Minutes of the foregoing Trial and proceedings were signed

"Miles Selden "Hez. Henley "Benja. Goode "Richd. Adams "P. Younghusband "Geo. Williamson"

(Copy) Teste. Adam Craig C.C.



1800

1800



October 7, Tuesday: In Richmond, Virginia, a piece of the property of Thomas Prosser, known as “Gabriel Prosser,” and 15 other similarly hued pieces of property accused in the conflict with the established order of the city of Richmond at the end of August, were [hanged](#). All the 31 years of his short life, another piece of property, this one known as [Nat Turner](#), would be hearing of these incredible events.

SLAVERY

An undated memo from William M. Berkeley on file among the Letters Received by James Monroe at the Governor’s Office, Record Group 3, Library of Virginia:

*Letter Treasurer on the Subject of paying for Negroes executed
1800*

To His Excellency

Sir

The sum estimated by the Honorable Legislature as sufficient to discharge the claims for slaves executed being entirely exhausted, and as those claims are and will be greatly increased by the late serious insurrection, permit me to call the attention of your Excellency and the Honorable Board to the subject, and at the same time to solicit you to give me the earliest information, as a claim to a considerable amount has been presented, which I have requested the Gentleman to wait for until I could communicate with your Honorable Board

With sentiments of esteem & respect,

I remain your Humble servt.

W Wm Berkeley

The above is a copy of a letter sent to his Excellency a few days ago

A letter from John Hoomes et al. to Governor James Monroe, no date, that is on file in the same collection:

John Hoomes, George Buckner Daniel Coleman John Baylor Hay Battaile & Reuben Chapman Justices of the peace in the County of Caroline who composed a Court for the trail of Scipio a negro Slave the property of Paul Thilman for Conspiracy and insurrection, We whose names are hereunder written do recommend the said Scipio to his Excellency the Governor as an object of Mercy for the following reasons the Condemned Slave is a Young lad not above 18 or 19 years of Age, he appears to be a very ignorant Lad and lived on the same plantation with Mr. Thilmans man Thornton who it appears enlisted the said Scipio & who no doubt drew him into the Conspiracy

John Baylor

Geo: Buckner

Reuben Chapman

Danl. Coleman

John Hoomes

Hay Battaile

[on reverse] *Scipio condemned in Caroline Pardoned Nov. 8 1800*

An Attestation as to the Valuation of Slaves Sentenced to Death, no date, in this same file:

His Excellency The Governor of Virginia

The following Slaves were tried and sentenced to death in Henrico County & Richmond Hustings Court— their valuations as fixed by the Court, as follows

Jack alias Jack Ditcher belonging to the estate of Wm Bowler decd \$400.

Lewis to Dabney Williamson £110

Watt to Thomas Prosser £45

King to Philip N. Nicholas £80

Adam Craig C.C.

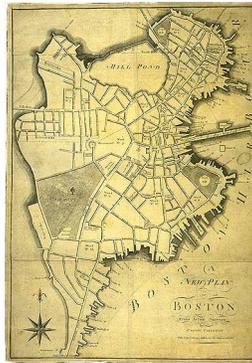
Crimes Punishable by Death in England:

Year	Number
1800	150
1837	10



October 8, Wednesday: Abigail (Abigail = “Father’s Joy,” Abby or her “baby name,” Abba) May (Alcott) was born in Boston, daughter of Colonel Joseph May and Dorothy Sewall, just in time for the nation’s 2d census.

THE ALCOTT FAMILY



This infant would be baptized at the King’s Chapel.

Ludwig van Beethoven received 200 florins from Prince Franz Joseph von Lobkowitz for the String Quartets op.18/4-6.

During this year a young woman with cancer, named Abigail May, traveled to Ballston Springs, New York to try the mineral water baths there, in search of relief from the pain of her illness. At first she was nervous at the sight of the douche hoses but, making sure she had her laudanum handy, she took the plunge into the soothing waters:



I felt finely for two hours after bathing.

OPIUM

1800

1800

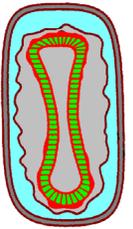
➡ October 9, Thursday: The Republic of Lucca was reestablished by the French.

A plot to kill First Consul [Napoléon Bonaparte](#), set to go take place on the following day, was intercepted by police and the conspirators arrested (they would be executed).

➡ October 14, Tuesday: Jakob Meyer Beer (Giacomo Meyerbeer) made his public performing debut, offering Mozart's minor piano concerto K.466.

➡ October 16, Thursday: Tamerlan, a tragedy by Johann Friedrich Reichardt to words of Mandenville (translated by Schaum), was performed for the initial time in the Koniglichestheater, Berlin (this had been intended for production in Paris in 1786 but the composer had been forced to return to Berlin upon the death of King Friedrich II).

The town of [Ipswich](#) voted to permit a local physician, Dr. Thomas Manning, as an experiment to inoculate a few persons who have already had the disease, for the [small pox](#). Dr. Manning was to send of to his brother in London, for the matter with which to conduct said experiment.



➡ October 22, Wednesday: Antonio Salieri's opera buffa L' Angiolina ossia Il matrimonio per sussurro, to words of Defranceschi after Jonson, was performed for the initial time, at the Karntnertortheater, Vienna.

➡ October 23, Thursday: [Winthrop Faulkner](#) of [Acton](#), Massachusetts got married with [Mary Wright](#) of [Concord](#), Massachusetts. They would be the parents of [William Emerson Faulkner](#).⁵⁷

➡ October 25, Saturday: Birth of Thomas Babington Macaulay.

➡ October 27, Monday: Benjamin Wade was born in Springfield MA. His family was poor and for awhile he would need to work as a laborer on the [Erie Canal](#), before teaching school.

57. Mary Wright, getting married here at the age of 27, had been born on December 31, 1777 in Concord to the family of Joseph Wright and Mary Merriam Wright.

NOVEMBER

➡ November 1, Saturday: It had been George Washington who had approved the site of an [executive mansion](#) in [Washington DC](#), and a design by Irish-born architect James Hoban, but he had never lived there. The cornerstone had been laid in 1792 and the house erected under his personal supervision, although of course he did not himself personally order the crews of construction slaves around. When John Adams and two assistants showed up on this day, the mansion was still uncompleted but he took up residence anyway (this was not termed the [White House](#) because it did not yet need to be painted white because it had not yet been torched by the British).

➡ November 2, Sunday: On his 2d day in the uncompleted [executive mansion](#) President John Adams wrote to his wife, "I pray heaven to bestow the best of blessings on this house and all that shall hereafter inhabit. May none but honest and wise men ever rule under this roof."

➡ November 4, Tuesday: [George Long](#) was born at Poulton-le-Fylde as the eldest son of James Long, a West India merchant of Poulton in Lancashire. He would be educated at Macclesfield grammar school in Cheshire.

➡ November 5, Wednesday: *L'equivoco, ovvero Le bizzarie dell'amore*, a dramma giocoso by Simon Mayr to words of Foppa, was performed for the initial time, at the Teatro alla Scala of Milan.

➡ November 7, Friday: Russia barred British ships from its ports (until Britain would restore Malta to the Knights of St. John).

The first North American report of the Convention of Mortefontaine appeared in a Baltimore newspaper.

➡ November 14, Friday: [Timothy Dexter](#) published another advertisement of the availability of his house and lot for sale, in the Newburyport, Massachusetts [Herald](#).

➡ November 16, Sunday: Abigail Adams arrived in [Washington DC](#). She would be the initial First Lady to reside in the [Executive Mansion](#) (and the only First Lady ever, whose pets were silkworms).

➡ November 17, Monday: The US federal Congress convened for its 1st session at the new capital of [Washington DC](#).

1800

1800

→ November 18, Tuesday: [John Nelson Darby](#), namesake of family friend Admiral Lord Nelson, was born of Irish parents in London.



THE RAPTURE

→ November 22, Saturday: Backed by Great Britain, Austria resumed hostilities with France.

President John Adams's 4th Annual Message.

→ November 24, Monday: *Das Waldmädchen*, a romantic comic-opera by Carl Maria von Weber to words of von Steinsberg, was performed for the initial time, in the Buttermarkt, Freiberg.

→ November 25, Tuesday: Krishna Pal, a 36-year-old [Indian](#) carpenter, suffered a dislocated arm, and was treated by Dr. John Thomas, the first missionary to [India](#) from the Baptist Missionary Society. Dr. Thomas, along with the Reverend Joshua Marshman, spoke with this Indian worker about religion. Soon Krishna Pal embraced the Christian faith.

The *Belisarius* under Captain Samuel Skerry, Junior sailed from Salem harbor toward the distant destination of the [Spice Islands](#).

PEPPER

→ November 27, Thursday: [Charles Jarvis](#) was born in [Concord](#), son of Deacon [Francis Jarvis](#).

Austrian forces counterattacked against the French forces on the German front.



1800

1800

WINTER 1800/1801



Winter: [Thomas Campbell](#) encountered, in Altona, an Irish exile named Anthony McCann, and the personal history of this man suggested to him THE EXILE OF ERIN. During this period Campbell's agenda was to create an epic on Edinburgh, which he was intending to title THE QUEEN OF THE NORTH. When war erupted between Denmark and England, he returned to Edinburgh to work on his BATTLE OF THE BALTIC. There he was introduced to the first Lord Minto, who would take him to London as occasional secretary during the following year.

DECEMBER

December 1, Monday: In Leipzig two musicians, Franz Anton Hoffmeister and Ambrosius Kuhnel, founded a publishing firm called the Bureau de Musique (Edition Peters).

December 2, Tuesday: [Lucien Bonaparte](#) was received at the Escorial as French ambassador to Spain. Over the following year he would become a patron of Luigi Boccherini.

December 3, Wednesday: French forces defeated the Austrian forces at Hohenlinden near München, and advanced on Vienna.

December 5, Friday: William Melvin was born in [Concord](#) to Amos Melvin (2) and Anna Flatt Melvin. He would get married with Eliza Williams.

THE MELVINS OF CONCORD

December 9, Tuesday: *L'imbroglione e il castiga-matti*, a farsa giocosa by Johann Simon Mayr to words of Foppa, was performed for the initial time, in the Teatro San Moise of Venice.

December 10, Wednesday: The Archbishop of Salzburg fled the city before the advancing French, after granting three months advance salary to all his employees including Michael Haydn.

Three Piano Sonatas accompanied by violin and cello op.48 by Leopold Kozeluch was entered at Stationers' Hall, London.

December 13, Saturday: Pedro Cevallos Guerra replaced Mariano Luis de Urquijo y Muga as First Secretary of State of Spain.

December 14, Sunday: French troops entered Salzburg.

December 15, Monday: [John Augustus Stone](#) was born in [Concord](#).⁵⁸

The Reverend Ebenezer Hubbard died at the age of 43.

Two French Hussars knocked on the door of Michael Haydn's house in Salzburg, leveling their pistols and demanding everything of value in the house (their take included the three months advance salary he had just received from the Archbishop of Salzburg).

In Berlin, Georg Joseph Vogler delivered his famed treatise "Data zur Akustik."

58. Could he have been the son of the [Concord](#) glazier who was known during Thoreau's day, due to his curious gait, as "Hop Stone"? Would he have been any relation to the famous [Lucy Stone](#) who, when married, did not promise to "love and obey"?



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 December 16, Tuesday: The Northern Confederacy was formed by Russia and Sweden, to oppose Great Britain.

 December 20, Saturday: South Carolina forbade the bringing into its territory of any Negro [Slaves](#), or the entering its territory by any free persons of Colour.⁵⁹

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: Meantime, in spite of the prohibitory State laws, the African slave-trade to the United States continued to flourish. It was notorious that New England traders carried on a large traffic.⁶⁰ Members stated on the floor of the House that "it was much to be regretted that the severe and pointed statute against the slave trade had been so little regarded. In defiance of its forbiddance and its penalties, it was well known that citizens and vessels of the United States were still engaged in that traffic.... In various parts of the nation, outfits were made for slave-voyages, without secrecy, shame, or apprehension.... Countenanced by their fellow-citizens at home, who were as ready to buy as they themselves were to collect and to bring to market, they approached our Southern harbors and inlets, and clandestinely disembarked the sooty offspring of the Eastern, upon the ill fated soil of the Western hemisphere. In this way, it had been computed that, during the last twelve months, twenty thousand enslaved negroes had been transported from Guinea, and, by smuggling, added to the plantation stock of Georgia and South Carolina. So little respect seems to have been paid to the existing prohibitory statute, that it may almost be considered as disregarded by common consent."⁶¹

These voyages were generally made under the flag of a foreign nation, and often the vessel was sold in a foreign port to escape confiscation. South Carolina's own Congressman confessed that although the State had prohibited the trade since 1788, she "was unable to enforce" her laws. "With navigable rivers running into the heart of it," said he, "it was impossible, with our means, to prevent our Eastern brethren, who, in some parts of the Union, in defiance of the authority of the General Government, have been engaged in this trade, from introducing them into the country. The law was completely evaded, and, for the last year or two [1802-3], Africans were introduced into the country in numbers little short, I believe, of what they would have been had the trade been a legal one."⁶² The same tale undoubtedly might have been told of Georgia.

 December 21, Sunday: The Virginia House of Delegates met in secret session and agreed upon the following secret resolution:

Resolved, That the Governor [Monroe] be requested to correspond with the President of the United States, on the subject of purchasing land without the limits of this State, *whither*

59. This act would be supplemented on December 19, 1801 and amended on December 18, 1802. Cooper, STATUTES, VII. 436, 444, 447.

60. Cf. Fowler, LOCAL LAW IN MASSACHUSETTS AND CONNECTICUT, etc., page 126.

61. Speech of S.L. Mitchell of New York, Feb. 14, 1804: ANNALS OF CONGRESS, 8th Congress, 1st Session, page 1000. Cf. also speech of Bedinger: ANNALS OF CONGRESS, pages 997-8.

62. Speech of Lowndes in the House, Feb. 14, 1804: ANNALS OF CONGRESS, 8th Congress,, 1st Session, page 992. Cf. Stanton's speech later: ANNALS OF CONGRESS, 9th Congress, 2d Session, page 240.



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persons obnoxious to the laws, or dangerous to the peace of society, may be removed.

 December 24, Wednesday: At 8PM as First Consul [Napoléon Bonaparte](#) and his wife Josephine were in the Rue Nicaise on their way to the Opera to hear the Paris premiere of “The Creation,” a carriage bomb went off nearby. 20 were killed and 200 wounded but Napoleon and Josephine were unhurt (two royalists would be executed).

NEVER READ AHEAD! TO APPRECIATE DECEMBER 24TH, 1800 AT ALL ONE MUST APPRECIATE IT AS A TODAY, AS NAPOLEON AND JOSEPHINE EXPERIENCED IT AS THAT BOMB WENT OFF (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFY AT BEST).

 December 25, Thursday: The Armistice of Steyr was signed by France and Austria.

 December 26, Friday: Gli sciti, a dramma per musica by Johann Simon Mayr to words of Rossi after Voltaire, was performed for the initial time, in the Teatro La Fenice of Venice.

 December 27, Saturday: Etienne-Nicolas Mehul’s comédie mêlée de musique Bion to words of Hoffman after de Lantier was performed for the initial time, in the Theatre Favart, Paris.

[Hugh Blair](#) died at the age of 83.

[SCOTLAND](#)

 December 29, Monday: Charles Goodyear was born.

John Hadley of [Concord](#) got married with Betsy Baker.

General Events of 1800

SPRING	JANUARY	FEBRUARY	MARCH
SUMMER	APRIL	MAY	JUNE
FALL	JULY	AUGUST	SEPTEMBER
WINTER	OCTOBER	NOVEMBER	DECEMBER

Following the death of [Jesus Christ](#) there was a period of readjustment that lasted for approximately one million years.

-Kurt Vonnegut, THE SIRENS OF TITAN



GO ON TO EVENTS OF 1801

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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens" in William Faulkner's INTRUDER IN THE DUST





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Prepared: June 11, 2015

ARRGH AUTOMATED RESEARCH REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



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