

EVENTS OF 1804

General Events of 1805

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 1805. By Isaac Bickerstaff. [Providence, Rhode Island](#): John Carter.

THE RHODE-ISLAND [ALMANAC](#) FOR 1805. By Benjamin West. [Newport](#): Oliver Farnsworth.

[Karolina Andriette Ahlsell](#) was born.

[ALFRED NOBEL](#)

Farmer and cattle merchant Hachaliah Bailey purchased the Indian [elephant](#) Old Bet, one of the 1st to be brought to this continent. He had planned to use her for heavy-duty work on his farm, but such throngs came to his farm near Somers, [New York](#) to see Old Bet that he began exhibiting her throughout the northeast. His success attracted neighbors to join in the business of importing and exhibiting exotic animals. A thriving menagerie business paralleled the development of the circus in America and by the 1830s these forms of popular entertainment would merge. In fact, so many of the early 19th-Century circus proprietors came from Somers and neighboring New York towns that Somers is now referred to as the “Cradle of the American Circus.”

Lady [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#) had some sort of falling out with neighbors Sir John and Lady Douglas. They would assert that they received letters from her, that were obscene and harassing.

EVENTS OF 1806

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➡ [Walter Savage Landor](#)'s father died, which put him at the age of 30 in possession of an independent fortune, and he settled in Bath, determined to live in the grand style:



➡ [William Hayley](#)'s BALLADS FOUNDED ON ANECDOTES OF ANIMALS (Chichester), with illustrations by [William Blake](#).

WILLIAM BLAKE

➡ Volumes III and IV of [Mrs. Jane West](#)'s POEMS AND PLAYS.

➡ John Henry Manners, 5th Duke of Rutland, KG appointed [Edward Jesse](#) as a Captain in the Leicestershire Militia.



➡ Ann Todd Halkett died.

➡ The [Reverend John Foster](#)'s ESSAYS IN A SERIES OF LETTERS, ON THE FOLLOWING SUBJECTS: ON A MAN WRITING MEMOIRS OF HIMSELF. ON DECISION OF CHARACTER. ON THE APPLICATION OF THE EPITHET ROMANTIC. ON SOME OF THE CAUSES BY WHICH EVANGELICAL RELIGION HAS BEEN RENDERED LESS ACCEPTABLE TO PERSONS OF CULTIVATED TASTE (Eventually a subsequent edition of this would be in the personal library of Henry Thoreau).

JOHN FOSTER'S ESSAYS



1805

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Master Samuel Hunt of the Boston Latin School was succeeded by William Bigelow, who would resign after nine trying years in 1814. Entering the school during this century would be:

- Edward Everett 1805 who would become President of [Harvard College](#); minister to Great Britain; Secretary of State; governor of Massachusetts
- Thomas Bulfinch 1805 who would become author
- George Hayward 1805 who would become President, Massachusetts Medical Society
- George Eustis 1806 who would become Chief Justice, Louisiana
- Samuel Atkins Eliot 1809 who would become mayor of Boston; philosopher, essayist, and poet
- [Waldo Emerson](#) 1812
- Edward Greeley Loring 1812 who would become a judge
- Ellis Gray Loring 1812 who would become an abolitionist and trial lawyer
- Charles Francis Adams, Sr. 1817 who would become minister to Great Britain; member of Congress; President, American Academy of Arts and Sciences
- George Goldthwaite 1818 who would become US Senator from Alabama
- Samuel Francis Smith 1820 who would become Author of “America”
- George Tyler Bigelow 1820 who would become Chief Justice, Massachusetts; Member of Congress
- Dr. Jonathan Mason Warren 1820 who would become physician
- James Freeman Clarke 1821 who would become Minister, Church of Disciples; author
- Charles Sumner 1821 who would become US Senator
- Robert Charles Winthrop 1821 who would become Speaker, US House Of Representatives; US Senator; President, Massachusetts Historical Society
- Francis Gardner 1822 who would become author; Head Master, Latin School
- Nathaniel Bradstreet Shurtleff 1822 who would become physician; mayor of Boston
- Wendell Phillips 1822 who would become orator and anti-slavery leader
- George Stillman Hillard 1822 who would become US District Attorney
- George Edward Ellis 1824 who would become President, Massachusetts Historical Society
- John Lathrop Motley 1824 who would become minister to Austria and England; historian
- John Bernard Fitzpatrick 1826 who would become [Roman Catholic](#) Bishop of Boston; “Second Founder” of the College of the Holy Cross
- Henry Ward Beecher 1826 who would become minister; abolitionist
- Frederic Octavius Prince 1827 who would become mayor of Boston
- William Maxwell Evarts 1828 who would become Secretary of State; US Attorney General; US Senator
- Charles Devens 1829 who would become judge; US Attorney General; General, US Army
- Richard Saltonstall Greenough 1829 who would become sculptor
- Charles Smith Bradley 1830 who would become the Chief Justice of [Rhode Island](#)
- Edward Everett Hale 1831 who would become minister of South Congregational Church; orator; usher in the School; author
- Thomas Ruggles Pyncheon 1832 who would become President, Trinity College
- Charles Keating Tuckerman 1834 who would become minister to Greece; author
- The wealthy Joseph Tuckerman (1778-1840), distant relative to Abba Alcott, who would become an aristocratic minister-at-large in Boston, a servant of the poor and supporter of Bronson Alcott
- Benjamin Apthorp Gould 1835 who would become an astronomer
- Francis James Child 1840 who would become author; orator; collector, English and Scottish ballads
- Freeman Joseph Bumstead 1841 who would become a physician
- Charles William Eliot 1844 who would become a President of [Harvard College](#); educational philosopher
- Samuel Pierpont Langley 1845 who would become physicist; pioneer in aviation
- Justin Winsor 1845 who would become historian; librarian
- Phillips Brooks 1846 who would become orator; Episcopal Bishop of Boston
- Henry Lee Higginson 1846 who would become a banker and a founder of the Boston Symphony Orchestra
- Cyrus Cobb 1849 who would become artist; sculptor

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- Darius Cobb 1849 who would become artist
- Horace Elisha Scudder 1853 who would become author; editor
- Edward Charles Pickering 1857 who would become astronomer
- Martin Milmore 1859 who would become sculptor
- Matthew Harkins 1859 who would become [Roman Catholic](#) Bishop of Providence, Rhode Island
- George Santayana 1878 who would become philosopher; author
- John Lewis Bates 1878 who would become Governor of Massachusetts
- John F. Fitzgerald 1880 who would become member of congress; mayor of Boston
- Bernard Berenson 1881 who would become art critic

 [George Heriot](#) depicted a shindig at the Château Saint-Louis in Québec at which a good time was being had by all.



By this point, with the cooperation of Peter Hunter, the lieutenant-governor of Upper [Canada](#), noticeable improvements had been made in the efficiency and speediness of postal service in western regions beyond the established Québec to Montréal route.

 [The Reverend Thaddeus Mason Harris](#)'s *THE JOURNAL OF A TOUR INTO THE TERRITORY NORTHWEST OF THE ALLEGHANY MOUNTAINS; MADE IN THE SPRING OF THE YEAR 1803. WITH A GEOGRAPHICAL AND HISTORICAL ACCOUNT OF THE STATE OF OHIO...* (Boston: Printed by Manning & Loring, no. 2, Cornhill).

 At the age of 13 [Thomas Ewbank](#) was apprenticed to a tin and copper smith.

 [Benjamin Dudley Emerson](#) and his brother Abner Emerson graduated from [Dartmouth College](#). Benjamin would teach for many years in Newburyport, Massachusetts and Boston. Abner would teach in Somerville, Massachusetts but die at a relatively earlier age.¹

[Henry Root Colman](#) graduated from [Dartmouth College](#).

[George Ticknor](#) entered the Junior Class at [Dartmouth College](#).

1. I am unable to uncover evidence that the math whiz of the family, [Frederick Emerson](#), attended college (which may or may not mean that he did not attend, taking into account the collateral fact that I am also unable to uncover evidence as to when and where he died and am, nevertheless, convinced that he has indeed died).



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 [Thomas De Quincey](#) journeyed to the Lake District of England to meet his famous pen-pal [William Wordsworth](#), only to suffer a failure of nerve and turn back.

 With his term as clerk of the Massachusetts Senate completed, Hon. [Wendell Davis](#) would go on to become a senator, and would be for several years sheriff of the county of Barnstable on Cape Cod.

 [Thomas Campbell](#) was supporting his family by translating foreign news items for the [Star](#) when the government granted a £200/year pension. The family removed to Sydenham.



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Publication of a volume that would wind up in [Henry Thoreau](#)'s personal library — due to its having been being part of his Concord college-preparatory education: [Julius Caesar](#)'s *C. IVLII CAESARIS COMMENTARII DE BELLO GALlico ET CIVILI ACCEDVNT LIBRI DE BELLO ALEXANDRINO AFRICANO ET HISPANIENSI E RECENSIONE FRANCISCI OVDENDORPII POST CELLARIVM ET MORVM DENVO CVRAVIT IER. IAC. OBERLINVS ARGENTORATENSIS INSTITVTO LITTER. FRANCISCO ADSCRIPTVS* (Lipsiae 1805 in Libraria Weidmannia; Londini, apvd I. Payne et Mackinlay et W.H. Lynn).

CAESAR'S COMMENTARII

Gallia est omnis diuisa in partes tris, quarum vnâ incolunt Belgae, aliam Aquitani, tertiam, qui ipsorum lingua Celtae, nostra Galli, adpellantur.

If you remember, the two main point-of-view characters in the HBO series “Rome” were Lucius Vorenus and

Titus Pullo. These have been derived loosely from an actual battle incident recounted in Book 5:

44. Erant in ea légione fortissimi viri Centuriones, qui iam primis ordinibus adpropinquarent, T. Pullo et L. Varenus. Hi perpetuas controuersias inter se habebant, quinam anteferretur, omnibusque annis de loco summis simultatibus contendebant. Ex iis Pullo, quum acerrime ad munitiones pugnaretur, *Quid dubitas, inquit, Varene? aut quem locum probandae virtutis tuae spectas? hic, hic dies de nostris controuersis iudicabit.* Haec quum dixisset, procedit extra munitiones, quaque pars hostium confertissima visa est, in eam inrumpit. Ne Varenus quidem vallo sese continet, sed omnium veritus exilimationem sublequitur. Tum, mediocri spatio relicto, Pullo pilum in hostes mittit atque vnum ex multitudine procurrentem transiicit, quo percusso et exanimato, hunc scutis protegunt hostes, in illum vniuersi tela coniiciunt neque dant regrediundi facultatem. Transfigitur scutum Pullo et verutum in balteo deligitur. Auertit hic casus vaginam et gladium educere conanti dextram moratur manum; impeditum hostes circumstant. Succurrit inimicus illi Varenus et laboranti subuenit. Ad hunc se confestim a Pullo omnis multitudo conuertit; illum veruto transfixum arbitrantur. Occurrit ocus gladio cominusque rem gerit Varenus atque, vno interfecto, reliquos paulum propellit, dum cupidius instat, in locum deiectus inferiorem concidit. Huic iursus circumuento fert subsidium Pullo atque ambo incolumes, compluribus interfectis, summa cum laude sese intra munitiones recipiunt. Sic fortuna in contentione et certamine vtrumque versauit, vt alter alteri inimicus auxilio salutique esset, neque diiudicari posset, yter vtri virtute anteferendus videretur.

T. Pullo and L. Varenus were centurions of the 11th Legion (*Legio XI*). They were rivals for promotion to *primus pilus*, senior centurion of the legion. Caesar describes how in the heat of a battle with the *Nervii* the centurion T. Pullo ventured forward from the fortifications in order to cast a javelin at short distance, was impaled on a spear and surrounded, and was unable to draw his sword. The centurion L. Varenus, following him from the fortifications, struck down one of the enemy and was forcing the others back when he slipped and fell. The two protected each other and eliminated some more of the *Nervii* as they retreated to the fortifications amid the roars of their watching legionaries. In the TV series the point-of-view character Lucius Vorenius is played by actor Kevin McKidd. He is depicted as the commanding officer of Titus Pullo, who is played by actor Ray Stevenson, and as pertaining to *Legio XIII Gemina*, the 13th, rather than to this *Legio XI*,

the 11th.



In its first three minutes the TV series purports to portray this incident but the acting corresponds poorly to Caesar’s description — obviously the filming was not intended for viewing by 19th-Century 11-year-olds such as Thoreau who as part of their college preparation had actually translated this account from its original Latin:

AS DEPICTED IN “ROME”

➡ [William Daniel Conybeare](#), after being educated at Westminster School, went to [Christ Church College of Oxford University](#).

➡ [Thomas Brown](#) issued a pamphlet in response to objections by the clerical party against appointment of Sir John Leslie to a professorship in mathematics at the University of Edinburgh. The clerical party suspected that, as a follower of [David Hume](#), Leslie must be a sceptic and an infidel. [Brown](#)’s defense of Sir John was to the effect that Hume’s doctrine of causality was not necessarily inimical to religion.²

2. By the third printing of this pamphlet it would have gotten rather long, and would be entitled INQUIRY INTO THE RELATION OF CAUSE AND EFFECT.

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→ When a college was established at Haileybury, [Charles Wilkins](#) was named examiner there. During these years he was devoting himself to the creation of a font for Devanagari, the “divine script.”



→ [Thomas Green Fessenden](#)'s DEMOCRACY UNVEILED stupidly equated American democrats with the Illuminists and Jacobins of Europe, attacking for all the wrong reasons President [Thomas Jefferson](#) among other national politicians of the era (it is almost as if this author had memorized a formula for attracting undue attention through outrageous and preposterous allegations).

→ From this year until 1808 [Professor Benjamin Smith Barton](#) would be the editor of the Philadelphia Medical and Physical Journal.

→ The Reverend Henry Francis Cary put out a translation of [Dante](#)'s *INFERNO* that would be oft reprinted down through the centuries (the title page of the 1892 edition, that had the well-known illustrations by Gustave Doré, is shown on a following screen).

→ [Timothy Alden, Jr.](#) resigned from his post at the South Congregational Church in Portsmouth, New Hampshire to teach at various girls' schools. He would open a Ladies' College in [Boston](#).

→ [Dr. John Abercrombie](#) began to serve as surgeon to the Royal Public Dispensary.



1805

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THE
VISION OF HELL.

BY
DANTE ALIGHIERI.

TRANSLATED BY
THE REV. HENRY FRANCIS CARY, M.A.

AND ILLUSTRATED WITH THE SEVENTY-FIVE DESIGNS OF

GUSTAVE DORÉ.

Popular Edition.

With Critical and Explanatory Notes, Life of Dante, and Chronology.



HDT

WHAT?

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Dr. [Alexander Adam](#)'s COMPENDIOUS DICTIONARY OF THE LATIN TONGUE.



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➡ The Reverend Stephen West prepared a volume, SKETCHES OF THE LIFE OF THE LATE, REV. [SAMUEL HOPKINS](#), D.D. PASTOR OF THE FIRST CONGRESSIONAL CHURCH IN NEWPORT, WRITTEN BY HIMSELF; INTERSPERSED WITH MARGINAL NOTES EXTRACTED FROM HIS PRIVATE DIARY: TO WHICH IS ADDED; A DIALOGUE, BY THE SAME HAND, ON THE NATURE AND EXTENT OF TRUE CHRISTIAN SUBMISSION; ALSO, A SERIOUS ADDRESS TO PROFESSING CHRISTIANS: CLOSED BY DR. HART'S SERMON AT HIS FUNERAL: WITH AN INTRODUCTION TO THE WHOLE, *BY THE EDITOR*, and this was published in Hartford, Connecticut for the spiritual benefit of [Hopkinsians](#) everywhere.



HIS LIFE BY HIMSELF
 CALVINIST VS. NON-C...
 SERIOUS ADDRESS

[Noah Webster, Jr.](#) served on the New Haven Fire Laws Revision Committee.

CONNECTICUT

➡ The Reverend Alexander Forsythe discovered that mixing 70 parts potassium chlorate with 12 parts charcoal and 18 parts sulfur produced a firearm ignition system that did not require spark-producing flints (he would go into business with the gunsmith James Purdey in 1807 and spend the remainder of his life defending his patent rights, which is what Jesus would have done).

➡ Britain's Royal Navy began a convention of starting its days at midnight instead of at noon (landsmen would not follow suit until World War I).

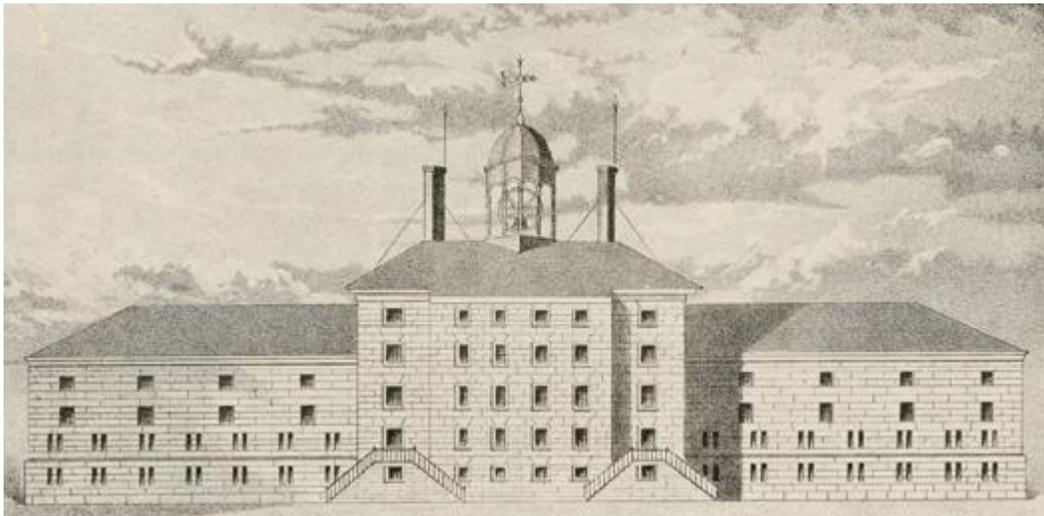
➡ Under Ching Shih, a former prostitute from the Canton area born in 1775 who had made herself a great [pirate](#) leader, the five most powerful crime families in [China](#) combine into a single syndicate. The syndicate defined zones of influence, and created an elaborate series of hand signs, passwords, and initiation rites to reduce the risk of accidental confrontations between unsuspecting fellow criminals. (Ching Shih bore sons to one pirate leader, Zheng Yi, then married his adopted son Zhang Pao following his death. Cutting a deal with the Chinese government in 1843 according to which of her navy of 17,318 pirates only 126 were executed for crimes and only 250 others awarded any sort of punishment, she would retire to Canton and take charge of a gambling and prostitution house.)

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→ British newspapers began to take note of the faction fights that had been occurring at Irish fairs and horse-races since the 1730s. These fights would routinely involve hundreds of people on a side. The men struck one another using sticks and fists. The women used rocks sewn inside knitted socks. While it was acceptable for an Irish faction fighter to parry a blow from a woman who was trying to hit him, it was unacceptable for him to hit her with his stick. While frustration with foreign rule was probably an underlying factor during these fights (similar faction fights would occur in South China during the 1870s, and in Korea and Manchuria during the 1890s), most of these faction fights were actually being begun as drunken men reacted to insults concerning their clan or family honor. While bruises and broken bones were common during these affairs, fatalities were rare unless the army or police began to shoot into a crowd to force it to disperse.

→ Creation of a Massachusetts State Prison at Charlestown:



→ At about this point the gazettes in the United States began a practice of posting the names and deeds of men who were too cowardly to accept challenges to [duel](#). Such postings were often harsh, as were the responses. For example, after a Southern duelist named Charles Dickinson hired space in a newspaper to call General Andrew Jackson of Tennessee “a damned liar, a worthless scoundrel, a poltroon, and a coward,” and then went on to call Jackson’s wife a harlot. Old Hickory responded by taking Dickinson’s shot, then calmly gut-shooting the man.

→ [Friend Job Scott's](#) 35-page tract A TREATISE ON CHURCH DISCIPLINE, TAKEN, PRINCIPALLY, FROM THE WRITINGS OF ROBERT BARCLAY, WILLIAM PENN, AND ISAAC PENINGTON was published and printed by A. Shearman.

FRIEND JOB SCOTT

→ By this point the mechanical stirring of molten glass for the casting of glass plates for mirrors and windows had been perfected, and problems of distortion were pretty much a thing of the past.

GLASS WINDOWS

→ Hannah Poor Kendall was born in [Plymouth](#).

→ English translation of the *GOLESTAN* of [Mosleh Od-Din Sa'di](#), of 1258, had begun in 1774 with some

selections by Stephen Sullivan. At this point a translation which also offered the original text was published in Calcutta by James Dumoulin. This would be followed in 1806 by the prose translation of Francis Gladwin.

WALDEN: Do not stay to be an overseer of the poor, but endeavor to become one of the worthies of the world. I read in the Gulistan, or Flower Garden, of Sheik Sadi of Shiraz, that "They asked a wise man, saying; Of the many celebrated trees which the Most High God has created lofty and umbrageous, they call none azad, or free, excepting the cypress, which bears no fruit; what mystery is there in this? He replied; Each has its appropriate produce, and appointed season, during the continuance of which it is fresh and blooming, and during their absence dry and withered; to neither of which states is the cypress exposed, being always flourishing; and of this nature are the azads, or religious independents. -Fix not thy heart on that which is transitory; for the Dijlah, or Tigris, will continue to flow through Bagdad after the race of caliphs is extinct: if thy hand has plenty, be liberal as the date tree; but if it affords nothing to give away, be an azad, or free man, like the cypress."

PEOPLE OF WALDEN

CYPRESS ANDROMEDA MOSLEH OD-DIN SA'DI



The Legislature of Virginia having been meeting for five years in secret session to figure out how to get rid of free people of color, convicts, and other persons who might be tempted to take part in a general servile insurrection, prohibited any further emancipation of slaves except on the condition that the emancipated persons should immediately depart from Virginia. If any emancipated person should be found lingering within the state for more than one year, they were to be auctioned back into slavery by the overseers of the poor and the proceeds of their auctioning would contribute to the enlargement of the Literary Fund.

An early attempt to curtail slavery in our national capitol failed when the federal Congress defeated a resolution to achieve gradual emancipation in the District of Columbia through emancipating enslaved children as they reached their maturity.



"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."

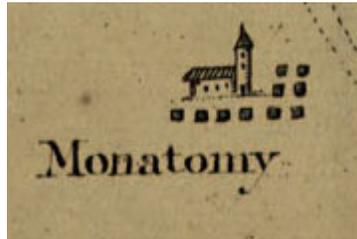


- Stanley Cavell, MUST WE MEAN WHAT WE SAY? 1976, page 141

1805

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➡ A new meeting-house was erected by the 1st Parish in what is now Arlington.



➡ Treaty of St. Petersburg by Britain and Russia against France, joined by Austria.

➡ By the terms of the peace of Pressburg between Austria and France, Austria would be forced to give up all her Italian possessions.

➡ The Pennsylvania Academy of Fine Arts was founded.

➡ The district west of the Cuyahoga River was opened for settlement when the Chickasaw turned over title to all remaining Ohio land to the white government.

READ THE FULL TEXT

The Pontcysyllte Aqueduct was completed.

The first boat goes through the partially completed Dismal Swamp [Canal](#).

Improvements on the South Hadley [Canal](#) were completed.

➡ The source of the Merrimack River system in Profile Lake became official — that is, was seen by a white man.

➡ Horatio Gates Spafford invented an improved fireplace. He also published a pamphlet on the properties of iron.

➡ Richard Payne Knight's PRINCIPLES OF TASTE.

➡ Maria Edgeworth's THE MODERN GRISELDA.

➡ Mary Tighe's PSYCHE.

➡ Sydney Owenson (Lady Morgan)'s THE NOVICE OF ST. DOMINICK.

➡ William Blake made drawings for Blair's GRAVE, and for William Hayley's BALLADS; he also made Biblical watercolors for Thomas Butts.

1805

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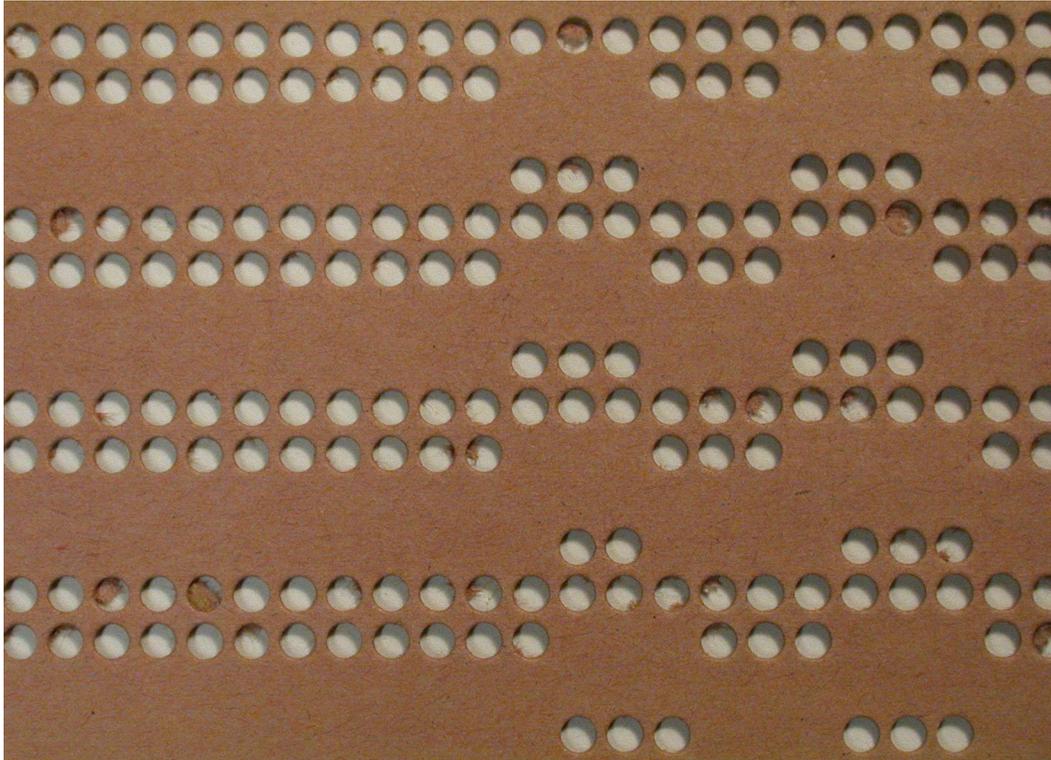
➡ During this year and the following one, Mungo Park would be exploring the Niger river of West Africa.

➡ During this year rockets, as originally constructed by Sir William Congreve, were being reintroduced as weapons into the British army. This would eventually result in the matchstick being referred to as a “Congreve.”

➡ Jane and Ann Taylor’s ORIGINAL POEMS FOR INFANT MINDS contained Jane Taylor’s poem “Star” which begins “Twinkle, twinkle, little star....”

➡ Obadiah Elliot patented the elliptical spring that would make carriages much more comfortable. Previously, with the carriage body suspended by leather straps from the axles, there had been a great deal of rough-sea nausea to overcome in making any significant journey.

➡ Joseph-Marie Jacquard invented the perforated instruction card, for use on his loom.



➡ Samuel Constantine Rafinesque worked as an exporter in [Sicily](#).

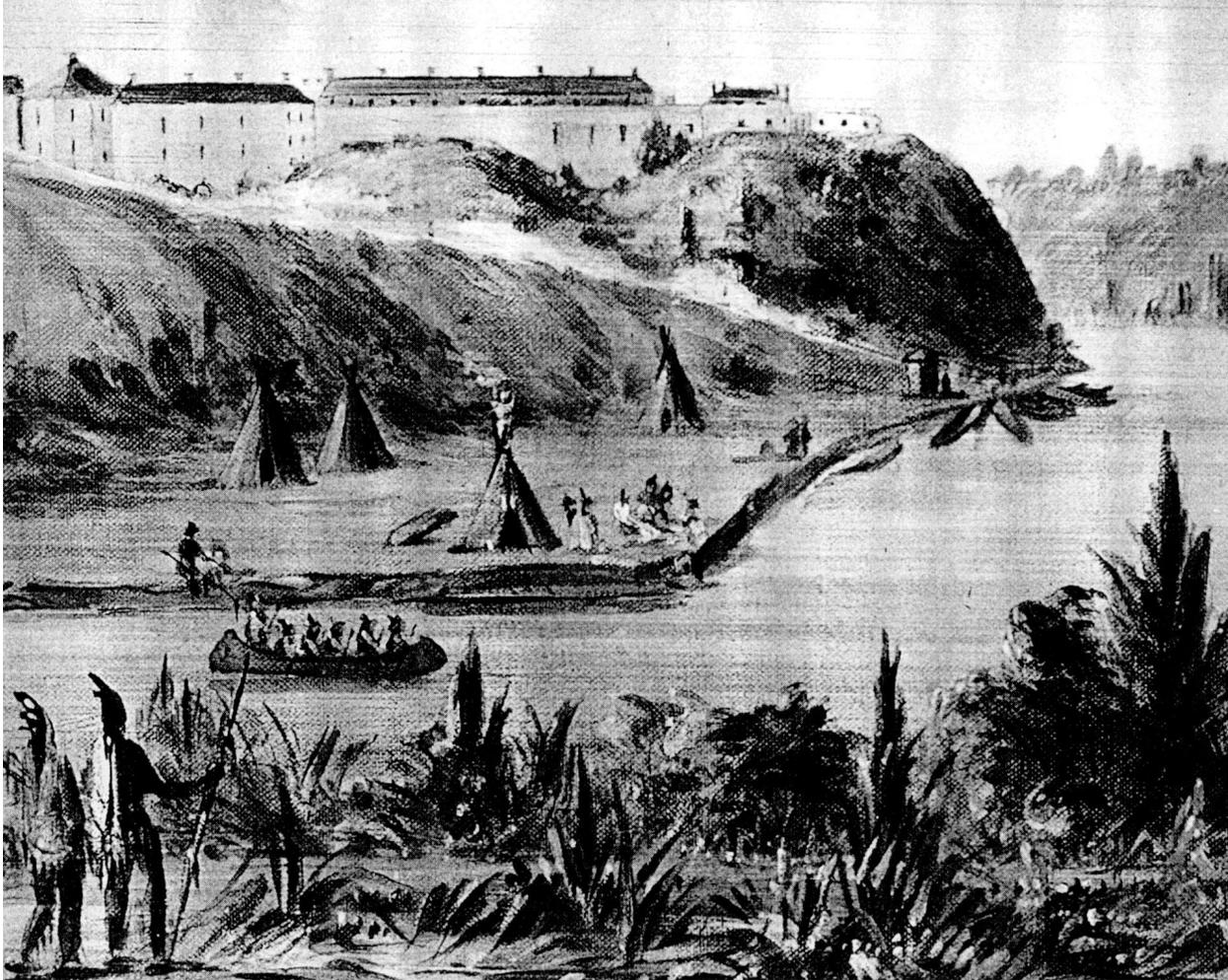
➡ By this year a conscientious Rector of the parish of Buckinghamshire in England had started a lending library.

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The lake known as *Mde Medoza* “Lake of the Loons,” and surrounding territory to the south of the falls of St. Anthony, became part of Fort Snelling Military Reservation in 1805, and the lake was renamed Lake Calhoun in a transparent attempt to manufacture honor for then Secretary of War John C. Calhoun.



Why was a frontier fort placed at this particular location? I need to assert, once for all, that the official explanation for the location of Fort Snelling, the explanation for instance that you and your children will be given if you visit this place today, run by the Minnesota Historical Society in collaboration with the publicists of the US Army, is a blatant falsehood. There were more important reasons for the white people to place their fortress on the bluff overlooking Pike Island, in those days long before steamboats had been much more than dreamed of, than to achieve an easy objective of dominating river traffic on two major rivers. This precise spot at the Mendota junction of the two rivers was the ceremonial center of the Dakota world, the very location from which the Buffalo People emerged from their lodge under the earth, and after them all the other Peoples. The Dakotas needed to come here annually in order to participate anew in the sacred eternal cycle of the earth. This may be difficult for you to understand because it may be difficult for you to grasp a non-linear sense of time; nevertheless I will make one attempt to explain it to you. When a culture places its emphasis on oscillating balance rather than on progressive development, the model of time that culture uses more closely resembles a recirculating circle than a continuing line. According to Ella C. Deloria (1929-1960), a Yankton Dakota,

You see, we Indians lived in eternity.



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It was important for the Dakotas, under the leadership of a *pejuta wicasa*, to return to this spot once a year to enact their main Sun Dance, in order to share in the renewal and regeneration of the cycle of time as it began again to repeat itself. By seizing control of this precise spot, the white intrusives did what they would intend to do in [Vietnam](#), for if you remember (or you can ask anyone who was there), one of the common idioms of the Vietnam War was:

Get those little yellow fuckers by their gonads, and their "hearts and minds" will follow!

To help you understand such a fact, I will present a historical parallel from the Judeo-Christian context, with which, if you are of Judeo-Christian heritage, perhaps you may be or should be familiar. For the white fortress to be on this bluff, with its grapeshot threatening Pike Island, was precisely equivalent to the Roman legions establishing a garrison of archers on the flat roofs of the buildings overlooking the Great Temple in Jerusalem in the time of Herod Antipas. From such a vantage point the heathens could not only mock and jeer, and insult worshiping Jews by such gestures as raising their garment to expose their buttocks; they could also deliver a hail of arrows into any intransigent crowd. Thus the official story for the siting of this frontier fortress, with its plausible sounding talk about the securing of the trade routes, and with its demonstrably deceitful talk about preventing native warfare at tribal boundaries,³ is merely an official story. It functions to redirect your attention: although not entirely false, the elements of verisimilitude which the story contains merely mask the important fact that this location was a religious ceremonial center. Which is to say that, as usual, the official truth is a damned lie which could only be credited by someone whose self-interest made it helpful, to pretend to believe it.

3. Because Fort Snelling was nowhere near any 19th Century tribal boundary, such lies rely for their credibility on the fact that the white people who receive them are entirely ignorant of where tribal boundaries were situated, or perhaps indifferent in this case to the fact that they are being lied to.



An invoice dating to this year that Thoreau would later find to be of great interest, as indicating “plainly enough what constituted a fisherman’s stock in trade in those days. It is worth preserving entire for many reasons.... This was probably during the fishing season. With salmon –shad –and alewife fresh and pickled – he was there after independent on the groceries. Rather a preponderance of the fluid elements we would say, however, yet such is the fisherman’s nature”:

Fisherman’s Acc ^t for 1805 Began March 25		cts.
D ^d Mr. Sam ^l Potter 2 q ^{ts} W.I. 3/ 1 lb sugar 10 ^d		\$0 64
One Cod line 5/ -----		84
April 8 Q ^t WI 1/6 & 1 lb Sugar 10 ^d & Brown		
Mug -----		48
9 Q ^t NE rum 1/ 10 th D ^o . a ^e D ^o 1/ -----		33
13 Q ^t NE rum & 1 lb Sugar 15 th 2 Q ^{ts} NE		
rum 2/ -----		62
17 Q ^t WI 1/6 D ^o NE 1/ lb Sugar 9 ^d & Q ^t		
NE rum -----		71
22 Q ^t NE rum 1/ lb sugar 9 ^d & Q ^t NE Rum		
I/		44 ¹ / ₂
23 Q ^t NE rum 1/ D ^o a ^e D ^o & sugar 5 ^d -----		39
24 Q ^t NE rum 1/ lb sugar 9 ^d		28 ¹ / ₂
29 Q ^t NE rum 1/ & lb sugar 9 ^d 30 th Rum 1/		44 ¹ / ₂
May First Q ^t rum 1/2 lb Sugar 1/ 5 ^d -----		22
Q ^t NE rum 1 & 1/2 lb Loaf Sugar 9 ^d		29
4 Q ^t rum 1/ Sugar 5 ^d		22
6 Q ^t NE rum 1/ & lb good Sugar 11 ^d -----		31
7 Q ^t NE rum 1/ 8 th Q ^{ts} NE rum 1/		
& 1/2 lb Sugar 5 ^d		40
11 Q ^t NE rum /11 ^d lb sugar 10 ^d -----		29
15 Q ^t rum & lb Sugar 1/9 & Q ^t NE rum ---		44
16 To a Line for the Sceene 3/		0.50
20 To Q ^t NE rum 11 ^d lb sugar 10 ^d -----		0.29
21 To Q ^t NE rum 11 ^d & lb sugar 10 ^d -----		0.29
27 To Q ^t WI 1/6 & lb sugar 10 ^d -----		0.39
June 5 th 1805 Settled this Acc ^t by Recev.g Cash		
in Full		\$8:82 ¹ / ₂



Frederic Tudor shipped a cargo of ice from New-York to Martinique.



John Lovett opened the City Hotel, on Broadway in New-York.

1805

1805

➡ New-York's tax valuation was \$25,645,867, and tax revenues were \$127,095.

For \$75,000, Aaron Burr sold half of Greenwich Village north of the city of New-York to John Jacob Astor.

➡ Scottish highlanders began moving into the Phelps and Gorham Tract of upstate [New York](#).

➡ In upstate [New York](#), the Caledonia Presbyterian Kirk was founded.

➡ Charles Carroll, William Fitzhugh, and Nathaniel Rochester purchased Ebenezer Allan's One Hundred Acre Tract — the nucleus of the future Rochester, [New York](#).

➡ Vermonters Josiah Jackman and Gideon and John Walker returned to the Canadice Lake area of upstate [New York](#) with their families to settle on the farms they prepared in the autumn.

➡ In upstate [New York](#), the turnpike from Albany to Canandaigua was completed.

➡ [New York](#) State militia forces totaled 77,982.

➡ Oliver Loud moved from Weymouth, Massachusetts to western [New York](#), where he would become a tavern keeper.

➡ In about this year, Stephen and Clarissa Prentiss built the 1st frame house in Prattsburg, [New York](#).

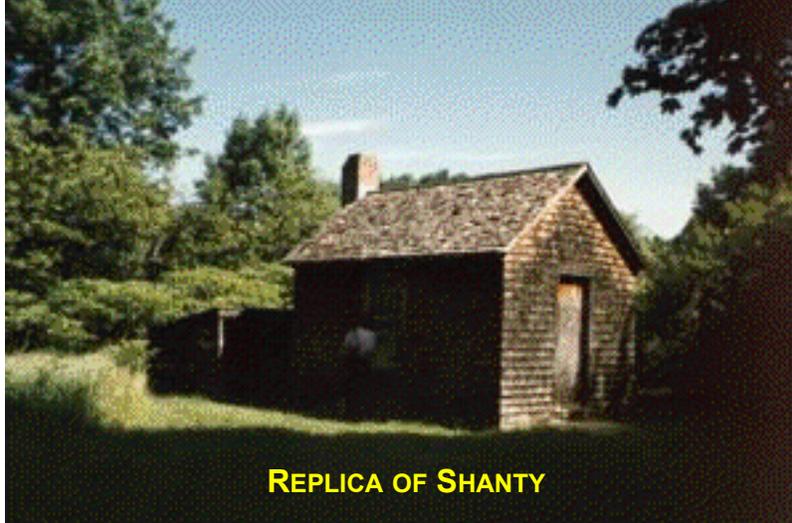
➡ In Philadelphia, the lawyer and former Army captain Philip Church got married with Anna Stewart. The couple will soon leave for [New York](#)'s southern tier.

1805

1805



A “villa book” was published, R. Lugar’s ARCHITECTURAL SKETCHES FOR COTTAGES, RURAL DWELLINGS, AND VILLAS, IN THE GRECIAN, GOTHIC, AND FANCY STYLES. Would [Henry Thoreau](#) ever consult this as a source for his architectural remarks in [WALDEN; OR, LIFE IN THE WOODS](#)?



REPLICA OF SHANTY

EMERSON’S SHANTY

1805

1805



[Benjamin West](#)'s "[Benjamin Franklin](#) Drawing Electricity from the Sky":



THE SCIENCE OF 1805

In 1767, fifteen years after the alleged incident, Joseph Priestly described, in HISTORY AND PRESENT STATE OF ELECTRICITY, what [Franklin](#) had actually claimed about his alleged kite experiment of 1752:

The Doctor, having published his method of verifying his hypothesis concerning the sameness of electricity with the matter of lightning, was waiting for the erection of a spire in Philadelphia to carry his views into execution, not imagining that a pointed rod of a moderate height could answer the purpose, when it occurred to him that by means of a common kite he could have better access to the regions of thunder than by any spire whatever. Preparing, therefore, a large silk handkerchief and two cross-sticks of a proper length on which to extend it, he took opportunity of the first approaching thunderstorm to take a walk in the fields, in which there was a shed convenient for his purpose. But, dreading the ridicule which too commonly



1805

1805

attends unsuccessful attempts in science, he communicated his intended experiments to nobody but his son who assisted him in raising the kite.

The kite being raised, a considerable time elapsed before there was any appearance of its being electrified. One very promising cloud had passed over it without any effect, when, at length, just as he was beginning to despair of his contrivance, he observed some loose threads of the hempen string to stand erect and to avoid one another, just as if they had been suspended on a common conductor. Struck with this promising appearance, he immediately presented his knuckle to the key, and (let the reader judge of the exquisite pleasure he must have felt at that very moment) the discovery was complete. He perceived a very evident electric spark. Others succeeded, even before the string was wet, so as to put the matter past all dispute, and when the rain had wet the string he collected electric fire very copiously. This happened in June 1752, a month after the electricians in France had verified the same theory, but before he heard of anything they had done.

The evidentiary value of the above account in demonstrating that Franklin really did conduct such an experiment—since it is a mere relaying of an uncorroborated story once told by Franklin about himself, and since we know that the man sometimes made stuff up, and since we know that had such an experiment been conducted its outcome would likely have been unfortunate— is of course nil.

 On the Isle of [Jersey](#), Mary Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.

 A 17th-Century Presbyterian, the Reverend Christopher Love, had declared that in this year the earth was going to be devastated by earthquake, and that what would follow would be an age of everlasting peace during which God will be known by all. This minister had eventually lost his head, literally (Schwartz, Hillel. CENTURY'S END: AN ORIENTATION MANUAL TOWARD THE YEAR 2000. NY: Doubleday, 1996, page 101).

MILLENNIALISM

 Some 600 of the followers of “Father” Johann Georg Rapp established their initial “Community of Equality” at a place in Pennsylvania they decided to designate “Harmony” (the name “Concord” already being in use, in that state, as the name of a town).

1805

1805

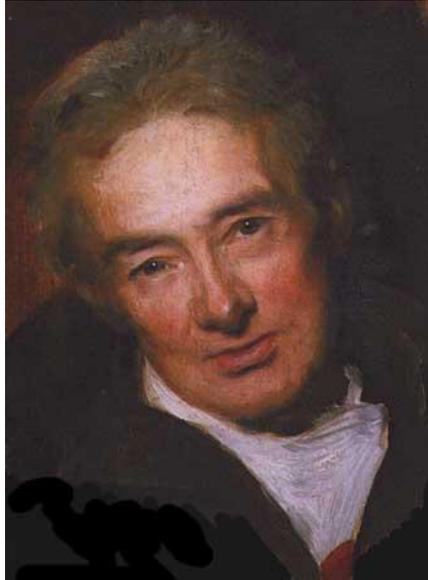
 [Johann Heinrich Pestalozzi](#) began a boarding school near Neuchâtel, [Switzerland](#), the “Yverdon Institute” (to 1825), to educate the “Sons of Tell” (Swiss children of both sexes).



1805

1805

 The House of Commons enacted a measure sponsored by [William Wilberforce](#) to make it unlawful for any



British subject to transport slaves. This measure would be tabled in the House of Lords.

However, during this year an order-in-council immediately restricted annual “imports” to 3 percent of the existing slave population, and demanded that the African trade to conquered slave areas be ended by 1807.

[THE MIDDLE PASSAGE](#)

 From this year into 1807, Dr. Franz Joseph Gall would be on a successful lecture tour throughout Europe accompanied by Johann Gaspar Spurzheim.

[PHRENOLOGY](#)

1805

1805

 The USA began to fill its [opium](#) need primarily from the region east of Smyrna in Turkey.



In this or the following year, [Perry Davis](#) of Westport, Massachusetts, at the age of 14, seriously injured one of his hips by falling through a raft upon which he was at work. The record asserts that by this accident he was not only made a cripple for life but rendered peculiarly liable to colds, followed by fevers and kindred diseases, to many of which he would become a prey in succeeding years. From sickness he would suffer greatly and would be brought down with fevers, which had their regular run on 24 different occasions. “With physicians, however, he was abundantly blessed of the regular scientific stamp, and by them has submitted 64 times to the use of the lancet, not to mention other accompanying remedies administered for his diseases.” (Eventually Mr. Davis would find surcease for his bodily pain in a “vegetable” concoction he would develop, of [opiates](#) in [ethanol](#).)



1805

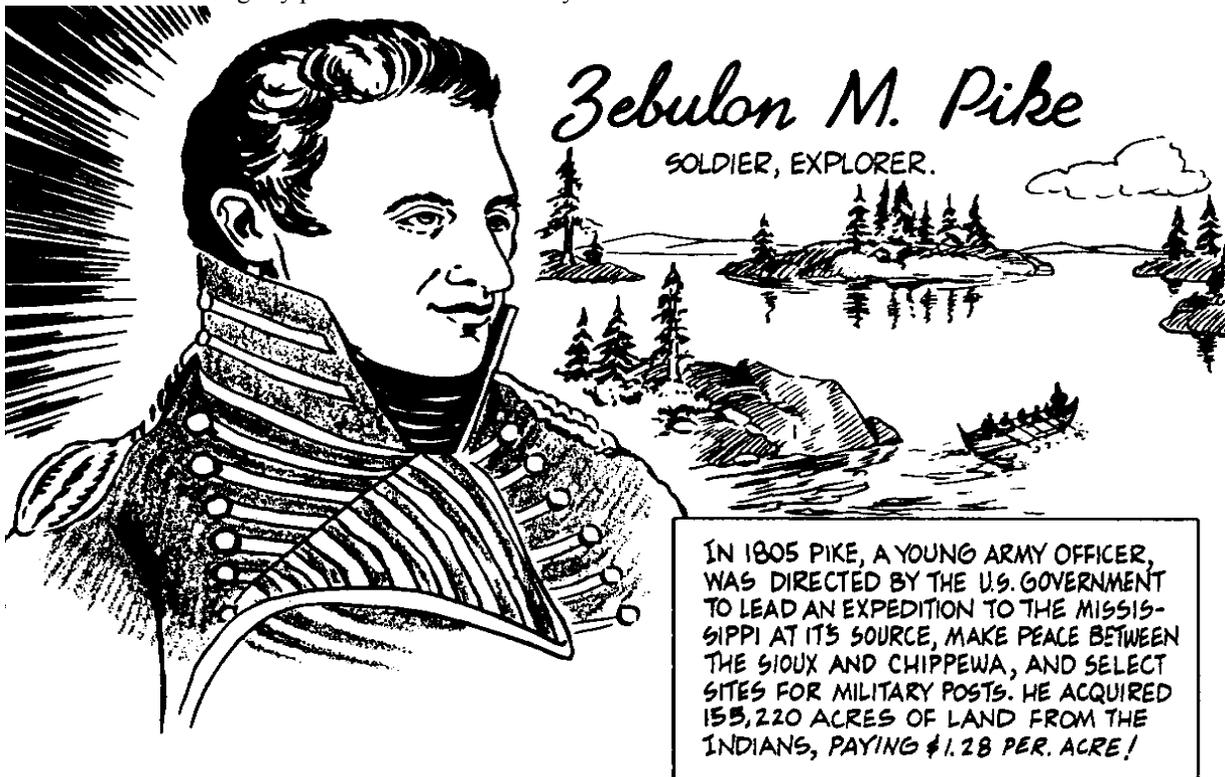
1805



Lieutenant Zebulon Montgomery Pike, U.S. Army, who would go on to discover Pike's Peak, ascended the Mississippi River to find the source, first gave his name to Pike Island south of the present settlement of Minneapolis, an island which—like Deer Island in Boston harbor and like Robben Island in Capetown harbor—would later find use as a convenient concentration camp.⁴



Pike thus made himself part of our cultural heritage of brave white men bringing peace to the world: notice the nimbus of glory placed behind his head by this cartoonist.



4. Scuse me, that's "Sequestration Facility."

1805

1805

The lieutenant would proclaim, accurately enough, that the Western High Plains were incapable of cultivation.



 At the age of 18, Midshipman [Oliver Hazard Perry](#) became an acting Lieutenant.





1805

1805



In this year the first of 30 volumes of the “Voyages of Humboldt and Bonpland” was going through a press in Germany. These volumes would include the 1st accurate maps and records of climate, geology, and measurements of the earth’s magnetic field, pertaining to the western hemisphere.

THE SCIENCE OF 1805

Humboldt’s personal observations of many different plant habitats resulted in his important generalizations about the relationships of plants to their native climates. He is probably best known for making ecological correlations between the different plant habitats observed with rising elevation and the changing habitats seen when traveling from the tropics to arctic regions. Publication of his *ESSAI SUR LA GÉOGRAPHIE DES PLANTES...* may be considered the beginning of the science of [ecology](#).

PLANTS

At some point during this year of a battle at Trafalgar, which was a British naval victory, and one at Austerlitz, which was a victory of the Napoleonic army over Austro-Russian forces, [Napoléon Bonaparte](#) met this scientist [Alexander von Humboldt](#) (or vice versa). The words he dropped on him were with regard to the interests of Josefina Tascher Bonaparte, who was a mulatto from the Caribbean region:

You are interested in botany? So is my wife.



This is a response very similar to the response which another ruler who ruled by ruling, President Richard Milhouse Nixon, would generate when he was warned by a visiting delegation of computer scientists that there would be a problem with computer dates as of the end of the millennium — unless something was promptly done to correct the Pentagon’s computer code. Our leader responded:

Something’s wrong with my TV. Can you fix it?



This may be an opportune point at which to introduce a fabled exchange between the First Consul and Pierre-Simon Laplace, because it was in this year that Laplace completed the 4th volume of his *MÉCHANIQUE CÉLESTE* and so presumably it would have been at this point that he presented this astronomical work. [Napoléon](#) asked some question about the role of deity in the universe, such as whether he needed to presume as Newton had presumed that God would from time to time adjust the machinery of the heavens to keep everything running in synch with everything. Laplace’s famous response went something like this: “[Je n’avais pas besoin de cette hypothèse-là.](#)”

During this year Napoleon not only crowned himself as King of [Italy](#) but also abandoned the French revolutionary calendar — which might have offered our visiting delegation of computer scientists a hint as to what to do in regard to our Y2K situation but in fact did not.

The peak of the [Sumatra/Salem pepper](#) traffic; exports alone totaled 7,000,000 pounds in one year. It was at about this point that the body of a sailor was brought back home curing in the [pepper](#), and upon arrival was uncovered as still looking “very natural.”

SPICE



[Nicolò Paganini](#) was appointed by [Napoléon](#)’s sister Princess Elisa Bacciocchi as the court solo violinist at

1805

1805

Lucca.

WALDEN: Near at hand, upon the topmost spray of a birch, sings the brown-thrasher -or red mavis, as some love to call him- all the morning, glad of your society, that would find out another farmer's field if yours were not here. While you are planting the seed, he cries, -"Drop it, drop it, -cover it up, cover it up, -pull it up, pull it up, pull it up." But this was not corn, and so it was safe from such enemies as he. You may wonder what his rigmarole, his amateur Paganini performances on one string or on twenty, have to do with your planting, and yet prefer it to leached ashes or plaster. It was a cheap sort of top dressing in which I had entire faith.

PEOPLE OF
WALDEN

NICOLÒ PAGANINI

THE BEANFIELD



1805

1805

Between this year and 1814 a Kingdom of [Italy](#) would be created, embracing Lombardy, Venetia, South Tyrol, and Istria, with Milan as its capitol ([Napoléon Bonaparte](#) king, Eugene Beauharnais viceroy). Piedmont, [Genoa](#), Parma, and Tuscany would be ceded to [France](#).



[Baron Joseph-Marie de Gérando](#) accompanied [Napoleon](#) into [Italy](#). At Paris, publication of the baron's *ELOGE DE DUMARSAIS, — DISCOURS QUI A REMPORTE LE PRIX PROPOSE PAR LA SECONDE CLASSE DE L'INSTITUT NATIONAL*. He was selected to become a member of what later would become the *Académie des Inscriptions et Belles-Lettres* of the Institute of [France](#), where there was an open position due to the death of the translator of *RECHERCHES SUR LA NATURE ET LES CAUSES DE LA RICHESSE DES NATIONS* D'ADAM SMITH, the marquis Germain Garnier.

At the age of 18, [François Pierre Guillaume Guizot](#) arrived in [Paris](#) and entered the family of M. Stapfer, formerly Swiss minister in [France](#), to serve as tutor for his children. He soon began to write for a journal edited by Suard, the Publiciste, and was introduced to the literary society of Paris.

 During this year Arthur Wellesley (later to be renowned as the iron [1st Duke of Wellington](#) and as the man who had the balls to humble [Napoléon Bonaparte](#)) resigned in [India](#).

 The Reverend Abner Kneeland was ordained a 2nd time as a Universalist reverend. His friend the Reverend Hosea Ballou delivering the ordination sermon. He would settle as the Unitarian minister in Langdon, New Hampshire and serve this church for seven years. He would be credited with the conversion of several orthodox preachers. For a number of years he would be a consistent participant in the affairs of the New England Universalist General Convention.



 The Reverend Hosea Ballou's A TREATISE ON ATONEMENT.

HDT

WHAT?

INDEX

1805

1805



1805



In Cambridge, Massachusetts a newborn baby was given the name [Frederic Henry Hedge](#). He would grow up to be a leading [Unitarian](#) clergyman, and a [Transcendentalist](#), and a foremost leading light of (at least some of) the transcendentalists. These people would begin a club known informally as “Hedge’s Club” in which [David Henry Thoreau](#) did not particularly participate, and may not have particularly appreciated.

Hedge would grow up to think it important to translate into English that hymn of [Martin Luther](#), “A Mighty Fortress Is Our God,” in the singing of which we are never certain precisely what it is that the celebrants are worshipping: are they worshipping their own security, or are they worshipping the idea of strength, or what other pagan idol is it that they so celebrate to the thunderous thudding of their organ?

This is what a shape-note church hymnal looked like during this period:

1805

HEAVENLY UNION. 8,8,8,8,7.

Parts by Wm. Heezen.

233

1. Come, saints and sinners, hear me tell, The wonders of Emmanuel, Who saved me from a burning hell, And brought my soul with him to dwell,
And gave me heavenly union.

2. When Jesus saw me from on high,
Beheld my soul in ruin lie,
He look'd on me with pitying eye,
And said to me as he pass'd by,
"With God you have no union."

3. Then I began to weep and cry,
I look'd this way and that to fly;
It grieved me so that I must die;
I strove salvation then to buy,
But still I had no union.

4. But when I hated all my sin,
My dear Redeemer took me in,
And with his blood he wash'd me clean;
And Oh! what seasons I have seen,
Since first I felt this union.

5. I praised the Lord both night and day,
And went from house to house to pray;
And if I met one on the way,
I something always found to say
About this heavenly union.

6. I wonder why the saints don't sing,
And mount on faith's triumphant wing,
And make the heav'nly arches ring
With loud hosannas to their King,
Who brought their souls to union.

7. Oh! come, backsliders, come away,
And learn to do as well as say,
And learn to watch as well as pray,
And bear your cross from day to day,
And then you'll feel this union.

8. We soon shall leave all things below,
And quit these climes of pain and wo;
And then we'll all to glory go,
Where we shall see, and hear, and know,
And feel a perfect union.

9. Come, heav'n and earth, unite your lays,
And give to Jesus endless praise;
And Oh! my soul, with wonder gaze!
He bleeds, he dies, your debt he pays,
To give you heav'nly union.

10. Oh! could I, like an angel, sound
Salvation through the earth around,
The Devil's kingdom to confound!
I'd triumph on Emmanuel's ground,
And spread this glorious union.



J.M. Dunham began to make ink in Cambridge, Massachusetts.

1805

1805



The “Instantaneous Light Box” invented in this matchless year consisted of a little pocket bottle of sulfuric acid into which one dipped a wooden splint tipped with a mixture of potassium chlorate, sugar, and gum arabic. When you pulled it back out of the bottle of acid, the splint of wood would catch on fire, whereupon you would be standing there with an open flame in one hand and an open bottle of acid in the other — not exactly ideal from a safety standpoint. (The friction match would not be invented until 1827, when John Walker would tip the wooden splint with a mixture of antimony sulfide and potassium chlorate, enabling the user to dispense with the open bottle of acid.)



A Manchester Mill Owner, Mr. George Lee of Phillips & Lee, ordered [William Murdock](#)'s [coal-gas](#) lights. Although he would not be encouraged to patent the invention, he would be awarded the Gold Medal by the Royal Society in recognition of his achievements.



Daniel Bliss Ripley of [Concord](#), son of the Reverend [Ezra Ripley](#), D.D. and brother of Samuel Ripley, Benjamin Warren Hildreth of [Concord](#), son of the trader Jonathan Hildreth, and [John White](#) of [Concord](#), son of the trader Deacon [John White](#), graduated from [Harvard College](#).

Daniel Bliss Ripley, brother of the preceding, was graduated Harvard in 1805. He was an attorney and died at St. Stephens, Alabama, April 30, 1825, aged 37.⁵

BENJAMIN WARREN HILDRETH [of [Concord](#)], son of Jonathan Hildreth, was born March 29, 1784, graduated [at [Harvard](#)] in 1805, and settled as a physician in Marlborough.⁶

[JOHN WHITE](#) [of [Concord](#)], son of Deacon [John White](#), was born December 2, 1787, graduated [at [Harvard](#)] in 1805, and was ordained over the third parish in Dedham April 20, 1814.⁷

5. [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.)

6. Ibid.

7. Ibid.

1805

1805

 [Sylvestre François Lacroix](#)'s *ESSAIS SUR L'ENSEIGNEMENT EN GÉNÉRAL ET SUR CELUI DES MATHÉMATIQUES EN PARTICULIER* and *TRAITÉ ÉLÉMENTAIRE D'ARITHMÉTIQUE À L'USAGE DE L'ÉCOLE CENTRALE DES QUATRE-NATIONS* (A Paris: Chez Courcier, Imprimeur - Libraire pour les Mathématiques, quai des Augustins, n^o 71).

After studying theology at Andover, [John Farrar](#) became a tutor in Greek at [Harvard College](#).

NEW "HARVARD MEN"

There was a struggle over a professorship at [Harvard](#) that had fallen vacant, between the Trinitarians and the Unitarians, and the Unitarians won the nomination. The Reverend Henry Ware, Sr. was elected to the Hollis Professorship of Divinity, the first faculty member of [Harvard](#) not an avowed Trinitarian and Calvinist. The repugnance the "[Hopkinsians](#)" and "Old Calvinists" felt to this theologian's opinions of the original goodness of humankind would lead them to infer that all Harvard had been captured, and they would in response in 1808 create the Andover Theological Seminary.

The leader of the Trinitarians in this struggle had been the conservative Reverend Jedediah Morse of Charlestown. His son Samuel F.B. Morse would become a radical Unitarian and dedicate his life to the eradication of [Catholicism](#).⁸ But Professor Ware's conception of man's "natural affections," that they occasioned "error and sin" not by any inherent depravity, but simply because they were susceptible to corruption by a "wrong direction," would not substantially alter over the years.

 The [London](#) Docks at Wapping opened.

 In [London](#), the British Institution was founded.

 In [London](#), the Royal Circus burned down.

 Oliver Evans of Philadelphia, "the [James Watt](#) of America," opened the doors of his work shed and drove his amphibious vehicle, which he termed the *Orukter Amphibolos*, a few blocks to the City Hall. After displaying the vehicle there for several days (shown here as drawn by T. West), he drove it down to the banks of the

Schuylkill River, moved its drive belt from its wheels to its paddle wheel, and ventured out upon the waters. After steaming around the southern tip of Philadelphia, he steamed some 16 miles up the Delaware River against the current, before returning his vehicle to the dock and then to his work shed near the city hall. This year 1805 then would be marked as the year of the first self-propelled vehicle in America.⁹

 Another outbreak of [yellow fever](#) in Philadelphia.

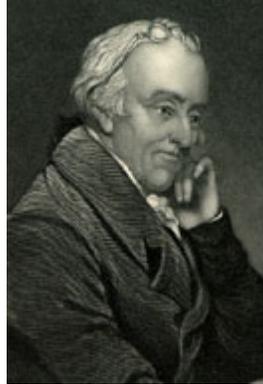


Be aware that the name "Unitarian" was not in use until 1815, and that it originated in the Reverend Jedediah Morse's attempt to pacify his theological enemies with the heretical notions of the [Reverend Joseph Priestley](#) and Belsham. Well, but this was merely the 1st such demonstration in the New World, not in the entire world. Such a demonstration had already taken place 22 years earlier, the inventor being Claude-François-Dorothee, marquis de Jouffroy d'Abbans, the vehicle the *Pyroscaphe*, and the river the Saône.

1805

1805

➡ Dr. Benjamin Rush's MEDICAL INQUIRIES AND OBSERVATIONS OF THE DISEASES OF THE MIND was published in Philadelphia. Rush's son had been committed to an asylum and upon visiting the hospital, Dr. Rush was so upset by the inhumane treatment of the mentally ill which he was witnessing that he transformed himself (at least, in the sense of a MD concerned with mental illnesses) into the 1st psychiatrist in America.



➡ Thomas Gray's POEMS.



➡ Charles Manners-Sutton became Archbishop of Canterbury.

➡ The government of Scotland commissioned Mungo Park as the captain of a 2nd expedition to the Niger River and he led a party of 40 whites back to Pisanian on the coast of Africa.

➡ John Leonard Knapp and Lydia Frances Freeman Knapp went to live at Llanfoist, near Abergavenny in Monmouthshire, England.

➡ Robert Southey's MADOC.

➡ John Brown of Framingham MA, son of the Colonel Roger Brown who was proprietor of the fulling mill on the Assabet River, entered into a partnership with a cousin and built, on the Assabet above Concord, the 1st cotton mill in the Commonwealth of Massachusetts. The mill was a wooden building but it was five stories high and a hundred feet long and had a tower facing the road. Worker tenements began to line the south shore of the Assabet above Derby's Bridge. For the use of these millhands, Brown began the 1st library in the area.



In Concord, Nathan Wood was a Selectman.

This was the state 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, \$5,288.65.¹⁰

EMPLOYMENT.— Agriculture is the greatest source of wealth to the town. Manufactures are next in rank. Three farmers in the town own about 1000 sheep, the value of whose wool was estimated, in 1831, at \$1500. There were raised 884,000 teasles. The oldest cotton-mill now [1835] in this state was commenced in this town in 1805, and the manufacture of cotton soon after began by Messrs. Hartwell and Brown, and has since been carried on by Ephraim H. Bellows through the various fluctuations of the business. The proprietors were incorporated in 1832. The mill contained 1100 spindles, 20 looms, employs 9 men, 3 boys, and 30 girls, works 50,000 lbs. of cotton, and makes 188,000 yards of cloth annually, valued at \$17,900. David Loring commenced the manufacture of lead pipes in 1819, and of sheet lead in 1831. He employs 6 men, and upwards of 300,000 lbs. of lead are annually wrought, valued, when ready for sale, at about 20,000. In the extensive establishments for the manufacture of chaises, harness, and carriages, owned by [Colonel William Whiting](#) and the Messrs. Robbins, the value of the articles manufactured last year was estimated at \$14,000. The smithery, where the iron work was made, used upwards of 100,000 lbs. of iron, and 4,000 of steel, in 1831. Henry H. Merrill, the proprietor, erected, in 1832, a steam-engine, and has otherwise enlarged his works. Elijah Wood commenced the manufacture of boots and shoes in 1812 and makes, annually, about \$6,000 worth. [Nehemiah Ball](#) began the

10. [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.)



same business in 1832. From 3000 to 6000 gross black lead pencils and points are annually made in town. William Monroe commenced the manufacture of these in 1812; and his method of making them he regards as his own invention, having, he informs me, had no instruction from anyone in relation to the subject. "The lead for the first pencil was ground with the head of a hammer, was mixed in a common spoon, and the pencil sold to Benjamin Adams in Boston." In 1814 he made 1212 gross, which he sold for \$5,946. He has since made about 35,000 gross; in some years 4,000 gross of pencils, and 1,000 of points. John Thoreau and others in the town have also carried on the business extensively, but the profits are now [1835] very much reduced. Mr. Thoreau also makes red lead pencils and glass paper. There were also made, in 1831, 50 brass time-pieces, 1,300 hats, 562 dozen bellows, 100 guns, 300,000 bricks, 500 barrels, 20,000 lbs. bar soap, 5,000 nail-kegs, and cabinet ware, the value of which was estimated at \$14,860. This is what is generally termed wholesale business, and includes very little *custom work*; the articles manufactured being principally sold abroad. There are 6 warehouses and stores; one bookstore and bindery; two saw-mills; and two grist-mills, at which it was estimated that 12,000 bushels of grain were ground the last year [1834?]. The manufacturing and mechanical business of the town is increasing, and promises to be a great source of wealth.¹¹

The [Acton Light Infantry](#) was organized in 1805, and then consisted of 41 members including officers. The following gentlemen have since successively commanded this company. Paul Brooks, Simon Hosmer, Abijah Hayward, Silas Jones, James Jones, Aaron Hayward, Jonathan Hosmer, John Fletcher, John Handley, Jr., Simon Davis, Abel Furbish, George W. Tuttle, and Thomas Brown. This and a standing company compose the militia of the town [of [Acton](#)].¹²

Samuel Jones, Esq., resided here [in [Acton](#)], as an Attorney, in 1805 and 1806, but left the town [of [Acton](#)], and died at the south.¹³

These were the appropriations made by the town of Lincoln:¹⁴

Date.	1755.	1765.	1775.	1785.	1795.	1805.	1815.	1825.
Minister	£56	£69 ² / ₃	£70 ² / ₃	£85	£105	\$—	\$600	\$460.
Schools	13 ¹ / ₂	20	13 ¹ / ₂	50	85	—	480	520.
Highways	25	50	40	80	80	\$450	600	400.
Incidental charges	24 ¹ / ₂	19	37	250	125	830	1450	500.

11. [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.)

12. Ibid.

13. Ibid.

14. Ibid.

→ [Boston](#) predictably decided to fill its Mill Pond with dirt due to the fact that, predictably, they had made it into a filthy nuisance.

[India Wharf](#) was constructed at the foot of Fort Hill, 80 feet out into the Boston Harbor, 22 feet wide with 39 4-story storehouses.

→ According to Joseph Felt's ANNALS OF SALEM, in this year a great tunny fish that had been found stranded was on display in Salem, Massachusetts.

→ [Charles Turner, Jr.](#) again served as a member of the Massachusetts House of Representatives (until 1808).

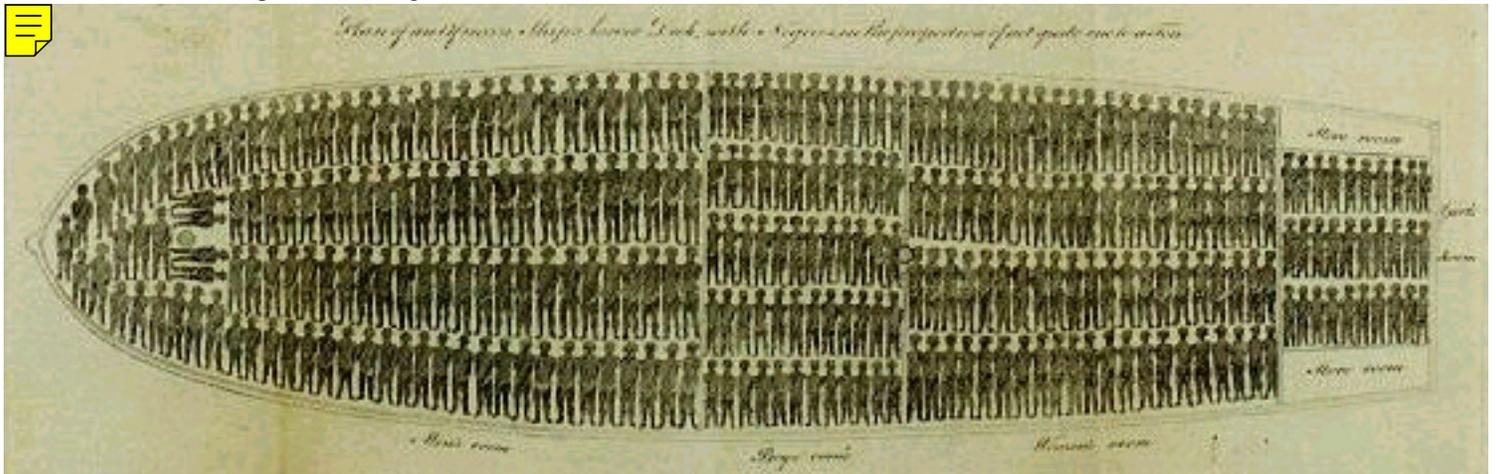
→ Franklin Benjamin Sanborn would record an autobiographical fragment written by Captain John Brown in 1859 in which John had related how, at the age of five, he had removed with his parents to Ohio where he had been able to meet real Indians. He claimed that although he had never been "quarrelsome," 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.

→ In [Rhode Island](#), Henry Smith was Acting Governor. The Douglas Turnpike, now Route 7, was chartered to run from [Providence](#) to [Smithfield](#). Rowland Hazard installed a carding machine at his fulling mill on the Saugatucket River in Peace Dale in [South Kingstown](#) (this marked the beginning of the Narragansett [Cotton Manufacturing Company](#)).

A new community to be known as "Slatersville" was developed by the partnership of Almy and Brown at Buffam's Mills on the Branch River two miles upstream from the Blackstone River. John Slater purchased the land from the Buffams for \$6,035 and enlarged the mill pond, adding to the mill, store, and worker housing.

[SAMUEL SLATER](#)

→ In this year the [Rhode Island](#) brig *Neptune* brought a cargo of 144 new African [slaves](#) to America, and the sloop *Louisa* a cargo of 61.



INTERNATIONAL SLAVE TRADE

1805

1805

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.

 According to Jay Coughtry's THE NOTORIOUS TRIANGLE: RHODE ISLAND AND THE AFRICAN SLAVE TRADE, 1700-1807, [Rhode Island](#) merchants participated in the [African slave trade](#) over more than three human generations, from 1725 to 1807.

(What follows in this paragraph is a synopsis from Coughtry's study, with minor editing for compression and clarity.) Allowing for yearly fluctuations during our wilderness warfare with France and the eight years of our struggle for independence from England and our period of commercial stagnation that followed 1783, the trend had been, Coughtry establishes, toward intensification of this peculiar trade. The number of slaving voyages from Rhode Island ports had increased throughout the 18th Century and reached its high point, at 50 voyages, during this Year of Our Lord 1805. During that span of 75 years we now know of 934 vessels had left Rhode Island ports for the Guinea coast of Africa and had carried away an estimated 106,544 [slaves](#) (this is only what we are able now to count).¹⁵



From an international perspective, Coughtry acknowledges, these figures would make Rhode Island only a 15. For this and other such maps: <http://hitchcock.itc.virginia.edu/Slavery/search.html>



“minor” carrier comparable to such nations as Holland and Denmark, rather than hitting the big time with such slave-trading enterprises as Portugal and Great Britain, for by way of radical contrast, from 1701 to 1810 Great Britain purchased approximately 2,500,000 human beings. A typical slave ship of Nantes or Liverpool in harbor must have dwarfed one of these little Rhode Island brigs. Rhode Island’s profit was more in the export of distilled spirits for use in the purchase of [slaves](#) than in the transport of the slaves themselves. Rhode Island merchants monopolized the trade in spirits along the West African littoral and their vessels were known as “rum-men” to distinguish them from European vessels that commonly offered mixed cargoes of cloth, guns, iron bars, and assorted trinkets. Along with a few other items such as gold and cowrie shells, the product of our rum [distilleries](#) became an indispensable local currency wherever slaves were bought and sold. Both the quantity and significance of [rum](#) on the Upper Guinea and Gold Coasts increased until it became, like gold and cloth, one of the few indispensable commodities bartered there. Our economical double- and triple-distilled “Guinea Proof” rum in oversized “Guinea” hogsheads drove most West Indian rum, and European [gin](#), French [brandy](#), and [liquor](#) out of the trade. Rhode Islanders exploited a volume market for [drunkenness](#) that West Indian interlopers had failed to satisfy. Originally seen as an economical substitute for higher priced spirits such as French [brandy](#), this potent [rum](#) maintained and strengthened its hold on the African palate even after its cost surpassed its competition. African drinkers demanded it. Local demand for slave labor in our little colony was never great because of the scarcity of local land for use in slave plantations, and Rhode Island slavers were soon rerouting the majority of their cargoes to markets more to the south, where higher prices could be obtained. The business had assumed its classic three-point “triangular trade” configuration almost from the outset, with a second leg known as the “middle passage” probably added to the itinerary by or during the 1730s. Most of these so-called “middle passage” voyages were to the Caribbean, where human cargo could be exchanged for specie, bills, and return cargoes of sugar or molasses for use in the distilling of more [rum](#). The trade began as Rhode Island’s focus turned toward the sea and ended when it turned toward the factory. Governor Ward, writing to the Board of Trade in 1740, calculated that investment in the shipping sector been negligible until the turn of the century. Prior to 1700, he explained, “necessity [had] engag[ed] the Inhabitants to employ the whole of their time and care to agriculture.” The principal concerns of the small farmers and religious dissidents who populated the colony during this period have been tersely but aptly described by Carl Bridenbaugh as “fat mutton and liberty of conscience.” There was a limit, however, to the population that could be supported on the thirty square miles of farmable surface in this colony which [John Brown](#) would describe as “scarcely anything but a line of seacoast.” Governor Samuel Cranston would write about a process had barely begun by 1708: “The land on said Island being all taken up and improved in small farms, so that the farmers, as their families increase are compelled to put or place their children to trades or callings, but their [children’s] inclinations being mostly to navigation, the greater part betake themselves to that employment. So that such as are industrious and thrifty ... get a small stock beforehand, improve it in getting a part of a vessel as many of the tradesmen in the town of [Newport](#) also doth for the benefit of their children that are bred to navigation.” In Cranston’s day the local merchant fleet consisted of 27 sloops and a couple of brigs, only four or five of which had been in existence twenty years earlier. Throughout the 18th Century, the market share of the American trade in African slaves by Rhode Island merchants would be 60%-90%. Despite a late start in the 1720s, they had soon surpassed Massachusetts as the chief colonial carrier, and by 1770 they controlled some 70 percent of the trade. From 1725 to 1807, what has been called the “American slave trade” might better be termed the “Rhode Island slave trade.” After the Revolution there were no serious American competitors. Even at the height of Massachusetts’ involvement, the slave trade was only an insignificant figure in its commercial statistics. Only in [Rhode Island](#) does the [triangular trade](#) appear in anything like the role described in our textbooks of American history. In no other colony or state did the [international slave trade](#) play as significant a role in the total economy. In both relative and absolute terms, then, Rhode Island was the leading American carrier of African slaves.

1805

1805

➡ Daniel Wadsworth ordered work begun on the transformation of the summit of a hill some 6 miles to the west of Hartford, Connecticut, Talcott Mountain, into a country estate to be named Monte Video.¹⁶



➡ Charles Pickering was born in Pennsylvania. His grandfather was Colonel Timothy Pickering of Revolutionary War renown.

16. In Latin *monte*, appropriately, means “elevation,” and *video*, appropriately, means “having the power to see.” This was to be an exercise in the picturesque sublime. Refer to Boime, Albert, *THE MAGISTERIAL GAZE: MANIFEST DESTINY AND THE AMERICAN LANDSCAPE PAINTING, c. 1830-1865* (Washington DC and London: Smithsonian Institution Press, 1991), pages 48-57.



1805

1805

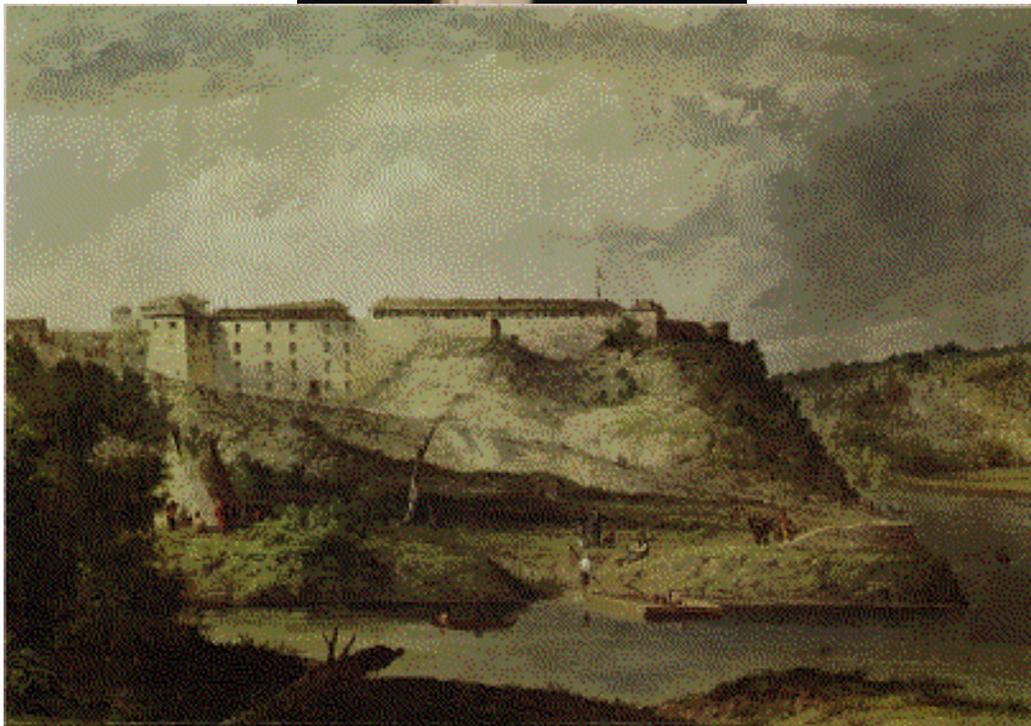


John Caldwell Calhoun was attending law school in Litchfield, Connecticut and had no idea at all that a lake was going to be named in his honor. Lake Calhoun was previously called Loon Lake, and near it lived a village of perhaps 500 Lakota Sioux referred to as *Kay-yah-ta Otonwa* “a village whose houses have roofs” or “Cloud Man’s village.” The Lakota village was renamed Eatonville in honor of Secretary of War John H. Eaton when, in this year, the lake and surrounding territory became part of Fort Snelling Military Reservation. Later the lake would be renamed Lake Calhoun in honor of Secretary of War Calhoun. The army gave a couple of white missionaries permission to build a cabin on the reservation in 1834, and the headman [Cloud Man \(*Makh-pea Wechashhta*\), Man of the Clouds \(*Ma-hpi-ya-wi-ca-sta*\) \(L.O. Skyman\)](#) helped them select a site on the bluff to the east of Lake Calhoun. The cabin would stand until 1839-1840, when the village was abandoned during conflicts between the Lakota and the Ojibway tribes. In 1849 the land would be claimed for farming, although we suspect that the white family that staked the claim did not live on this farm south of Minneapolis for any great length of time because we know their children attended a city school at quite an inconvenient distance

1805

from Lake Calhoun.

1805

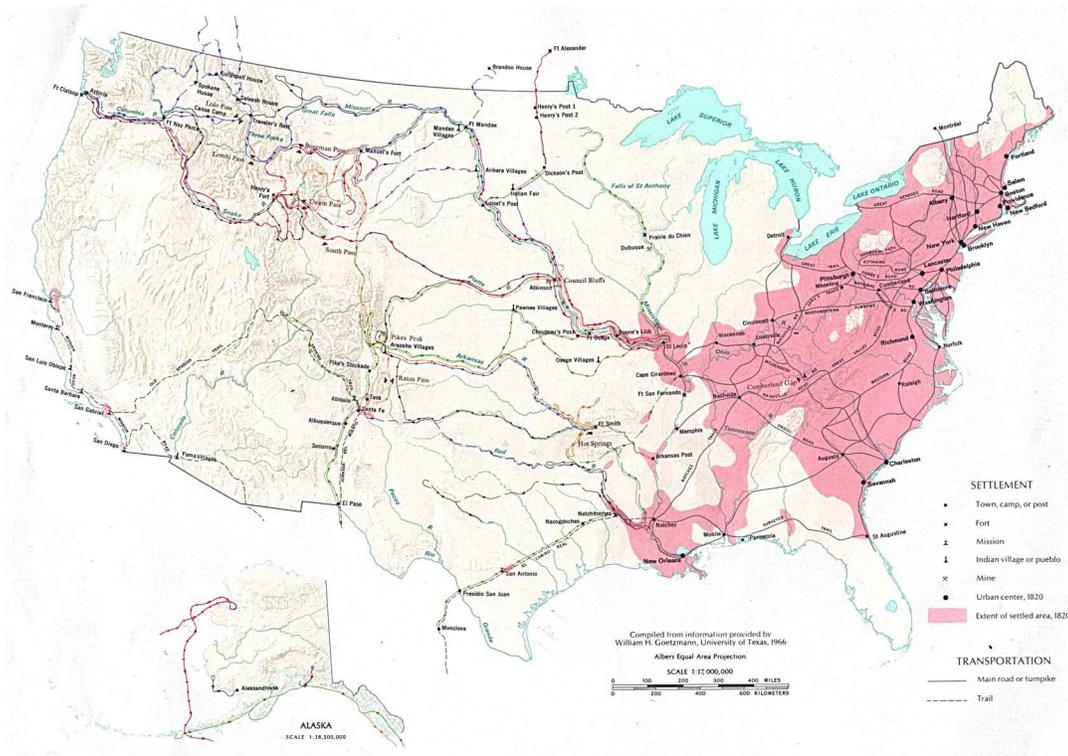
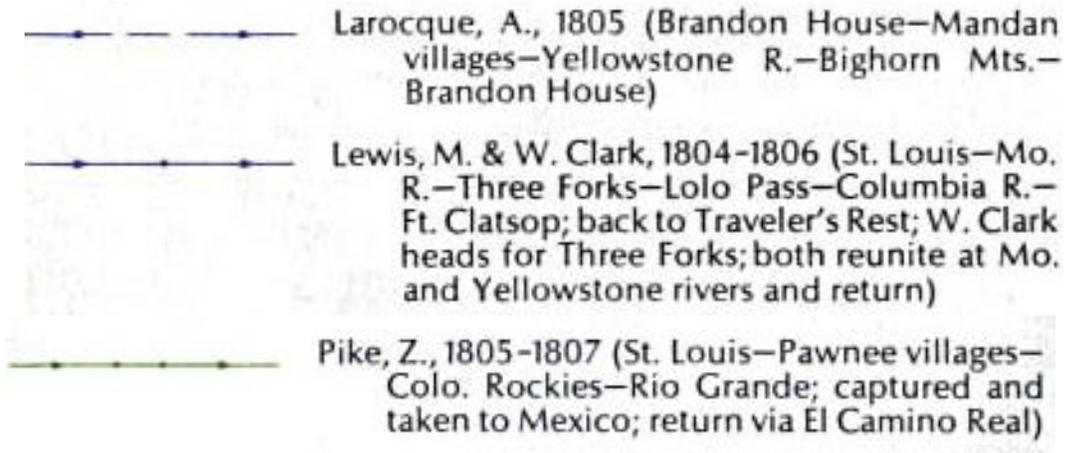


1805

1805



Ongoing White Exploration and Expropriation of the American “Wilderness”:



At this point the Arabian horses which had been introduced into **California** by the Spanish had become so numerous, that occasionally herds of them needed to be chased down and exterminated — in order to make room for the Spanish cattle.

1805

1805



The Highland Society of [Scotland](#) declared "[Ossian](#)" to have been a forgery.

[Malcolm Laing](#)'s 2-volume POEMS OF [OSSIAN](#), CONTAINING THE POETICAL WORKS OF [JAMES MACPHERSON](#) IN PROSE AND VERSE, WITH NOTES AND ILLUSTRATIONS (Malcolm had never been among the deceived and this was his, and Dr. Johnson's, and Shaw's "victory lap").

[Walter Scott](#)'s THE LAY OF THE LAST MINSTREL. When a 3d edition of the Lay would become possible, Messrs. Longman would offer £500 for the copyright and would tack on another £100 in compensation for the loss of a horse which had unexpectedly died under the author while he was out riding with one of the publishers.



Having reached the age of 21 years, [Joseph Emerson Worcester](#) was allowed to leave home to attend Phillipps's Academy, where he would sit with a class of 9-year-old colleagues.

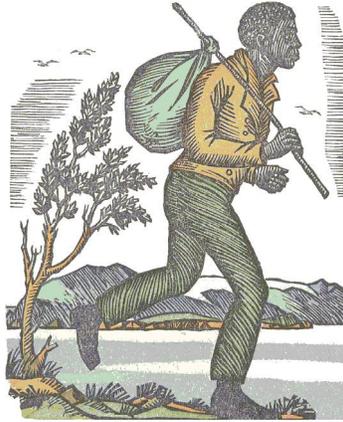


In this year Bell ([Sojourner Truth](#)) would have been approximately eight years old.

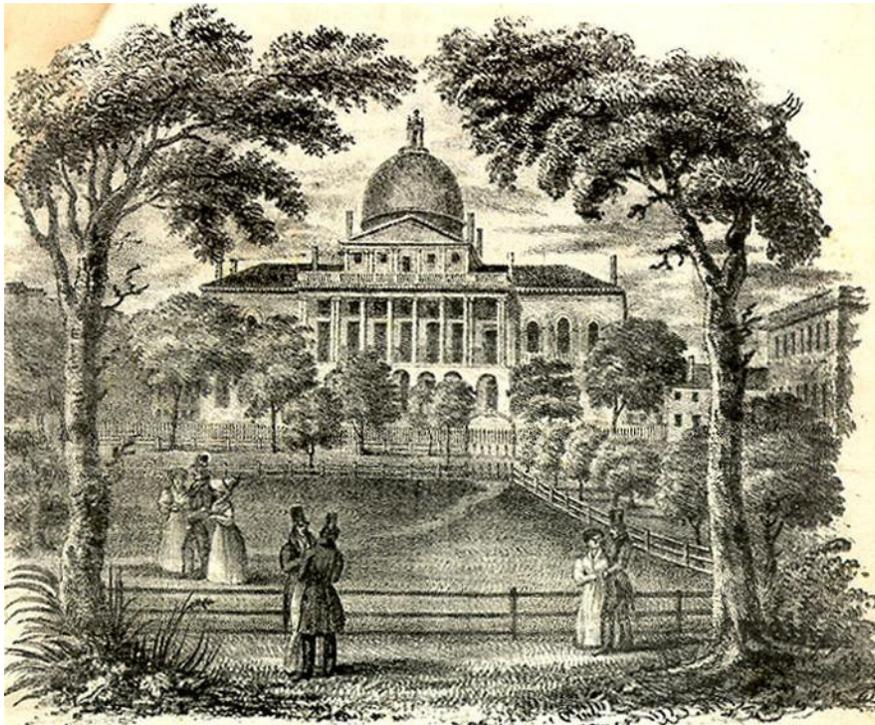
1805

1805

➔ Caesar was brought north a third time by his slavemaster, this time by a new one, a man named Ingraham, and this time he made a bid for his freedom.



However, as he was hoofing along the road through Medford on his way toward Woburn MA, Ingraham caught up with him in a carriage and “bucked” him into the carriage to take him back to Boston harbor and confine him aboard the ship that was going to take them back to the South. As the carriage made its way back toward the Medford bridge across the Mystic River, however, they had to pass within hailing range of the smithy shop there, of Caesar’s friend Nathan Wait, so Caesar cried out for help as loudly as he could. Wait heard, and rushed out to attempt to intercept the carriage, but of course could not prevail. A few days later, however, Ingraham was back in Medford and let slip the whereabouts of his slave, and this information made its way to Wait. So the blacksmith rushed to the State House in Boston.



With the governor’s assistance Caesar was rescued. Thus, although Ingraham would make several attempts through the Massachusetts courts to recover his alienated property, the citizens of Medford would forever be able to brag¹⁷ that theirs was the first town in New England to rescue a fugitive slave.

17. Refer for instance to Brooks, Charles. HISTORY OF THE TOWN OF MEDFORD. Boston MA: James A. Usher, 1855, page 438.

1805

1805



On a mountainside of the Franconia Notch about 70 miles north of [Concord, New Hampshire](#), a large and quite rich vein of iron ore was discovered, quite unlike the lowland “[bog iron](#)” resources that had been utilized until that date. Investors from Boston and Salem set up the New Hampshire Iron Foundry and hired 10 men at \$15.⁰⁰ per month to blast out the ore and cart it downhill.

While they were carving a path along a mountainside, workmen noticed an intriguing rock formation:



[Salma Hale](#), who had become a printer, began to edit the Walpole, [New Hampshire Political Observatory](#). He would study law and obtain an appointment as clerk of the court of common pleas of Cheshire County.

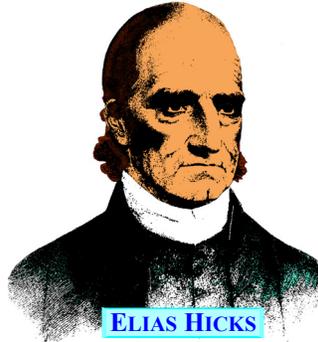


On a year-long return to France to visit with family, [John James Audubon](#) completed some of his first known sketches of local birds.

1805

1805

→ Friend [Lucretia Coffin](#) began her career (first as student, then as teacher) at the coeducational boarding school¹⁸ at Nine Partners northeast of Poughkeepsie, [New York](#), Friend Elias being one of the partners and a frequent visiting speaker,



and [Friend James Mott, Jr.](#) being one of the teachers.



18. Even as late as 1857, even as libertarian a person as Walt Whitman would be using his editorial privileges at the Brooklyn [Daily Times](#) to urge the parents of daughters to “Educate them at home” rather than in such schools, in order to avoid the “thousand evil influences” to which girls are inherently so much more susceptible.



Our father Walt Whitman, despite his self-advertisements and the dogmatic insistences of our contemporary gays, seems to have embraced only himself.

1805

1805

At fourteen years of age I was placed with a younger sister, at the Friends' Boarding-School, in Dutchess County, State of New York; and continued there for more than two years without returning home. At fifteen, one of the teachers was leaving the school, I was chosen as an assistant, in her place. Pleased with the promotion, I strove hard to give satisfaction, and was gratified, on leaving the school, to have an offer of a situation as teacher, if I was disposed to remain, and informed that my services should entitle another sister to her education without charge. My father was, at that time, in successful business in Boston; but with his views of the importance of training a woman to usefulness, he and my mother gave their consent to another year being devoted to that institution.

LUCRETIA MOTT



RELIGIOUS SOCIETY OF FRIENDS

1805

1805



[William Hazlitt](#)'s AN ESSAY ON THE PRINCIPLES OF HUMAN ACTION: BEING AN ARGUMENT IN FAVOUR OF THE NATURAL DISINTERESTEDNESS OF THE HUMAN MIND. TO WHICH ARE ADDED, SOME REMARKS ON THE SYSTEMS OF HARTLEY AND HELVETIUS (London: Printed for J. Johnson, No. 72, St. Paul's Church-yard).



ON HUMAN ACTION



General Eaton's band of 9 USers, 40 Greeks, and a bunch of Turks and Arabs captured the city of Derne:

Derne, by [John Greenleaf Whittier](#)

NIGHT on the city of the Moor!
 On mosque and tomb, and white-walled shore,
 On sea-waves, to whose ceaseless knock
 The narrow harbor gates unlock,
 On corsair's galley, carack tall,
 And plundered Christian caraval!
 The sounds of Moslem life are still;
 No mule-bell tinkles down the hill;
 Stretched in the broad court of the khan,
 The dusty Bornou caravan
 Lies heaped in slumber, beast and man;
 The Sheik is dreaming in his tent,
 His noisy Arab tongue o'erspent;
 The kiosk's glimmering lights are gone,
 The merchant with his wares withdrawn;
 Rough pillowed on some pirate breast,
 The dancing-girl has sunk to rest;

And, save where measured footsteps fall
 Along the Bashaw's guarded wall,
 Or where, like some bad dream, the Jew
 Creeps stealthily his quarter through,
 Or counts with fear his golden heaps,
 The City of the Corsair sleeps!

But where yon prison long and low
 Stands black against the pale star-glow,
 Chafed by the ceaseless wash of waves,
 There watch and pine the Christian slaves;
 Rough-bearded men, whose far-off wives
 Wear out with grief their lonely lives;
 And youth, still flashing from his eyes
 The clear blue of New England skies,
 A treasured lock of whose soft hair
 Now wakes some sorrowing mother's prayer;
 Or, worn upon some maiden breast,
 Stirs with the loving heart's unrest!

A bitter cup each life must drain,
 The groaning earth is cursed with pain,
 And, like the scroll the angel bore
 The shuddering Hebrew seer before,
 O'erwrit alike, without, within,
 With all the woes which follow sin;
 But, bitterest of the ills beneath
 Whose load man totters down to death,
 Is that which plucks the regal crown
 Of Freedom from his forehead down,
 And snatches from his powerless hand
 The sceptred sign of self-command,
 Effacing with the chain and rod

The image and the seal of God;
 Till from his nature, day by day,
 The manly virtues fall away,
 And leave him naked, blind and mute,
 The godlike merging in the brute!

Why mourn the quiet ones who die
 Beneath affection's tender eye,
 Unto their household and their kin
 Like ripened corn-sheaves gathered in?
 O weeper, from that tranquil sod,
 That holy harvest-home of God,
 Turn to the quick and suffering, shed
 Thy tears upon the living dead!
 Thank God above thy dear ones' graves,
 They sleep with Him, they are not slaves.

What dark mass, down the mountain-sides
 Swift-pouring, like a stream divides?
 A long, loose, straggling caravan,
 Camel and horse and arm'd man.
 The moon's low crescent, glimmering o'er
 Its grave of waters to the shore,
 Lights up that mountain cavalcade,
 And gleams from gun and spear and blade
 Near and more near! now o'er them falls
 The shadow of the city walls.
 Hark to the sentry's challenge, drowned
 In the fierce trumpet's charging sound!
 The rush of men, the musket's peal,
 The short, sharp clang of meeting steel!

Vain, Moslem, vain thy lifeblood poured
 So freely on thy foeman's sword!

Not to the swift nor to the strong
 The battles of the right belong;
 For he who strikes for Freedom wears
 The armor of the captive's prayers,
 And Nature proffers to his cause
 The strength of her eternal laws;
 While he whose arm essays to bind
 And herd with common brutes his kind

Strives evermore at fearful odds
 With Nature and the jealous gods,
 And dares the dread recoil which late
 Or soon their right shall vindicate.

'T is done, the horn'd crescent falls!
 The star-flag flouts the broken walls!
 Joy to the captive husband! joy
 To thy sick heart, O brown-locked boy!
 In sullen wrath the conquered Moor
 Wide open flings your dungeon-door,
 And leaves ye free from cell and chain,
 The owners of yourselves again.
 Dark as his allies desert-born,
 Soiled with the battle's stain, and worn
 With the long marches of his band
 Through hottest wastes of rock and sand,
 Scorched by the sun and furnace-breath
 Of the red desert's wind of death,
 With welcome words and grasping hands,
 The victor and deliverer stands!

The tale is one of distant skies;
 The dust of half a century lies
 Upon it; yet its hero's name

Still lingers on the lips of Fame.
 Men speak the praise of him who gave
 Deliverance to the Moorman's slave,
 Yet dare to brand with shame and crime
 The heroes of our land and time, —
 The self-forgetful ones, who stake
 Home, name, and life for Freedom's sake.
 God mend his heart who cannot feel
 The impulse of a holy zeal,
 And sees not, with his sordid eyes,
 The beauty of self-sacrifice!
 Though in the sacred place he stands,
 Uplifting consecrated hands,
 Unworthy are his lips to tell
 Of Jesus' martyr-miracle,
 Or name aright that dread embrace
 Of suffering for a fallen race!

 When [George Washington's dentist](#), John Greenwood, returned from Europe he brought with him a keg of human teeth to be implanted in American mouths. (These teeth for implanting used to come from cadavers, from poor people selling their perfect teeth, and, even before Waterloo, from battlefields.)

THE MARKET FOR HUMAN BODY PARTS

 Spanish royal decree required that persons of “pure blood” obtain permission of the viceroy or the *audiencia* in order to marry “elements of Negro and Mulatto origin.”

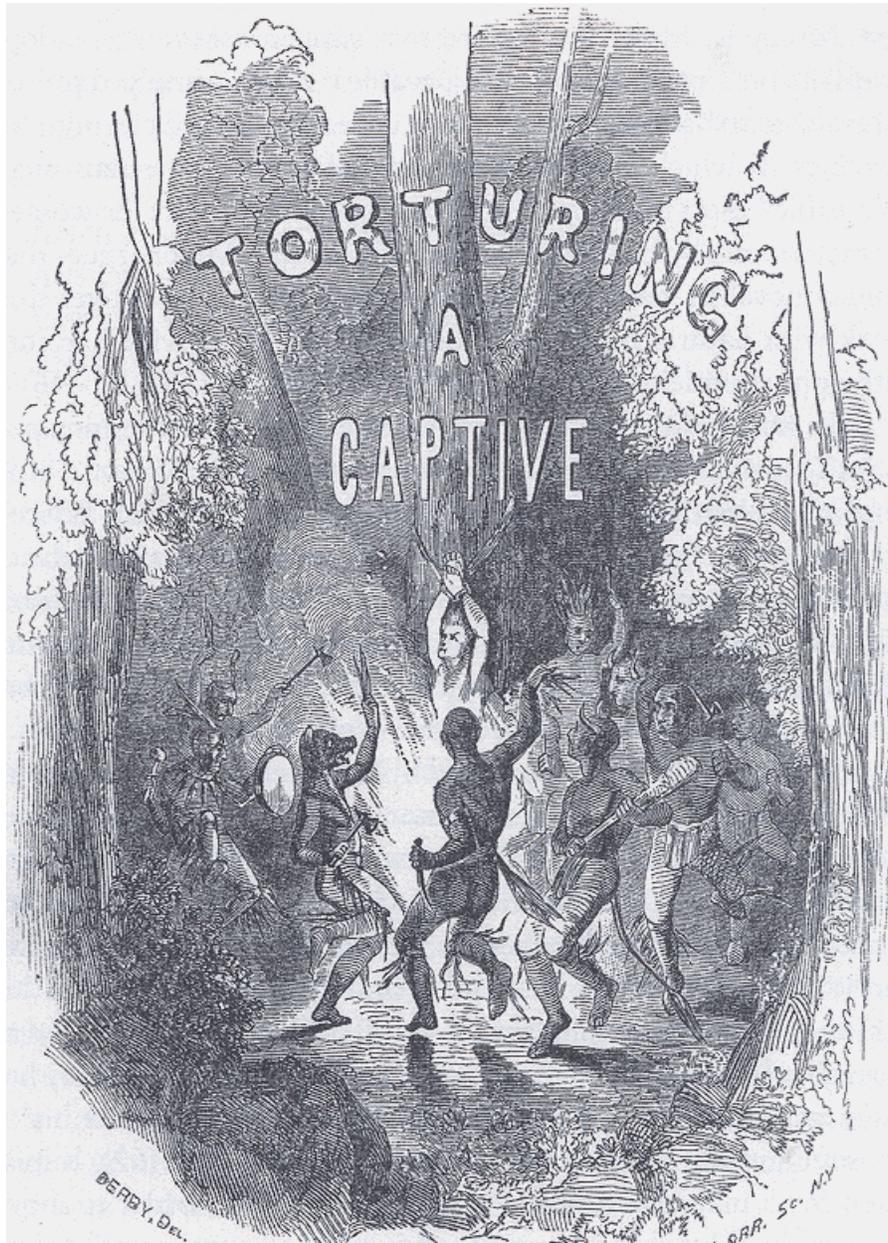
1805



The Commonwealth of Massachusetts barred punishment by mutilation.

1805

TORTURE



The expedition of Meriwether Lewis and Captain William Clark left St. Louis to travel up the Missouri River to the continental divide, then down the Columbia River to the Pacific Ocean and back, using gifts of [tobacco](#) as “life insurance.”

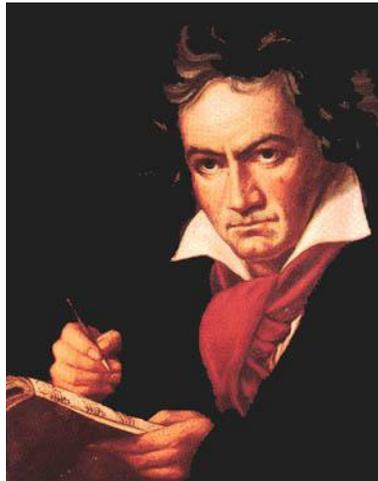
1805

1805

"Huckleberries": Lewis and Clarke in 1805 found the Indians west of the Rocky Mountains using dried berries extensively.

MERIWETHER LEWIS
WILLIAM CLARK

➡ **Ludwig van Beethoven's** "Fidelio."



➡ Amelia Opie's ADELINE MOWBRAY (Amelia's father was a friend and admirer of **William Godwin** and Mary Wollstonecraft, and this novel is based around Mary Wollstonecraft's life).



William Godwin established "The Juvenile Library." His FLEETWOOD. OR THE NEW MAN OF FEELING (3 volumes, London: R. Phillips).

➡ The group which had begun The Monthly Anthology in 1804 began the Anthology Society.¹⁹

19. Which would become the Boston Athenæum.



1805

1805

 Deborah Sampson Gannett, largely at the insistence of [Paul Revere](#), was awarded a \$4.⁰⁰-per-month pension as a veteran of the Revolutionary War. (Deborah had flattened her breasts with a bandage and fought with the 4th Massachusetts Regiment of the Continental Army. Under the name Robert Shurtleff, she had been wounded in several battles, and her sex had been discovered only when a physician had treated her for a fever in 1783. With “her chastity inviolate,” she had been honorably discharged. When she would die, in 1827, her husband would be awarded the equivalent of a revolutionary widow’s pension, \$80.⁰⁰ per year. A small marker by her grave in Rockridge Cemetery characterizes her as “a revolutionary soldier.”)

 Jonas Clarke of Lexington died.

 [William Wordsworth](#) completed a 2d version of THE PRELUDE, a long autobiographical poem that would not see publication until after his death (the other versions are as of 1799 and as of 1850).

There was a 4th edition of LYRICAL BALLADS and the name “[S.T. Coleridge](#)” still did not appear.

JANUARY

 January: Publication of [Joanna Southcott](#)’s BOOK OF THE TRIAL.

1805

1805



January: The Mandans performed their sacred “buffalo calling” ceremony and a few days later, a herd showed up. The Indians and explorers hunted buffalo together. Several expedition members got frostbitten, as did an Indian boy whose toes Meriwether Lewis had to amputate without anesthesia or a surgical saw.



January 1, Tuesday (?): Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 1 of 1 M 1805 / Altho I have been much engaged thro' the day, yet my mind has been frequently absent & my spirit affected

with breathings of mental prayer for preservation -²⁰



RELIGIOUS SOCIETY OF FRIENDS

➡ January 4, Friday: France and Spain signed a mutual defense treaty in Paris.

➡ January 7, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 7 of 1 M 1805 / Yesterday attended Meetings, both were silent, & a little evidence of the truth was experienced in my mind. But for the week past I have been in such a dry barran state as almost to let go my hold, nor do I feel much better at this time, but of a sudden feel warm desires to spring in my heart, that Lion may again arise, shake her self from the dust of the Earth, resume her beautiful garments & shine in her ancient splendor. But oh the inability which my heart is surrounded with I can hardly lay hold of any thing that gives me belief that ever I shall be instrumental in repairing those waistplaces. - it has felt of late when I have wanted to cry unto the Lord for help as if he was affar off & had hidden his face from me. Oh the unfaithfulness of my heart! it has often been made mention of & described in the corse of my journal, & lamentable to say but little ammdement.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 8, Tuesday: Eraldo ed Emma, a dramma eroico per musica by Simon Mayr to words of Rossi, was performed for the initial time, in the Teatro alla Scala, Milan.

➡ January 9, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 9 of 1 M 1805 / It seems as if the longer I live the more sensible I see & feel the very great falicy there is in all human things; however promising our prospects may be, they are continually liable to various modes of defeat, & sometimes when

20. Stephen Wanton Gould Diary, 1805: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 5 Folder 4 for October 23, 1804-May 31, 1805 and Folder 5 for June 1, 1805-December 31, 1805; also on microfilm, see Series 7



we are raised, even to the Summit of our wishes, we are cut short, either by death, sickness or various other ways, all designed, for our lasting benefit, by the kind hand that inflicts the wound, which when viewed in its proper light is not a wound, but an healing stroke of his admirable Love & will if rightly taken & improved by ourselves, prove the very sorce of our permanent advancement towards that celestial happiness, which far transcends the glitter, pomp & vanity of this World. & altho the renuncuation of these things may be attended with pain & mortification to our natural bodies, yet by carefully watching each eminating ray of divine light & by that true & living faith which worketh experience & by love we shall feel our spirits raised even while on this Earth to that glorious & everblessed ground where we shall be enabled to sing for joy that our lot has been cast as it has & when the last trump of Time shall be sounded in our dwellings here we shall reap far more Exceeding & eternal weight of Glory in the Mansions of eternal rest hereafter. I feel while thus I write, an expansion of desires that my mind may be weaned from all sublunary things & they be suffered to occupy no more of my time than is really necessary to provide a subsistance for this body & the residue to be wholly devoted to the Service of him who has created us for the purpose of his own Glory.

But Oh! of what short duration are these desires with me -it sometimes seems as if Satan had desired to have me, & had nearly accomplished his end, for when I am the most desirous to be in possion [possession] of better things, then is the time that he besets me the most, for it seems as if he pours torrents of his vain suggestions into my mind to divert it from thoughts on its God he stands ready to swallow up the least spark of celestial fire that kindles in my heart, but he is sometimes frustrated in his designs.

The Life of the mind is what he aims his blows at the first, once he can kill that, he will the more easily lead us on his own way even if we follow the form of religion, if it is but the dead lifeless form it suits him just as well as any way & the reason why he is So at enmity with the seeds of life is because it is more powerful than himself, & he can never stand before it, but must ever flee vanquished and dismayed.

RELIGIOUS SOCIETY OF FRIENDS

 January 11, Friday: The Michigan Territory was created.

 January 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

first day 13 of 1 M 1805 / At the close of our forenoon meeting, the Decease of Joseph Weaver of Middletown was mentioned, at which I was not a little shocked. he was in town the day before apparently as well as usual, & continued so thro' the evening, tho complaining of shooting pains in his back & feet which was not unusual for him - After having his bed warmed, he went to bed, & in the night Daniel Gould [Stephen's brother?] who slept with him, awoke, & found he breathed rather short, but being quite young and & very sleepy, unthinkingly dropt to sleep again. when sometime after he again awoke, & found him cold &



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breathless – with agonizing surprise he jumped from his bed, & called his Mother & family - but Alas it was all too late, as the lamb of life was quite extinguished. This with other instances of sudden mortality may serve as an awakening stimulous to increasing dedication & watchfulness; as we know not in what hour the solemn Awful final doom shall be pronounced of "Come ye blessed or go ye Cursed, whether at Midnight or at Cock Crowing.

RELIGIOUS SOCIETY OF FRIENDS

 January 15, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 15 of 1 M 1805 / Walked out to the funeral of Joseph Weaver, & from several circumstances it was to my mind a very solemn and affecting time– David Buffum was twice concerned in testimony & particularly in the last was much favored (I believe) to reach the witness in many minds present. Jeremiah Austin had a short communication

After the funeral walked homeward with Sam Thurston & J Austin, took tea with Saml - then came home & I never remember to have suffered more with cold, while the funeral was moving from the house it seemed as if my face would have froze.

RELIGIOUS SOCIETY OF FRIENDS

 January 16, Wednesday: [Joseph Ivimey](#) was ordained as the pastor of a church on Eagle Street near Red Lion Square in [London](#).

Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 16 of 1 M 1805 / Last night I drempt [sic] of being surrounded by a large number of Snakes which appeared to be on the bows of small trees, at which I felt something alarm'd as I am naturally affraid of them but with a degree of courage recollected that I had heard it said that a small switch was better to kill them with then a large stick, which I soon procured & killed several of them, tho with much difficulty as they did not appear to die easy. yet I awoke without being hurt by them – -What appeared to me remarkable was that this evening I met with a temptation which I had to resist with a mixture of fear & courage, the same that I felt when I was killing the Snakes. & I believe this dream was sent for my instruction.

RELIGIOUS SOCIETY OF FRIENDS

 January 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 17 of 1 M 1805 / This morning I awoke sometime before day & as I lay musing on my bed my mind was assailed, & tossed with grievous temtations - & after I arose had to view the weakness & irresolution of the mind of man, unless immediatly assisted by the Influence of the Holy Spirit



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Attended meeting which was a quiet favor'd time, my mind being much refreshed for which I desire to be humbly thankful. Jeremiah Austin spoke a few words to edification. He said he had been thinking of the prophecy of John which he saw in a holy vision - "The old heavens & the old Earth done away, & the new heavens & the new earth appear, & said that as we abode under this sanctifying operation our old things would be purged away & our heart become New, we should have restored to us Counselors as at the first & Lawgivers as at the beginning" The Young men would be made Instrumental & the Daughters polished after the similitude of a pittance - I spent most of the evening agreeably with Jon Greene & wife. They shewed me some writings of their brother David which afforded instruction.

RELIGIOUS SOCIETY OF FRIENDS



January 18, Friday: [Samuel Taylor Coleridge](#) was appointed Acting Public Secretary in Malta. He received news of the death of John Wordsworth on Abergavenny.

Spanish troops assaulted a native stronghold at Canyon de Chelly, Arizona killing 115 men, women, and children and taking 33 prisoners (afterward the Spaniards slaughtered some 350 Navajo sheep).

Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 18 of 1 M 1805 / I have this day written a letter to Sarah Earle now at New York in much weakness which has been my chief companion for many days

RELIGIOUS SOCIETY OF FRIENDS

1805

1805



January 19, Saturday: [Sally Hemings](#) bore her 6th of seven children, presumably sired upon her by her owner [Thomas Jefferson](#) since, in the one case out of the seven in which we do still have almost perfectly conclusive genetic evidence, that child was indeed Jefferson's issue. Our President would name this new slave he had engendered after his vice-president, [James Madison](#), another Virginia slavemaster. It has been established by the historian Dumas Malone that Jefferson was in the vicinity during the period when this child would have been conceived. Unfortunately, this product of amalgamation, poor boy, would not turn out to be as light in complexion as his brother Beverly or as his sister Harriet, and when mature would be unable to disappear into the general white population. He thus would be required to remain enslaved during the lifetime of his father.

	Age	Sex	Color	Value
Pied	5 1/2	7		
Penny	5	7		
Moses 3	4	5		
Sucky 6	3 1/2	4		
Ned	5 1/2	7		
Peter Hem	5 1/2	7		
Philip	5 1/2	7	1	
Rachael	5	7		
Eliza 5	3 1/2	4 1/2		
Ellen 8	2 3/4	3 1/2		
Sally	5	7	1	
Harriet 1	4 1/2	5 1/2	1	
Madison 5	3 1/2	4 1/2	1	
Eston 8	2 3/4	3 1/2	1	
Samso	5 1/2	7	1	

[Madison Hemings](#) would write of his father, whose total involvement in his preparation for life had been to have him trained by other of the plantation slaves in carpentry and in the playing of the violin, that:

He was not in the habit of showing partiality or fatherly affection to his children.



"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?"



Life Among the Lowly.

NUMBER I.

MADISON HEMINGS.

I never knew of but one white man who bore the name of Hemings: he was an Englishman and my greatgrandfather. He was captain of an English trading vessel which sailed between England and Williamsburg, Va., then quite a port. My grandmother was a fullblooded African, and possibly a native of that country. She was the property of John Wales, a Welchman. Capt. Hemings happened to be in the port of Williamsburg at the time my grandmother was born, and acknowledging her fatherhood he tried to purchase her of Mr. Wales, who would not part with the child, though he was offered an extraordinarily large price for her. She was named Elizabeth Hemings. Being thwarted in the purchase, and determining to own his flesh and blood he resolved to take the child by force or stealth, but the knowledge of his intention coming to John Wales' ears, through leaky fellow servants of the mother, she and the child were taken into the "great house" under their master's immediate care. I have been informed that it was not the extra value of that child over other slave children that induced Mr. Wales to refuse to sell it, for slave masters then, as in later days, had no compunctions of conscience which restrained them from parting mother and child of however tender age, but he was restrained by the fact that just about that time amalgamation began, and the child was so great a curiosity that its owner desired to raise it himself that he might see its outcome. Capt. Hemings soon afterwards sailed from Williamsburg, never to return. Such is the story that comes down to me.

Elizabeth Hemings grew to womanhood in the family of John Wales, whose wife dying she (Elizabeth) was taken by the widower Wales as his concubine, by whom she had six children—three sons and three daughters, viz: Robert, James, Peter, Critty, Sally and Thena. These children went by the name of Hemings.

Williamsburg was the capital of Virginia, and of course it was an aristocratic place, where the "bloods" of the Colony and the new State most did congregate. Thomas Jefferson, the author of the Declaration of Independence, was educated at William and Mary College, which had its seat at Williamsburg. He afterwards studied law with Geo. Wythe, and practiced law at the bar of the general court of the Colony. He was afterwards elected a member of the provincial legislature from Albemarle county. Thos. Jefferson was a visitor at the "great house" of John Wales, who had children about his own age. He formed the acquaintance of his daughter Martha (I believe that was her name, though I am not positively sure,) and an intimacy sprang up between them which ripened into love, and they were married. They afterwards went to live at his country seat, Monticello, and in course of time had born to them a daughter, whom they named Martha. About the time she was born my mother, the second daughter of John Wales and Elizabeth Hemings was born. On the death of John Wales, my grandmother, his concubine, and her children by him fell to Martha, Thomas Jefferson's wife, and consequently became the property of Thomas Jefferson, who in the course of time became famous, and was appointed minister to France during our revolutionary troubles, or soon after independence was gained. About the time of the appointment and before he was ready to leave the country his wife died, and as soon after her interment as he could at-

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



 January 20, Sunday: London Docks opened.

Friend [Stephen Wanton Gould](#) wrote in his journal:

first day 20 of 1 M 1805 / In our forenoon meeting D Buffum appeared in an excellent testimony, with which I believe the feeling present were edified, & the unfeeling had occasion to be aroused from their ease & be at work for their Salvation — In the afternoon we were Silent — In the evening I called to see Wm Lee whose health is much impaired, & so spent the remainder of it at Clarke Rodmans

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Monday: The borders of Livorno were re-opened after the passing of the yellow fever epidemic.



1805

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January 22, Tuesday: [Nicolò Paganini](#) renewed his contract with Cappella Nazionale del Potere Esecutivo, [Lucca](#).

Henry Clay signed a contract with John Fisher for the construction of a mansion for his family at Ashland near Lexington, Kentucky.

It was such a relatively warm day at the winter camp of the Lewis and Clark expedition, that they occupied themselves in attempting to chop their boat free of the ice — so that it might be more securely stored.

The General Assembly of Virginia was still struggling with what it considered to be the state's major problem — free blacks — and was in its 5th year of secret session when it arrived at the following secret resolution:

Resolved, That the Senators of this State in the Congress of the United States be instructed, and the Representatives be requested, to exert their best efforts for the obtaining from the General Government a competent portion of territory in the country of Louisiana, to be appropriated to the residence of *such people of color as have been, or shall be, [emancipated](#), or may hereafter become dangerous to the public safety...*

SERVILE INSURRECTION



Another noticeable fact ... is the state of fearful insecurity in which the residents of a slaveholding community must feel that they are living. The late assertion of Gov. Wise, that "We, the Virginians, are in no danger from our slaves or the colored people," — or that of Senator Mason, "We can take care of ourselves," — or that of Miles, of South Carolina, "We are impregnable," — betrays the depth and extent of their fear by the very attempt to conceal it; like timid boys "ejaculating through white lips and chattering teeth," *Who's afraid?* In the wide-spread panic of 1800, the slaveholders appear to have been excessively puzzled to ascertain what could have induced their slaves to engage in such a conspiracy. They, of course, could not have originated such a plot, and had been, in their opinion, so well-treated that *they* could have no motive to wish for their freedom. It was at first rumored that Gabriel had in his possession letters written by white men; then, that the conspiracy of the negroes was "occasioned by the circulation of some artfully written hand-bills, drawn up by the noted Callender in prison, and circulated by two French people of color from Guadaloupe, aided by a United Irish pretended Methodist preacher"; then, "that the instigators of the diabolical plan wished thereby to insure the elections of Adams and Pinckney, and that the blacks, as far as they were capable, reasoned on the Jeffersonian principles of emancipation." They were, at last, unwillingly compelled to believe that the whole plot originated with slaves, and was confined to them exclusively, and that, like all other human beings, deprived by arbitrary power of all their just rights, they were determined to be free.



January 23, Wednesday: Publication of the Piano Sonata op.13 by Johann Nepomuk Hummel was announced in the Wiener Zeitung.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 23 of 1 M 1804 [sic] / I was thinking this morning while



laying in bed, what I should compare my mind too, & it seem'd to me that it was an entire blank as to religious sensations - & so it continues to feel, tho' many times I have indeavor'd to turn to the Life but could not raise it - I now feel desires to spring in my long barran heart, for an increase of dedication, & faithfulness to search after that which is food to the mind & will satisfy as nothing will, which we can be in persuit of here, even satisfy us with the consoling hope of peace & happiness here & hereafter -

Having felt my mind thro' the corse of the day much depressed under divers weights both from within & without I feel as I am sitting alone in my shop this evening a freedom to commit to writing some things which seem not only to concern me alone, but the community at large. - It is now the 23 of the 1 M & now is, & has been for a long time extream cold & uncommonly stormy. - our Town is entirely destitute of Wood. not a stick to be bought, except from distill houses, bake houses or private Sellars. Pine wood is sold at the shocking price of 8 Dollar P Cord, & Oak for 10, & if the weather does not moderate it must be more. Many poor persons are entirely destitute of any fuel or means to purchase it, & of consequence are extream suffers. -these are circumstances which are deeply affecting to my mind, while I trust I feel a degree of humble thankfulness to the Author of all Good, for the benefit, which myself & fathers family at this time enjoys, of being comfortably provided for, with food & wood in this trying proving season - I feel for those who have not those comforts, & sincerely believe that was it in my power, my heart would expand at relieving their necessities. - But Alas its not so, I am but just able with great care to keep along & sometimes get so much discouraged as almost to dispare of ever closing my outward affairs, to my own peace & the honor of the cause which I profess. Altho they are not extensive yet from the Multiplicity of incumberances & discouragements which I labor under in my business, fear & trembling is often the painful companion of my mind - - Will add to this the state of my mind, as respects religious engagements is equally distressing - here I have been visited & revisited with the dayspring from on high, from my childhood up to the present day, & have yealded to many of its heavenly dictates, & often felt its holy enlivening flame to to kindle in my spirit, which has comforted & raised humble thankfulness in my heart, to find that I was so far graciously made sensible of its sanctifying opperations - But Alass Alass the Years of Manhood have now arrived & those of Old Age may soon hasten, & that advancement, that holy lively Zeale which is necessary to make us acceptable to the Holy Heads is wanting, all for the want of a more full Surrender, & humble dependance in my early time. - now I see the very great advantage there is for Young people in the Morning of their days when they feel the first calls of Sacred love to their souls, to make an immediate surrender (even if it be in Childhood) in every thing, however Cross it may be, to our carnal inclinations, as by this means we may avoid that dwarfishness, leanness & Barraness of spirit which so often awaits those who are dallying with divine Mercy. How might I have been built up as a Young man, & even by this time become a strong man in the Lord, had I have been faithful in every thing which was made manifest, clear as the Sun at noon day while I was yet a child

But thanks & everlasting praises be Ascribed to the Lord forevermore, he hath not left me destitute but is still with me, & I trust hath at times engaged my soul to pray for & labor acceptably with some who are neglecting their chief concern & persuing Lying vanities to their souls hurt if not total destruction. which labor I desire not to arrogate to myself but render it to him to whom it all belongs & crave my own furtherance & lasting preservation, as it is he alone that is able to keep us from the wiles and stratigems of the enemy to which we are ever exposed & ever liable to be caught in, unless immediately assisted by his power. - Since writing the above my mind is relieved & refreshed with a degree of divine love, & feel a concern to be increasinngly Watchful, that my mind may be fully dedicated to the Lord - often to retire & wait for the arisings of life whereby all true usefulness is derived.

RELIGIOUS SOCIETY OF FRIENDS



January 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 24 of 1 M 1805 / Attended meeting & in good measure enjoyed the sweets of silence

RELIGIOUS SOCIETY OF FRIENDS



January 25, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 25 of 1 M 1805 / I have this Morning been conversing with a friend who I do sincerly love & altho I differed with him in sentiment respecting some matters, yet I trust we were united in the most esential [sic]. This afternoon my depression has been so great that I have been ready to wish that the earth would open & hide me from the face of Man.- But oh, may my hopes be raised by him [who] is able to exalt from the lowest state even to that of a King. May my dependence be firmly placed on the Almighty, & not give way to distrust in his holy saving power. Oh My God, my only helper, help I pray thee. My mind is ready to sink...

RELIGIOUS SOCIETY OF FRIENDS



January 26, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 26 if 1 M 1805 / This afternoon Attended the funeral of Deborah Townsend

RELIGIOUS SOCIETY OF FRIENDS



January 27, Sunday: Kharkov University opened.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 27 of 1 M 1805 / Our meetings were small & silent, but



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quiet and comfortable. Took tea with D Williams, & in the evening was at J Earles

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Wednesday: [Asher Benjamin's](#) wife [Achсах Hitchcock Benjamin](#) died.

 January 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 31 of 1805 / It has for several days been a time wherein but little engagement for the promotion of the cause of truth has been felt, either for my self or others But felt before I went to meeting, a dread upon my mind, believing, that in the last (which was M Meeting) that it might be required of me to put forth my hand to help the Ark. In the first meeting it was a pretty close time with me, being led to reflect upon my unfaithfulness & short comings in the line of duty, as respects faults which are hid from the outward eye only known to the Almighty ... While I was in the midst of those reflections, our beloved friend D. Buffum rose & delivered an excellent testimony founded on these words "Without faith it is impossible to please God" ... Hannah Dennis & Abigail Robinson were also sweetly concerned in testimony.... But to return to the Meeting for business - there was a very distressing case among us, with which my mind was seriously exercised, & I apprehended it to be my place to speak of it, but by setting too long the Matter was concluded upon & returned to the women directly opposite to what I apprehended to be right, & for my unfaithfulness after it passed from the Meeting my mind fell into a very distressing weakness which continued the remaining part of the Meeting ... I now have to believe, if I had have given up to submit my prospects to friends, it would have been concluded more to the honor of truth & society then it now is, as it hath appeared from conversation with several friends after meeting, that their prospects were exactly similar to mine. My mind has been grievously exercised & burdened with my unfaithfulness in this case, & greatly hope it may arouse me to greater care in the future.

RELIGIOUS SOCIETY OF FRIENDS

FEBRUARY

February: [George Gordon, Lord Byron](#) returned to Harrow School.



February 3, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 3 of 2 M 1805 / Rode to [Portsmouth](#) with J & D Austin in a Sleigh, to meeting, where we set in silence. & I witnessed but little of that refreshing life which I wished for After meeting I went to Holder Almy's who has been unwell for sometime, but is now on the recovery, & took dinner, & spent the time very agreeably till 3 O Clock when I went up to the widow Shermans where were my abovementioned companions, & set a little while. then came homeward, & took tea with Jethro Mitchell & to me it was a sweet & precious time I do really love them & much desire our Mutual groth in the best things In the corse of my being there I read part of my letter from T Bringhurst with which his wifes Sister Caty was much affected - the conversation turned on several important subjects & I found Jethro & his wife much further advanced in religious experience than I was aware of.... There certainly is, & in this visit I was renewedly confirm'd that there is real advantage to be reaped from young friends visiting one another, & maintaining that Brotherly intercourse which will tend to unite us in the best things After I had taken tea & spent part of the evening at Jetho's we went to see his father who is much unwell, from there we rode home, & althho some part of the visit was not attended with that precious savor of life which I could wish yet I believe no loss has been sustained by it, & that friends whom I visited were glad to see me...

RELIGIOUS SOCIETY OF FRIENDS

February 5, Tuesday: [William Wordsworth](#)'s brother John drowned in the shipwreck of the *Earl of Abergavenny*, which he captained. As attested in Wordsworth's grieving letters at the time ("Our loss is one which never can be made up," "my loss is great, and irreparable," "there is something cut out of my life which cannot be restored," "the set is now broken") and "Elegiac Stanzas" (composed summer 1806), this was one of the defining moments in his personal and poetic life.

TIMELINE OF ACCIDENTS

February 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



1805

1805

4 day 6 of 2 M 1805 / Owing to the langor of my mind, I am but poorly quallified to insert any thing as it ought to be. But the sufferings of the Town, & even Continent are so numerous as to cause oppression in the Minds of many - & it seems to be my lot to feel without being able to do much for the relief of the indigent, & believe it may not be amiss to commit a little to writing for my own use, that if I should live to see another Winter as distressing as this, & be better able to relieve the necessities of the poor. I may on that I had a disposition once to do it & thereby be stimulated to benevolence if my attachment to wealth should clash with my disposition
The weather has been so extreemly cold & the rivers so froze as to prevent the importation of wood whereby many have become extream sufferers - Snow has lain on the ground for several weeks, which made it the more tedious, as necessity obliges the poor people to go abroad, & if they stay at home they will be likely to perish I have heard of some who have froze themselves at home, which is truly affecting, & ought to stir the rich to a faithful discharge of their stewardship

RELIGIOUS SOCIETY OF FRIENDS



February 7, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 7 of 2 M 1805 / I consider when my mind is under any exercise, or in any ways religiously affected, however distressing my feelings are, it is a favored time. This has been my lot, last evening & this morning, Oh! what shall I say, it seems as if my mind was so deeply affected that I know not what to do with my self, & was it not that I feel the Lords hand to be underneath my tryals, certainly I should let go my hold, & sink beneath the weight of my discouragement- I am now going to meeting & hope to be favord with the refreshing streams of life ...

Attended Meeting which was a comfortable time tho life was not so much in dominion as is some times but I was comforted in the opportunity

Oh Lord God Almighty, it is under an humbling sense of my own weakness, yea wickedness, that I approach they holy presence at this time knowing that my own work's are nothing unless in cooperation with thy holy Mind & will immediately & graciously dispenced to the mind, which I acknowledge I have been abundantly favord with & abundantly rebelled against.

It is under these sensations that I am engaged to crave thy help that I fall not by the way, but be streanghtened to hold out a little longer, & the truth be not wounded by me & my mind saved from total destruction, which from its low condition seemingly awaits me, from within and without.

RELIGIOUS SOCIETY OF FRIENDS



February 8, Friday: King Ferdinando IV of Naples took refuge in Palermo.



February 12, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:



1805

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3 day 12 of 2 M 1805 / "More are the children of the desolate than the children of the married wife saith the Lord".
My mind is in so low a condition at present, from my extremly tried state, that as I have many times said was it not that the Lords hand was made known to me I should inevitably sink under it. This morning as I have been pondering over some things, the pressre has been renewed, & seemingly increased. Oh the strong cries, which have been raised in my spirit to the Lord the Everlasting God, for preservation when it hath felt to my poor mind that it was surrounded with almost insurmountable difficulties....
How long Oh! Lord Holy Just & true, shall this be my condition. arise for my relief I intreat thee, but why am I thus emboldened? Has not my sins & transgressions been so extensively multiplied against the manifestations of thy will, as to forfeit all claim to thy assistance? This reflection is hard to bear -But hope keeps the heart whole.

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Wednesday: [Mount Vesuvius](#) erupted: "Effusiva — Lava a SW (sopra la colata del 1804) in direzione dell'Epitaffio (Torre del Greco). Uno dei 5 rami raggiunge il mare in circa 4 ore in corrispondenza della cosiddetta Torre Scassata (Torre Annunziata)."

David Dudley Field was born (lawyer whose advocacy of law codification would have international effects).

 February 14, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 14 of 2 M 1805 / In our meeting this day was sweetly felt the extendings of divine goodness, for which my heart was truly thankful, as for many days I have been (as it were) on the brink of dispair, may all within me bow before the Lord, & all that is opposed to the manifestations of Him the preserver of Men, be destroyed by the fire, that no reprobate Silver be found, & may that which is a consumer continue to have its thorough work in my heart untill no alloy be found – how I have felt as one forsaken for many days, & how "thankfully has my spirit received the refreshing shower of celestial rain this day ...
I desire to adopt this language in sincerity "For all I bless thee, most for the severe" what an happy experience is this, & how few there are, who really are able to adopt it, or rather but few whose lives are so devoted to their God as to experience it wrought in them – It seems as if I can hardly stop writing, without adding that I never remember to have experienced a more quiet & satisfactory meeting, or one wherein the life flowed more freely than to day.....

RELIGIOUS SOCIETY OF FRIENDS

 February 15, Friday: In Massachusetts, an amendment to the US Constitution was considered, respecting Slaves. (When the Governor of Massachusetts would on June 8th issue a message recommending this, the state of Connecticut would respond that it was there considered to be "inexpedient," whereas the state of [Maryland](#) would simply oppose the proposition.)



1805

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"Resolve requesting the Governor to transmit to the Senators and Representatives in Congress, and the Executives of the several States this Resolution, as an amendment to the Constitution of the United States, respecting Slaves." MASSACHUSETTS RESOLVES, February, 1805, page 55; June, 1805, page 18. See below, March 3, 1805.

SLAVERY

INTERNATIONAL SLAVE TRADE

Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 15 of 2 M 1805 / I have but little to insert except that after a long season of deep exercise I am now favored with precious incomes of life, under which my spirit bows in thankfulness under a sense of my unworthiness Oh! how joyful it is to have the Devine Masters presence, to feel him to be moving in my mind, with his holy love and life, teaching the way we should walk in & intelligibly discovering to us the way we should go ... I feel at this time desires to be preserved under his law, beyond what words or pen can describe....

RELIGIOUS SOCIETY OF FRIENDS



February 18, Monday: At this point [Carlisle](#), which had been "set off" as a district independent of [Concord](#) in 1780, as a district instead of its other neighboring town, the town of [Acton](#), officially became a town in its own right. This would allow the residents there to send their own representative to the General Court instead of sharing a representative with Acton, as had been the case for the prior 25 years.

On the 6th of June, 1804, the district voted, that "it is expedient to be disconnected from the town of Acton." Jonathan Heald, Esq., was chosen to present the subject to the General Court, and an act was passed, February 18th, 1805, conferring on the district all the privileges of a town.²¹

21. [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.)



These were the appropriations made in this year 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

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 18 of 3 m 1805 / For the lack of suitable feeling, I have omitted writing for several days, but can now say, that yesterday I was at meeting, (after skipping four by means of indisposition) In the forenoon yesterday, our friend D Buffum, bore a Zaelous testimony against the Doctrine of Predestination, much to the satisfaction of my mind, & hope to the confirmation of some others who have been in doubts respecting it – a few words were spoken in prayer by L Dennis & the meeting ended with a short testimony from H Dennis - in the afternoon I had a pretty good time in silence. After meeting in company with J Austin, walked down to J Dennis's - took tea & spent the evening to my solid comfort & satisfaction -towards the close of it we drew into silence and Dear Hannah was concerned to express a few words, lively & prescious, exorting us to keep on the watch as the enemy was ever ready to devour the good, desires that may be raised in our minds - which left such a savor on my feelings as have not yet been erased, but several times in the corse of the day have been revived - which I desire may be kept alive, untill all opposition to the prescious life be effectually done away. -

RELIGIOUS SOCIETY OF FRIENDS



February 20, Wednesday: [Angelina Emily Grimké](#) was born as the 14th and final child of John Fauchereau Grimké, an aristocratic slaveholding judge in the Deep South, on his mother's side a descendant of the [Huguenots](#), with Mary Smith Grimké, in [Charleston, South Carolina](#). Her sister [Sarah Moore Grimké](#), 12 years of age, was designated as Angelina's godmother.

The mother, burdened as she was with 14 children, seems to have been less than competent in dealing with the family's domestic slaves, even when she resorted to the more severe punishments. Hence this, from Angelina's diary:

On 2d day I had some conversation with sister Mary on the deplorable state of our family, and to-day with Eliza. They complain very much of the servants being so rude, and doing so much as they please. But I tried to



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convince them that the servants were just what the family was, that they were not at all more rude and selfish and disobliging than they themselves were. I gave one or two instances of the manner in which they treated mother and each other, and asked how they could expect the servants to behave in any other way when they had such examples continually before them, and queried in which such conduct was most culpable. Eliza always admits what I say to be true, but, as I tell her, never profits by it.... Sister Mary is somewhat different; she will not condemn herself.... She will acknowledge the sad state of the family, but seems to think mother is altogether to blame. And dear mother seems to resist all I say: she will neither acknowledge the state of the family nor her own faults, and always is angry when I speak to her.... Sometimes when I look back to the first years of my religious life, and remember how unremittingly I labored with mother, though in a very wrong spirit, being alienated from her and destitute of the spirit of love and forbearance, my heart is very sore.

Having married outside the Religious Society of Friends, Friend [Charles Brockden Brown](#) of course needed to be disowned by his Philadelphia monthly meeting:

At a monthly meeting of friends of Philadelphia for the Southern District held the 20th of 2mo. 1805. – The following Testimony against the conduct of Charles Brockden Brown was united with and a committee appointed to deliver him a copy out –

Charles Brockden Brown of this city who had by Birth a right of membership in our Religious Society – having accomplished his marriage by the assistance of an hireling minister – to a person not in profession with us – it became our concern tenderly to treat with him on that account – but not appearing duly sensible of the impropriety of his conduct – We testify that we cannot consider him a member among us – yet desire that thro' submission to the operation of Truth he may be qualified to condemn his transgression to the satisfaction of this meeting and become united in Religious Fellowship with us –



RELIGIOUS SOCIETY OF FRIENDS
QUAKER DISOWNMENT

February 23, Saturday: Publication of the Twelve Dances for piano op.16 by Johann Nepomuk Hummel was announced in the Wiener Zeitung.

Friend [Stephen Wagon Gould](#) wrote in his journal:

7 day 23 of 2 M / My feelings are much as of yesterday

RELIGIOUS SOCIETY OF FRIENDS

February 25, Monday: Anna Melvin died in Concord.

THE MELVINS OF CONCORD

Friend [Stephen Wagon Gould](#) wrote in his journal:

2 day morning, 25 of 2 M 1805 / Yesterday attended Meetings, both were silent, & very sweet to my mind, but was a little tried in the afternoon with the roving of mind, the jostling of the mind -After meeting walked with J Austin to Sam'l Thurston's & took tea & spent part of the evening. - Then came to C Rodmans & set the remainder. -

RELIGIOUS SOCIETY OF FRIENDS

MARCH

March 1, Friday: [Harrison Gray Dyar](#) was born in Harvard, Massachusetts, a son of Jeremiah and Susanna Wild Dyar (he would grow up in Concord).

Friend [Stephen Wagon Gould](#) wrote in his journal:

6 day 1 of 3 M/ Last forth day evening, rode to Portsmouth to attend the M Meeting the next day. Lodged at the Chases- At the meeting I was brought under an exercise, apprehending it to be my duty to speak to Some matters before us, & was favored with

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At a Monthly Meeting of friends of Philadelphia
for the Southern District held the 20th of 2^{mo}. 1805:-
The following Testimony against the conduct of Charles
Brockden Brown was united with and a committee
appointed to deliver him a copy viz:-

Charles Brockden Brown of this city who
had by Birth a right of membership in our Religious
Society - Having accomplished his marriage by
the assistance of an unordained minister - to a person
not in profession with us - it became our concern
tenderly to treat with him on that account -
but not appearing duly sensible of the impropriety
of his conduct - We testify that we cannot
consider him a member among us - yet desire
that thro' submission to the operation of Truth
he may be qualified to condemn his transgression
to the satisfaction of this meeting and become
united in Religious Fellowship with us -



1805

1805

streangth to do it beyond my expectation - but when I returned home in the evening was never sensible of feeling more nothingness of mind.

RELIGIOUS SOCIETY OF FRIENDS

 March 2, Saturday: The federal congress provided instructions for the government of the territory of Orleans, including permissive instructions as to the [slave-trade](#) that might there go on.

§ 1. A territorial government erected similar to Mississippi, with same rights and privileges.

§ 5. 6th Article of Ordinance of 1787, on slaves, not to extend to this territory.

STATUTES AT LARGE, II. 322. For proceedings in Congress, see ANNALS OF CONGRESS, 8th Congress, 2d session, pages 28, 30, 45-6, 47, 48, 54, 59-61, 69, 727-8, 871-2, 957, 1016-9, 1020-1, 1201, 1209-10, 1211. Cf. STATUTES AT LARGE, II. 331; ANNALS OF CONGRESS, 8th Congress, 2d session, pages 50, 51, 52, 57, 68, 69, 1213, 1215. In JOURNALS, see Index, Senate Bills Nos. 8, 11.

INTERNATIONAL SLAVE TRADE

 March 3, Sunday: Samuel Lee died at the age of 56, at Shediac, on his return from Halifax to Ristigouche.

Samuel Lee [of [Concord](#)], brother of the Rev. Joseph Lee, was born March 28, 1756, and graduated [at [Harvard College](#)] in 1776. During the revolution he was a merchant at Castine, and after the peace at Tracadache in Canada and Ristigouche in New Brunswick on Bay Chaleur. He held various offices, civil and military, under the government of that province, and died March 3, 1805, aged 56, at Shediac, on his return from Halifax to Ristigouche.²²

The federal congress declared Buffalo, New York to be an official port of entry to the United States of America.

When Louis Spohr gave his first concert in Berlin, he asked the young virtuoso Jacob Beer (Meyerbeer) to take part and this caused the audience to swell with interested Jews.

The federal House of Representatives took under consideration the proposition originating with the government of the state of Massachusetts, that the national Constitution be amended to provide the federal government with instructions as to its proper response to the import portion of the [international slave trade](#). The proposal was immediately tabled, that is to say, killed.

Mr. Varnum of Massachusetts presented the resolution of the Legislature of Massachusetts, "instructing the Senators, and requesting the Representatives in Congress, from the said State, to take all legal and necessary steps, to use their utmost exertions, as soon as the same is practicable, to obtain an amendment to the Federal Constitution, so as to authorize and

22. [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. On July 16, 1859 he would correct a date mistake buried in the body of the text.)



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empower the Congress of the United States to pass a law, whenever they may deem it expedient, to prevent the further importation of slaves from any of the West India Islands, from the coast of Africa, or elsewhere, into the United States, or any part thereof." A motion was made that Congress have power to prevent further importation; it was read and ordered to lie on the table. HOUSE JOURNAL (reprint of 1826), 8th Congress, 2d session, V 171; ANNALS OF CONGRESS, 8th Congress, 2d session, pages 1221-2. For the original resolution, see MASSACHUSETTS RESOLVES, May, 1802, to March, 1806, Vol. II. A. (State House ed., page 239.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 3 of 3 M 1805 / In the morning meeting J Austin appeared in testimony, & D Buffum closed very sweetly by a few words - in the afternoon J Austin was again concerned in testimony, to me they were good meetings - attended a funeral & spent the evening at C Rodmans, to whose house I can but acknowledge, I am very fond of going, believing that from his edifying conversation on religious subjects I have been usefully improved, & also from the company of his valuable daughters Hannah & Ruth, the privilege of whose company I consider as a valuable acquisition -

RELIGIOUS SOCIETY OF FRIENDS



March 4, Monday: President [Thomas Jefferson](#)'s 2d Inaugural Address.



March 6, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 dy [sic] 6 of 3 m 1805 / Notwithstanding my outward business calls my attention, yet believe it may be best to stop & insert my feelings. - When I went to my dinner was informed of the arrival of my unkle John Stanton in New York, & think I can use these words, with as much safety, as in any case I ever did use them in - "My mind bowed in humble thankfulness before the Lord" for his safe return to my dear aunt It exerted feelings, the savor of which remained for some time - May we with renewed fervor, ascribe unto Him thanksgiving & praise for the numberless & unmerited blessings, which we received at his Allbountiful hand -

RELIGIOUS SOCIETY OF FRIENDS



March 8, Thursday: The High Police Court of Vienna issued a further finding in the case of [Ludwig van Beethoven](#) versus Artaria and Co. The composer would need to publish a retraction of his offending announcement of January 22d, 1803.



March 10, Sunday: [Luther Lapham](#) got married in [Boston](#) with [Sophia Dunbar](#) (before the Reverend Samuel Stilman of the West Church).

 March 12, Tuesday: A new music school, Le Lezioni Caritatevoli, was founded in Bergamo, led by Johann Simon Mayr.

Julie, ou Le pot de fleurs, a comédie en prose, mêlée de chants by Gaspare Spontini to words of Jars, was performed for the initial time, at the Théâtre Favart, Paris.

 March 18, Monday: The Kingdom of Italy was created by the union of Lombardy, Emilia-Romagne, and Venetia. The Emperor Napoléon I was proclaimed King of Italy. Piombino was attached to Lucca.

 March 19, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 19 of 3 m 1805 / I find a truth that times & seasons are in the Lords hand, & that we can not feel his holy enlivening presence without his assistance, which he is ever ready to lend if there is but a willingness cultivated in our minds to receive it, & there is something on our part to do, which is, to turn our minds to him, whenever we feel his holy power working in the heart, & that with all our strength laying our Wills at his feet. Then we shall receive streangth to overcome the suggestions of the Adversary, which at times pour into the mind as water on the wheel from the flood gate, & is ready to swallow up the good seeds sown in the heart, by the good Sower - Thus when we feel our minds disposed to a godly seriousness we must cleave to it. There is nothing in the nature of it which can or ever will hurt us - tho' some may take it to be the effect of melancholly, yet if we abide under it, in due time we shall be healed of all the wounds and diseases with which our minds may be afflicted -Oh that I had been more faithful to those heavenly inclinations, which have so often wrought in my heart, if I had I have no doubt, but by this time the pearl of great price would have been more fully injoyed, than it now is, & my mind staid on the everlasting rock of Ages- when now Alass, barraness of soul & dimness of sight is often my painful experience - Yet may I not say blessed be the Lord, he is still gracious, renewing the visits of his heavenly love to the consolation of my mind & I am sometimes encoraged with an hope that I am more faithfull than formerly.

RELIGIOUS SOCIETY OF FRIENDS

 March 24, Sunday: Prince Alois I of Liechtenstein died and was succeeded by his son, Johann I.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 24 of 3 M 1805 / After Meeting in the Afternoon, walked out to see my cousin Alice Gould & family, where I believe the evening was spent to our mutual satisfaction. -

RELIGIOUS SOCIETY OF FRIENDS

 March 28, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 28 of 3 M / Attended our M Meeting with but little life - in the last I was appointed to attend the Quarterly Meeting at [Greenwich](#), which I hope may prove a season of more animation than this, or I shall be but little more than a burden to my friends there.

 March 30, Friday: A French fleet under Villeneuve slipped out of Toulon heading west.

[Theodatus²³ Garlick](#) was born to Daniel Garlick and Sabra S. Kirby Garlick on a farm in Middlebury, Vermont (this infant would wind up its existence on this earth by bragging on its tombstone that it had made itself “The first man in America to breed fish by artificial methods”).



 March 31, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day 31 of 3 M / With leaness, much as usual of late I have closed this M
But was a little quickened from the lively testimony of our friend D Buffum on the right improvement of our time, took tea at Sam Thurstons I spent the Remaining part of the evening at C Rodmans -*

23. The name “Theodotus,” in Greek, means “given to God.” I have no idea what “Theodatus” is supposed to mean: “God’s memory card?” “God’s little piece of info?” “God’s blind date?” There was in fact a Theodatus in ancient times; he was the rhetorician who had triumphantly displayed to Gaius [Julius Caesar](#) the head of Gnaeus Pompeius Magnus as he debarked in Alexandria, Egypt.



SPRING 1805



Spring: A description of a slaughter in Kentucky in a nesting of the American Passenger Pigeon *Ectopistes migratorius* that was being said to be some 40 miles in extent:

As soon as the young were fully grown, and before they left the nests, numerous parties of the inhabitants, from all parts of the adjacent country, came with wagons, axes, beds, cooking utensils, many of them accompanied by the greater part of their families, and encamped for several days at this immense nursery.... The ground was strewn with broken limbs of trees, eggs, and squab pigeons, which had been precipitated from above, and on which herds of hogs were fattening. Hawks, buzzards, and eagles were sailing about in great numbers, and seizing the squabs from their nests at pleasure; while from twenty feet upwards to the tops of the trees the view through the woods presented a perpetual tumult of crowding and fluttering multitudes of pigeons, their wings roaring like thunder; mingled with the frequent crash of falling timber; for now the axe-men were at work cutting down those trees that seemed to be most crowded with nests; and contrived to fell them in such a manner that in their descent they might bring down several others; by which means the falling of one large tree sometimes produced two hundred squabs, little inferior in size to the old ones, and almost one mass of fat.... It was dangerous to walk under the flying and fluttering millions, from the frequent fall of large branches, broken down by the weight of multitudes above, and which in their descent often destroyed numbers of the birds themselves; while the clothes of those engaged in traversing the woods were completely covered with the excrements of the pigeons. [WILSON, 1832]



APRIL

➡ April: The last man to stand in the old pillory of [Boston](#) in State Street below the Town House, nearly opposite the Merchants' Bank, was a counterfeiter named John Nichols. In the future, the whippings and exposures used as minor punishment in Boston would be done on Boston Common, on a platform that could be erected when needed near the corner of West Street.

➡ April: While at Southwell, [George Gordon, Lord Byron](#) had a quarrel with his mother.

➡ April 2, Tuesday: Hans Christian Andersen was born in Odense, Denmark.

➡ April 4, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 4 of 4 M 1805 / I am now going to meeting under dwarfishness of mind
Returned from meeting, & tho poor when I went, yet when there was favored with arisings of life. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ April 6, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 6 of 4 M 1805 / From a want of care to be on the watch tower my mind has suffered barraness of late, but perhaps it may be best now to insert, that this afternoon my mind has been humbled under a prospect of attending our Quarterly Meeting - I have felt my own littleness, & desires has been raised, that I might not become a stumbling block among inquirers, & that my example may tend to encorage tender Minds. -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 7, Sunday: Fleeing debts, Lorenzo da Ponte boarded a ship in London bound for America.

[Ludwig van Beethoven](#)'s Symphony no.3 "Eroica" was performed publicly for the initial time, in the Theater-an-der-Wien, Vienna (it had been performed privately during the previous summer at the residence of the dedicatee, Prince Franz Joseph von Lobkowitz). The work left the critics confused.

After wintering at Fort Mandan in what has become North Dakota, the Lewis and Clark expedition sent about a dozen men back to civilization with a cargo of various natural, agricultural, and anthropological artifacts. The remainder of the exploring expedition headed west into the Rockies.

➡ April 9, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 9 of 4 M 1805 / I am now going on board the packet for [Greenwich](#), & greatly desire a good measure of the same covering

may attend me in my absence, that has been graciously vouchsafed this Morning altho it has been accompanied with poverty yet I have felt that moving in my spirit which has been strengthening I desire to be improved by visit & that my deportment may correspond with my profession, & move [?] to friends that I am not there, nearly as a spectator, but as one who is concerned for the cause.

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Thursday: A treaty of alliance between Great Britain and Russia to oppose France was signed in St. Petersburg.

 April 12, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 12 of 4 M 1805 / After a pleasant tho' long passage of six hours returned from [Greenwich](#) with nearly the same company that I went with, which consisted of Twenty two females & about ten Males, we all conducted in a becoming manner, & I trust to the honor of the cause that we were abroad in - There was the largest number of sober young people, (especially women) that ever I saw together at such a time.

Thanks & everlasting praises with humble adoration, be ascribed, beyond what my tongue or pen can describe to the Lord our God for his manyfold favors which I have experienced at this time - having felt the operation of his holy spirit at work in my mind I trust I have seen it in others to my great encouragement — I felt on our passages up and down the river, deep seriousness to cover my mind, also in my visits to the several families which I called upon in [Greenwich](#), accompanied with a concern that my appearance & conversation might not wound any tender mind or my own peace, a compliance therewith has produced the effect of peace, tho' I might not have been quite so watchful in some instances as would have been best.

The testimonies at the Quarterly Meeting were by James Greene David Buffum, Sarah Greene, Jeremiah Austin, Anne Smith, Rowland Greene, & David Buffum the second time - Rowland Greene visited the womens meeting

RELIGIOUS SOCIETY OF FRIENDS



April 13, Saturday: Mary Morgan, a 17-year-old, was [hanged](#) at Presteigne in Radnorshire two days after being found guilty of murder (seduced and abandoned by a member of the gentry there, she had disposed of the illegitimate child). Her body was given for dissection (children are now informed in that locality that her lawyer had ridden to London to obtain a reprieve and had returned an hour late).

OTHER WOMEN HANGED IN ENGLAND DURING 1805

Date	Name	Age	Place of execution	Crime
18/03	Ann Heywood		York Castle	Murder of child
25/03	Elizabeth Barber	53	Maidstone (Penenden Heath)	Murder
03/05	Ann Davis (Gordon)		Sussex	Murder of child
12/08	Betty Hulee (Rogers)		Exeter	Murder
13/11	Mary Parnel		Newgate	Forgery

Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 13 of 4 M 1805 / Last night was spent in Watching with Christs Champlin It was very tedious, he being very ill & requiring close attendance. But it was a time wherein my mind was much instructed: from looking at him in his extream bodily distress, & we are about to lanch [launch] into eternity, & appear before the awful judge of all flesh, the king immortal who reigns in heaven, & receive from him a reward according to our works. -

RELIGIOUS SOCIETY OF FRIENDS



April 14, Easter Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 14 of 4 M 1805 / Owing to the fatigue of last night, I omitted our forenoon meeting, but went in the Afternoon to but little proffit, being very sleepy, then took a refreshing walk as to the body, tho' but little of mind, & towards the close of the evening call'd at the late dwelling of our J Hadwen, & spent about an hour in company with several valuable young women, in some interesting conversation

RELIGIOUS SOCIETY OF FRIENDS

1805

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→ April 16, Tuesday: [William Emerson Faulkner](#) was born in South [Acton](#), Massachusetts, son of [Francis Faulkner](#) of Acton and [Mary Wright Faulkner](#) of [Concord](#).



Eight months after reaching Nagasaki, Russian envoy Nikolai Rezanov was finally able to meet with representatives of the [Japanese](#) government. They proceeded to categorically reject his request for relations.

In the dispute between the United States of America and the [piracy](#)-oriented Barbary States of the Mediterranean coast of Africa, American forces captured Derma (Darnah).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 16 of 4 M 1805 / My mind has for several days been sorrowfully affected, on finding, one of my beloved young friends & intimate acquaintances had joined a society called a society for the promotion of literature, not so much from its name, as the corruption of its members as I believe many of them are infected with deistical principals, from which I conclude their Questions for discussion will be generally such as will, amuse or rather confuse the head, & not rightly affect the heart, but by degrees tends to lead a seeking mind from the truth, & imperceptibly bring us to assent to things which the truth never did nor never will own
And very clear I am that a mind (as his has been) seeking after best things will not proffit from such investigations, but at every interview will sustain great loss & thus go behind hand, till finally landed on such ground as will be very hard if possible to retract from
These considerations have induced me in a degree of brotherly affection, & may I not say Gospel love to labor with him in order to turn his much beloved mind from what I conceive to be a gross error & again to abstract it from the confusions of the world, & its vain persuits to the persuit of the one thing especially needful to be known & possessed, which is Experimental Religion in the Heart*

RELIGIOUS SOCIETY OF FRIENDS

→ April 17, Wednesday: [Edward Bliss Emerson](#) was born in [Boston](#), a son of the [Reverend William Emerson, Jr.](#) with [Ruth Haskins Emerson](#).



1805

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April 18, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 18 of 4 M 1805 / Through the course of the Morning I have felt an exercise on account of the low state of society with this Querie "By whom shall Jacob arise for he is small" & was led to view the many stumbling blocks there are among us which greatly arise from the inordinate persuit of Wealth – I have thought that many of the inconveniences & perplexities which await us thro' time might be avoided by attention to the inward principal in our first advancement, for if we begin wrong we are liable to intail evil consequences on our selves of long duration: an example of the children of Isriël has been brought very instructingly to the view of my mind, as I have been musing at my labor in my shop this morning before Meeting, as well as at many other times, which was the crafty conduct of the Gibeonites [Gideonites] towards them, we find them representing themselves as Strangers from a far country with their old clothes & mouldy bread, & for the want of a timely attention to the Urim Thumin [small precious stone in the center of the breastplate (hoshen) of the high priest, being the source of light and truth. Urim thummin = Lights and perfections. Alluded to as lost following the Captivity.] they were so blinded as to close in with their proposals, whereby mischief was intailed on them & their posterity, for altho they were to serve but as hewers of wood & drawers of water yet when Israel had still further neglected their God, they fell to marrying wives of strangers, & into other habits of intimacy offensive in his sight Thus young friends when they are about to enter on the stage of tribulated actions become darkened, & perplexed in their propects, & instead of reverting to the holy Urim Thumin, they press forward with egar [eager] pace after the pearl which perisheth with the using, & intail on themselves, & even their posterity, grievous afflictions, & dishonor to their God tho at first they may intend to do well being as yet innocent in their intentions, flattering themselves that their money shall be but a servant to them & not they to that, & perhaps carving out some great good they will do with it when they have it in possession, yet by going on step by step, they get rooted in the love of it till finally they loose sight & become callous to the effect of truth in their Mind. – I have been deeply impressed with reflections similar to these at various seasons, & I trust, they may be of use to mysef [myself], as well as applicable to others, for I have clearly seen the necessity of closely adhering to the voice of the Lord, in the beginning of our time, & continuance in obedieence to his holy calls thro' the whole of our lives– for many have I seen, who have run on from one step to another untill they have almost lost sight & sense of that which their souls craved in the beginning of their carrier. Being willing to adopt the language in sincerity, "I am the clay thou art the Potter make of me what thou wilt" This was assuredly the case with me & oh the hard afflicting struggles my poor mind has had, to keep in view the main chance, & have many times nearly lost sight of it. But thanks & praises be ascribed on my part to the father and fountain of all good. There are seasons in which I have found an evidence that the kind hand of the Almighty is still with me to the humbling of my soul – But how



long it will continue I know not, as I see many snares & gins of satan very sublilly [subtily] laid for my too often unwary feet—

RELIGIOUS SOCIETY OF FRIENDS



April 19, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 19 of 4 M 1805 / Last night was spent in watching Christopher Champlin, thro the corse of which exercises on different subjects were the companions of my mind, - a renewed concern for my right stepping along thro' time was felt, & was also dipt into a lively sensibility on account of a young man of my acquaintance who lives in Lynn & is about to undertake the momentous performance of Matrimony which is a subject that often attends my mind with a degree of living concern, & even breathings to the Almighty for individuals who are about to engage therein, as well as for my self, that I may be favored to know the time, place & person, with whom I am to be united. Tho' I have no prospect of such an union at present I know not that ever it will take place with me, but married or single, my strong desires are at seasons that I may fix on the Lord for my portion, & the God of Jacob for the lot of mine inheritance & serve him faithfully all my life long

And now to return to the sick room, I can say that I never was sensible of spending a night of more solid instruction, than the last. I was much affected in the Morning on seeing some of his family come into the room, & particularly his servant a black woman, who in a very affectionate feeling manner took him by the hand, & the emphasis with which they both enquired after one anothers wellfare was wont to draw tears from mine eyes - I have no wish to write useless detail of matters, but trusting this may never be perused by many besides myself, am willing to insert my feelings in another instance.

The wife of the Moravian Minister being one of his watchers, towards day after a tedious struggle, being still he called to her & wished her to tell her husband to pray for him, to which she reply'd O yes my dear Sir, yes I will

It so affected my mind that I felt it to bow down with mental breathings that he might yet see further, & find [crossed out] and experimentally witness that the prayer of man was of no avail, unless offerd in cleanness of heart, & fervancy of Spirit that it may assend as sweet insence before the throne of grace, where all true prayer will ever find a most gracious acceptance, but the lifeless & formal must be rejected tho' cloathed with sound words, yet lacking the life & Spirit of mental prayer is offensive in his holy eye sight

RELIGIOUS SOCIETY OF FRIENDS



April 20, Saturday: The wealthy Hamburg businessman Heinrich Floris Schopenhauer, father of Arthur Schopenhauer, evidently committed suicide. From this year until 1807, young Arthur would be apprenticed to the merchant Jenisch in Hamburg.

➡ April 21, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 4 M 1805 / Our meetings were silent, but measurably favored opportunities to my mind – after tea called to see Rouse Taylor – then spent the evening at John Early where were several of my young acquaintances & among the rest my valued friend Susanna Barker – immediately on entering the room I had a sense of the solidity there was among them, & that I was concerned to communicate something in a religious way among them – we soon drew into a solid quiet, & after a few minutes Susan spoke to individuals in a very sweet & encouraging manner

RELIGIOUS SOCIETY OF FRIENDS

➡ April 23, Tuesday: [Augustus Addison Gould](#) was born at New Ipswich, New Hampshire, a son of the music teacher Nathaniel Duren Gould (who had in the previous year been instrumental in forming the 1st military band in that portion of New Hampshire and who would eventually be able to provide well for his family through sponsoring the fine art of penmanship.)



Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 23 of 4 M 1805 / From several afflicting circumstances my mind is affected with thoughtfulness, & a question arises,



whether from the present low state of society here away, there is living enough to bury the dead whether we possess sufficient power in our M Meeting even to disown a member that has deviated from the rules of discipline - for while we see some who are making profession & standing forward in society, & not living up to the spirit of our holy profession - what? shall we say of them? are not they more subjects of dealing than some of the young men who go out from society with little or no profession at all - Alass for the times how are some falling on one hand & some on the other - the bane of wealth the bone of contention how they have made their way among us - there is cause of mourning among the sincere hearted, as between the poorest & the Altar.

Oh may my soul keep out of the mixture of false spirits -may all that is in one bow down in deep humility, & acknowledge the Lord is good & worthy to be praised - may the standard be supported & made firm as its props are but weak now -

RELIGIOUS SOCIETY OF FRIENDS

 April 24, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 24 of 4 M 1805 / I have this morning been thinking, & really believe its true that many who are practicing one form of religion, who preach, sing & pray from book & note at stated times are absolutely more acceptable in the divine sight, than hundreds of our dry lifeless [Quakers](#) who are holding up to the world the profession of spiritual religion, when they possess, not half the sincerity or devotion of the class above mentioned Hence I believe the offerings of such tho under a fair shew with a sanctified face instead of being a pleasant smell are an offensive sink [stink] to the Almighty.

RELIGIOUS SOCIETY OF FRIENDS

 April 25, Thursday: The French ambassador in Lisbon presented the Portuguese regent with a demand, that Portugal declare war on Great Britain.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 25 of 4 M 1804 [sic] / Our Monthly Meeting was this day held at [Portsmouth](#) - I had a wish to attend [smudge, two words illegible] viewing the matter, thought my place was more at home than abroad at this time - I have just been informed that they were favored with a good meeting In the first Abigail Robinson was extensively concerned in testimony, & in the last business was transacted to the comfort of some who attended

RELIGIOUS SOCIETY OF FRIENDS

 April 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 26 of 4 M 1805 / Yesterday about fifteen minutes past two



1805

1805

in the afternoon Departed this life Christopher Champlin in the 76 year of his age.

I may add that it was been a favored day with me. - Oh saith all that is alive within me may my mind be more & more sanctified by the powerful opperations of the Lord's spirit - it is a time of inward & outward discouragement but few that hold out to run the race acceptably that is set before them many turn to the right hand & to the left, & some not only look back, but actually go back into spiritual sodom

RELIGIOUS SOCIETY OF FRIENDS



April 27, Saturday: United States forces captured the port of Derna (Darnah) on the Tripoli coast.

1805

1805

 April 29, Monday: France transformed the Batavian Republic (Netherlands) into the Batavian Commonwealth.

Proceeding into what is now Montana – farther west than any white men had ever gone on the Missouri – they are astounded by the wildlife: herds of buffalo numbering up to 10,000, and other game “so plenty and tame,” John Ordway writes, “that some of the party clubbed them out of their way.” (The men were eating 9 pounds of buffalo meat a day.)



This day, past the mouth of the Yellowstone River, Meriwether Lewis and another hunter kill an enormous bear – a grizz, never before described for science. At first, Lewis believes that Indian accounts of the animal’s ferocity were exaggerated, but in the days to come, as grizzly after grizzly chases the men across the Plains and proved nearly impossible to kill, he writes that the “curiosity of our party is pretty well satisfied with respect to this animal.”



 April 30, Tuesday: La jeune femme colère, an opéra comique by Adrien Boieldieu to words of Claparède after Etienne, was performed for the initial time, in the Hermitage, St. Petersburg.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 30 of 4 M 1805 / I have this day been streanghtened in welldoing - a man came to my shop, who was here in the M Meeting last, & expressed to me the peculiar satisfaction he felt at

conversing with me & on reading the pamphlet that I gave him I remember he came in at a time when my mind was under deep religious impressions - & our conversation turning on those subjects I spoke pretty freely on some points, which at this time I can not recollect, but am fully persuaded what I did say was seasoned with the right savor - My mind has been led to believe that there is nothing lost by submitting to right religious impressions at any time - It was the result of a strong sense of duty which made me have those pamphlets entitled Watch Unto Prayer, Ye, reprinted, they were brought from England by our friend Elizabeth Coggeshall on her return from her religious visit - &, on reading one of them it reached the witness of life in my heart, & every time I read it, it was renewedly edifying Therefore after much deliberation, concluded to have it reprinted, tho under allmost every discouragement, I thought as I was very young, some people would be making remarks upon me which was very trying, but that was not the most so for I thought if I should fall into reproach & become a cast away, my books would slay me wherever they found me or I found them, & there is generally worse consequences attending the fall of one that has been making a profession than one that has not But the outward means were also much wanting - tho I had a watch worth about ten Dollars which I told the printer I would give him if he would strike of such a number, which he acceded to - & Altho at first I could not sell a sufficient number of them to gain the first cost yet I believe they have been more advantage to me, even in my outward interest than Double the cost of them, & I trust they have served to edify many in the best sense, which ought to be a double satisfaction. Therefore there is great encouragement to trust in the Lord who in his unsearchable wisdom, brings to pass many things for us, that we could not expect, if we are but faithful to the calls of his spirit within. —

RELIGIOUS SOCIETY OF FRIENDS

MAY

- May: [William Wordsworth](#)'s 1805 version of "The Prelude" was finished.
- May: [George Gordon, Lord Byron](#) left for London.
- May 1, Wednesday: Duke Wilhelm IX of Hesse-Cassel became Elector Wilhelm I.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day of 5 M (4 day) 1805 / General Election is this held in town - my very spirit has been burdened within me to see the vanity & wickedness that has appeared among the people - Drunkenness & fighting has been the order of the Day I have been led to consider the very great inconsistency there is in friends



1805

1805

dressing up their Children & sending them where they can behold the wickedness that prevails at such times - some weeks ago as I was sitting in my shop in a serious frame of mind -anticipating the confusion that would probably take place on this day, I wrote the following address -tho' not with a view to make it publick - The object of the writer is to arrest the Attention of youth generally, & particularly those of the Society of friends, & those who generally attend our Meetings, to examine the inconsistency of publick appearance at times of general Mirth, & particularly at times of general Election at which time, there are generally great numbers of giddy youth who are involved in various scenes of vice, such as drunkenness, Swearing, Gaming &c - Whether the appearance of those acts of Abomination ought not to raise seriousness of mind rather than to promote an inclination in us to appear in the streets or at our windows with countenances which bespeak an assimilation of mind with those who indeed have concord with Belial.-

How much better would it be for us to retire into the closet of our minds, & with humble contrite minds, bow before the God of Heaven, & breath forth our supplication for His help -who of a truth takes no delight in seeing his creature man, walk with outstretched neck, & wanton eyes, but deplores their miserable condition, & is wooing us by gentle visits of his love, to become true followers of a Meek & crucified Saviour. Therefore let us rather than join in such offensive scenes, retire from them, sincerely craving, that holy knowledge of pleasure which is only known to the heavenly minded, it will last beyond the grave, when these bodies shall put on immortality, which the sensual pleasure at such time will not do but in the Awful hour of Death will prove a sting & condemnation -

How often have I seen the poor miserable & forlorn objects carried home dead drunk bearing upon serious wounds which they have received from their falls, others half killed from the brutal degrading practice of fighting and kudzeling -none of which I feel my mind authorised to say are pleasing to the Almighty, but are highly offensive in his sight & what his controversy is deeply against

Now let us ponder these things, feel & see, how much more of the balm of heavenly peace would be witnessed from inward retirement, than to deck our bodies with the finest apparel & exhibit them at windows, or in the streets among the Multitudes

It is particularly those that are members with myself that I am concernd for, that you do not dishonor the plain garb worn by our worthy forefathers, as to appear as abovementioned - for what an affecting sight it is to see a plaidressed person walking the streets assimilating with the rude and drunken at such times, as I have often seen it & even to follow after the Military Companys -

RELIGIOUS SOCIETY OF FRIENDS



May 7, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day, 7 of 5 M 1805 / I have not had time to insert my excursion to [Portsmouth](#), where I went last seventh day on foot & staid at

Cousin L Chases - the next day being rainy I rode to meeting in their Chaise - the women side of the house was but thinly occupied their number but seven - some degree of life was witnessed by me but the enemy was very buisy, as is his generall rule with me

RELIGIOUS SOCIETY OF FRIENDS

May 8, Wednesday: [George Gordon, Lord Byron](#) was at Harrow School.



May 9, Thursday: [Johann Christoph Friedrich von Schiller](#) died of [tuberculosis](#) at the age of 45 in Weimar, Germany.

The Portuguese regent Dom João rejected the French ultimatum of April 25th and redeclared his country's neutrality.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 9 of 5 M 1805 / Our meeting was small & on some accounts a dull time to me, yet on observing several of my bretheren with very sleepy countenances, all the Zeal that I was possessed with was moved

RELIGIOUS SOCIETY OF FRIENDS

May 10, Friday: [Harvey D. Parker](#) was born in Temple, Maine, in a family that had originated with the coming to Lynn, Massachusetts of 30-year-old Thomas Parker aboard the *Susan and Ellen* in 1635. It is unknown, what Harvey's middle initial "D" stood for. He would spend much of his youth in Paris, Maine, where it is on record that he "mowed and hoed and held the plough" on his father's farm.

May 11, Saturday: Lord Horatio Nelson decided to sail west across the Atlantic Ocean in search of the French-Spanish fleet.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 11 of 5 M 1805 / Attended the funeral of my old School Master John Coit

RELIGIOUS SOCIETY OF FRIENDS

 May 12, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 12 of 5 M 1805 / The Adversary was very buisy about my mind, yet I trust I rather gain'd the assendecy over him, after meeting I took tea at San Thurstons & spent the evening at C Rodmans

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Wednesday: Publication of the Romance op.50 and Piano Sonata "Waldstein" op.53 by [Ludwig van Beethoven](#) was announced.

 May 16, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 16 of 5 M 1805 / In the forepart of the meeting (which was but small) the overshadowings of divine favor was sweetly felt in my mind, & is cause of renewed humbling thankfulness to the father of all sure mercies that he was pleased to manifest his inlivening presence among a few – Hannah Dennis was concerned to exort friends to attend to the motions of truth at home then the circulating Sap of life would be more felt in our assemblies than it now is – In the corse of the meeting I was led to reflect on the workings of the Adversary in the minds of those who are just entering the line of religious experience, & believe he is more apt to attack such, than those who are more advanced, as he knows that his time, for if he can but shake the foundation when newly laid, & set us to doubting, he thinks his work may be affected the easer [easier]. Therefore it is more necessary for the young & inexperienced to be watchful against his intreagues, & endeavor to lay hold of that which will ever discover who he is tho he may come in the form of an Angel of Light

RELIGIOUS SOCIETY OF FRIENDS

 May 19, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 19 of 5 M 1805 / This morning, on reading an old book which I met with at my indeared Aunt Martha Gould before Meeting, which contains some account of various Virtuous young people & their dying sayings, among which was the early toil & labor of our friend Edward Burroughs & others in the primitve days days of our society. I was led to contrast the difference between the state of things now & then - the power of their Meetings & force of their ministry with godly deportment, struck the loose & irreverent with Awe, & many were made to confess to the operations of the light within.- while now there are many who even go foremost in the rank are but stumbling blocks to honest enquirers. My mind is often sincerely desirous that I may walk uprightly, & Zealously after the example of those who bore the burden in the heat of the day ... While I was thus musing, inward breathings of soul were raised to the Almighty, that his holy lifegiving presence, might ever shaddow us in our meeting this day, that, that as sincere & lively devotion might be met felt,

which our venerable prediccursors were favord with in their day - & on my part can humbly acknowledge that it was measurably granted, & appeared to be spread in the whole meeting - untill a woman fainted which set us into disorder by a greater number leaving their seats than was really necessary -. in the afternoon a good measure of the same spirit covered my mind as did in the Afteernoon.

After tea I walked out into the Suburbs of the town - in which excersion deep & serious reflections arose in my mind, respecting the beauties & wonderful order of creation My mind expanded on viewing the mercy & loving kindness of God the Almighty father, who created Man, & all things here below for his use but not Abuse - Spent the remainder of the evening at C Rodmans where I do delight to go.

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Monday: Publication of Familiar Airs, in Various Styles, for the Piano Forte no.3 by John Crotch and William Crotch was entered at Stationers' Hall, London.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 20 of 5 M 1805 / This forenoon we received a letter from Aunt Mary Wanton at New York which stated that my brother James who went from home on the 10th month last to work at his trade in Charleston, had arrived in N York, & had shipped on board the Ship General Hamilton, for Liverpool Which news was affecting to my mind. May the Lord Almighty preserve him, & shield his mind from all evil.

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Tuesday: In Paderborn, the [Germany](#) pharmacist Friedrich Wilhelm Adam Sertürner crystallized a potent alkaloid extract from opium latex. He did this by dissolving the substance in acid and then neutralizing the solution with ammonia. This was the first time any alkaloid had ever been extracted from a plant, and the first time a medicinal plant had been reduced to just its active chemical. He experimented on himself and named the chemical *morphium*, after Morpheus the god of dreams. While this medication would become popular following the 1853 perfection of subcutaneous injection by means of the hypodermic needle, chemical dependency due to prolonged use of this substance would not be well recognized until after the Crimean War, the American Civil War, and the Franco-Prussian War had caused prolonged use to receive the popular name "Soldier's Disease." The three extracts of [opium](#) commonly used medicinally are [morphine](#), [codeine](#), and papaverine.

PLANTS

 May 23, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 23 of 5 M 1805 / In our meeting to day my mind was deeply engaged for our right assembling together, that those who may drop in to set with may feel the power of Truth to go over them, & acknowledge the Lord to be God over all - Two strangers came

in after we had been gathered some time one which appeared as if he had never been to a friends Meeting before, & on their taking their seats the above reflections took place in my mind. But still more was I affected, when after a short space Joshua Bradley The Baptist Minister came in, - a deeper concern was witnessed, that we might dwell deeper & deeper in the spirit of truth, & our assemblies be so owned by the Master himself as to spread the beauty, & efficacy of our high & holy profession over those who may call to set with us as to evince to them that God may be worshiped in Silence, & must be worshiped in spirit & in truth - David Buffum was concerned in testimony much to the purpose -

RELIGIOUS SOCIETY OF FRIENDS

➡ May 25, Saturday: [Ralph Waldo Emerson](#)'s 2d birthday.



[William Paley](#) died in Lincoln, England. From this year into 1808 the first collected edition of his works would be being printed.

➡ May 26, Sunday: The Emperor Napoléon I was crowned as King of [Italy](#) in Milan Cathedral. Among the pieces of music was the initial performance of a Te Deum by Johann Simon Mayr for vocal soloists, chorus, and orchestra.

The Lewis and Clark expedition caught a dim distant glimpse of the Rocky Mountains.

Friend [Stephen Wanton Gould](#) wrote in his journal:

Middletown 1 day 26 of 5 M 1805 / Owing to the increased derangement of my cousin Wm Gould I came here last evening, to be for company to the family who are affraid to be alone - & thought it more my place to be with them today, than at meeting.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 28, Tuesday: Ridolfo Luigi Boccherini died in Madrid of a "respiratory complaint" at the age of 62 (the body would be placed in the crypt of San Justo, Madrid).

Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day 28 of 5 M 1805 / I find the weaknesses of nature cling fast to me yet - tho' of late it seem'd as of they were in some measure overcome - but Alas my mind is often severely tried, & hardly ever able to keep on the ground of true watchfulness, long at a time.
Thy aid I crave Oh father strengthen and confirm me in*



1805

1805

everlasting truth

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 30 of 5 M 1805 / Attended our M Meeting held in town, which was silent & to me a very dry barran time, scarce any life was witnessed - but little buisness in the last, a dry time

I am led to crave my future well being in humility of mind as it is often, in my way to see the extream frailty of mortal man, & have often expressed it in the corse of my journal

I know some who have begun well & run so for a time, but alas when they have placed themselves in a situation to acquire wealth, the love of it has drowned nearly all desires for the possession of truth, or if it has not drowned the desire, wealth has stopt the persuit after it -

My soul does bow in humble desires that I may be enabled to acquire wealth sufficient for the boody [body] without loosing sight of the main object...

RELIGIOUS SOCIETY OF FRIENDS

 May 31, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 31 of 5 M 1805 / This morning my young friend A B of [Tiverton](#) has called at the Shop & paid me a very pleasant visit -from his conversation he appeared to be one who is beginning to run well - his Ideas appear to be sound founded on some experience, he appears to have a concern for the promotion of the good corse & may it continue not only for a time but increase to the end of his days.

While I thus write my mind has bowed with cravings desires that I may hold out to the end & by close adherance to the heavenly Motion, I may be encoraged, not to dispare, tho my present discouragements are many, both in spiritual & temporal concerns -but little advancement in either has, as yet been witnessed - but the holy all preserving hand & arm hath often been near to support & sustain my drooping mind thro' many trials many of which seem at this time to present with renewed force - My feelings of this kind has not been written for some time, yet my situation has been no better in any respect - tho I think I have learnt to bear Crosses & disappointments with rather more patience ...

RELIGIOUS SOCIETY OF FRIENDS



JUNE

June: Tripoli signed a peace agreement with the US, that if we would lift our blockade of its ports, they would no longer impose a tribute upon our vessels.

THE BARBARY TREATIES

BARBARY PIRATES

June 1, Saturday: Succession of the deacons of Lincoln:²⁴

Table with 4 columns: Names., Chosen., Died., Age. Rows include Benjamin Brown, Joshua Brooks, John Gove, Samuel Farrar, Joshua Brooks, Jr., Edmund Wheeler, Samuel Farrar, Eleazer Brooks, John Hartwell, Thomas Wheeler, James Farrar, and Eleazer Brooks.

Friend Stephen Wanton Gould wrote in his journal:

7 day Morning 1 of 6 M 1805 / My mind has felt an ingagement on behalf of an individual of my acquaintance, who is not in membership with us at present, but who I trust may be 'ere long if the Cross can be sufficently borne. I believe she is called to a life of holiness & is designed for a conspicuous station in the Church - Mental prayer has been breathed forth to the Almighty on her behalf, that she may rise superior to those giddy circles in which she sometimes moves - but happy for her, she has expressed to me that they are often a burden to her tender mind. - My spirit craves on her behalf that her whole soul may center in an entire dependence on our God, for in him is safety.

24. 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.)



1805

1805

& none that put their trust in him was ever made affraid, but feel their mind hedged about by the immutable fortress of Christ our Saviour. Here I am brought to view the glorious result of living at all times & on all occasions faithfully in our profession & principals

For was this generally the case, there would be many, by our example brought to the holyness of Truth, & be made willing in the day of Gods power to join heart & hand with us in promoting the cause of righteousness in the earth. They would see the comly order of us as a Society, & tho they may as yet be far from seeing as we do, yet in time, they would be wrought upon & many would flock to us as doves to the Ark – and truth would flourish even now as in Ancient times. – But Alas for the want of this how poor & dwarfish have we become – many of the pillars instead of standing as correct way marks, have become stumbling blocks to honest enquirers of the way Lion-ward

But for all this I believe there is great encoragement for the honest laborer to take fresh corage & be up & adoining, & many, in this day both within & without society appear to be seeking the true & living substance –

RELIGIOUS SOCIETY OF FRIENDS



June 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 2 of 6 M 1805 / Again left meetings & spent the day at cousin Alice Gould from a belief, that it was more my duty to be there than at home, seeing worship is not confined to either time or place, but this should not so far actuate us, as to begit negligence in assimbling ourselves for that purpose

RELIGIOUS SOCIETY OF FRIENDS



June 3, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day commenced our meeting for buisness, which opened with edifying testimonies by Rowland Greene Richard Jordan & Daniel Howland – the buisness of the day appeared to be well conducted, –Epistles were received from all the Yearly Meetings except Virginia, the contents of which were Salutary & edifying, particularly by the general & private ones from London – In the afternoon we entered on the state of society as represented by the queries which were sorrowful, & occasioned deep travel [travaill] & exercise among the burden bearers many deep & feeling remarks were made by Wm Crotch, R Jordan, [Moses Brown](#) & others. The meeting ended with but little further buisness. Rowland Greene & Tho Anthony took tea with me & soon after we drew into silence – a sweet & precious opportunity it was as ever my soul witnessed – a most solemn covering was over us – & all that was alive in me was brought down – was humbled – & laid in the dust. & the Lords glorious power was marvelously witnessed in my mind –after we had remained quiet sometime dear Rowland dropt some salutary counsel & sweet sympathetic expressions, greatly to my comfort & encoragement – we parted

in indeared affection one towards another feeling our hearts (I trust) united in that bond of love which knows no bounds, but when felt towards any, even if a Stranger will remove all strangeness of mind & even countenance & make him feel like an old acquaintance – Altho Dear Rowland was almost an entire stranger to me yet he felt like a Brother as he several times expressed I did to him – may we both strive to walk in the path of holiness & virtue as reciprocally to merit each others love & Brotherhood.

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Monday: Lorenzo da Ponte arrived in Philadelphia from London.

Lady Caroline Ponsonby married the Honorable William Lamb.

GEORGE GORDON, LORD BYRON

 June 3, Monday: A SERMON PREACHED BEFORE THE ANTIENT AND HONOURABLE ARTILLERY COMPANY, IN BOSTON, JUNE 3, 1805, AT THE ANNIVERSARY OF THEIR ELECTION OF OFFICERS BY [THADDEUS MASON HARRIS](#) (Boston: Printed by Manning & Loring, 1805).

 June 4, Tuesday: France annexed the Ligurian Republic (this included [Genoa](#)).

A Treaty Of Peace and Amity between the United States of America and the Bashaw, Bey and Subjects of Tripoli in Barbary ended the 6-year conflict between the United States and the [pirates](#) of Tripoli.

READ THE FULL TEXT

 June 5, Wednesday: Simon Mayr's farsa Di locanda in locanda e sempre in sala to words of Buonavoglia was performed for the initial time.

 June 6, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 6 of 6 M 1805 / In meeting, flesh & spirit strove in opposition to each other & I fear the spirit did not get the victory. –

RELIGIOUS SOCIETY OF FRIENDS

 June x, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day / The cloud still remained over the camp, so that the Ark went on but heavily. Wm Crotch expressed a hope that if friends keep in true patience the Light would yet shine upon us & we should be favored to conclude better than we had begun – I acknowledge that Altho I have been sensible of the heaviness which has been felt in meeting, yet in my own proffitable dippings & humble prostrations of spirit, which has made me to believe that the Almighty was yet at work in me – May his



1805

1805

everlasting name yet be exalted above all other things among men.

RELIGIOUS SOCIETY OF FRIENDS

 June x, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day / Our meeting has this evening concluded, having been favor'd thro' the sittings thereof to transmit the weighty concerns which have come before us much brotherly love & condescendtion one toward another – Much solid pertinent advice has been administered from season to season, by several friends of whom our deeply exercised friends Wm Crotch & R Jordan has been the chiefs

For my own part I do acknowledge with a degree of humility that I have been favored to go thro' it, to my own satisfaction, & to entertain a few friends more agreeably than I ever did before –my soul feels bound in brotherly love to some of them –Micajah Collins of Lynn & Rowland Greene of Scituate have been agreeably added to my acquaintance this Year. –

RELIGIOUS SOCIETY OF FRIENDS

 June x, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day / Friends are now returning to their homes – may they receive the seal of peace when they arrive at them, & be made sensible that these Meetings for worship & Church discipline were set up in the Authority of truth. & in the same Authority ought to be kept up & ~~by dwelling deep in their Spirits~~ & thus be willing to dwell deep in their Spirits in order to contribute – Mehitable Jenkins & R Jordan bore lively testimonies in our publick meeting to day

RELIGIOUS SOCIETY OF FRIENDS

 June 8: The Governor of Massachusetts's message recommending an amendment to the US Constitution was considered, respecting Slaves. The state of Connecticut would respond that it was there considered to be "inexpedient," whereas the state of [Maryland](#) would simply oppose the proposition.

SLAVERY

INTERNATIONAL SLAVE TRADE

The notorious [Ephraim Wheeler](#) rape occurred on this day in Lenox, Massachusetts:

H-NET BOOK REVIEW

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Irene Quenzler Brown and Richard D. Brown. THE HANGING OF EPHRAIM WHEELER: A STORY OF RAPE, INCEST, AND JUSTICE IN EARLY AMERICA. Cambridge and London: Harvard UP, 2003

Reviewed for H-SHEAR by Randolph Roth <roth.5@osu.edu>, Department of History, Ohio State University

In February 1806, Ephraim Wheeler was hanged in Lenox,



Massachusetts, for the rape of his thirteen-year-old daughter, Betsey. Ephraim proclaimed his innocence to the very end, but he was almost certainly guilty. According to his daughter, the principal witness against him, he had first tried to seduce her with promises of presents. When that failed, he tried to rape her, but his first attempt was unsuccessful. He succeeded on his second attempt, on June 8, 1805.

Ephraim had decided that morning to leave his wife, Hannah, and take their children with him. The Wheelers, who had been living with Lucy and Bill Martin, Hannah's sister and brother-in-law, quarreled after the Martins moved the Wheelers' bed into a shared bedroom. Lucy Martin, who had just given birth, wanted more privacy. Ephraim saw that he and his wife would have none. Hannah told him "it was Martin's orders, and that we must sleep there for the future." Ephraim was furious. "I told her it was my room, and my bed, and it should be brought back" (pages 145-46). When Hannah took the Martins' side, Ephraim picked up a bayonet and hit her with it. Bill Martin rushed in and threw Ephraim out of the house. Ephraim then declared his intention to leave.

Ephraim drove Betsey and her younger brother, Ephraim, Jr., into a remote neighborhood and stopped. He ordered his son to stay in the wagon while he went into the woods with Betsey, ostensibly to gather a medicinal herb. Betsey, suspecting her father's purpose, asked not to go, but her father insisted. She asked if her brother could go along, but her father denied that request as well. When he had taken her a distance into the woods, Ephraim ordered Betsey to lie down. She refused, so he threw her down. She struggled, and both were badly scraped and bruised. In the end, however, as Betsey told her mother, her father "had to do with her."

These events came to pass for complex reasons, as Irene and Richard Brown show in their remarkable book. The Browns tell the story from multiple perspectives: first, from the public perspective of the trial; second, from Betsey's point of view; third, from Hannah's point of view; and finally, from Ephraim's point of view.

The trial pitted two of the best defense lawyers in Massachusetts, John Hulbert and Daniel Dewey, against the state's accomplished attorney general, James Sullivan. Each gave his all, but in the end it came down to whether the jury believed Betsey's story. The story that her brother told was consistent with hers, but her brother did not see the crime itself. He testified about Betsey's distress, her injuries, and her words to him. Betsey's mother had examined her daughter's wounds the day of the crime and could verify that Betsey had been raped, but she could not testify in court against her husband. The local justice of the peace, Robert Walker, solicitous of Betsey's feelings and deeply affected by what he saw and heard, failed to ask a jury of matrons to examine Betsey. That left the prosecution without the physical evidence that was usually necessary to prove that a rape had been committed. Had Ephraim had character witnesses who could have vouched for him, he might have escaped conviction or been found guilty of a lesser charge, like attempted rape or aggravated assault. No one, however, would stand up for him. Ephraim's lawyers tried to poke holes in Betsey's story, especially her failure to mention, until well after the crime, the fact that her father had tried to rape her



before. They tried to prove that Ephraim's estranged wife had concocted the story in a desperate effort to maintain custody of her children. They failed, however, to shake the jury's faith in Betsey, nor could they counter Judge Theodore Sedgwick's final instructions to the jury. He told the jury that Betsey's willingness to speak now about her father's previous attempts was a sign of her "integrity"—her determination to tell the court everything about her ordeal. After less than an hour of deliberation, the jury found Ephraim Wheeler guilty.

The trial told only a small part of the story. The next chapter helps readers understand why Betsey, an unlettered servant who worked side by side with her mother, had kept her silence until the day of the crime, and only then found the courage to speak. Betsey was in the habit of taking orders and accepting her lot in life. Like many children in abusive families, she had learned in the Browns' words "to keep her head down" and to conceal unpleasant truths for the sake of family "peace" (p. 111). Betsey knew, however, what her life would be like if she did not tell her mother about the rape. She would have to live with her father, who would rape her repeatedly. Had she been living at home with both her parents, she might have told no one, afraid of what her mother might say and afraid of breaking up her family. But her home was already broken. Her mother was her only hope, so she told her mother the truth. She repeated her story to the authorities, once her mother was allowed to sit by her side. When asked why she spoke out, Betsey said "I thought I had as lieve [as soon] die one way as another." "What Betsey meant," the Browns believe, "was that she might as well die of shame for disclosing her complicity with her father, limited as it was, as die of guilt by continuing to hide the truth" (pages 122-23). Hannah stood up for her daughter, just as she had stood up to her husband. She had left him several times before the day he left her. Hannah was a hard worker, but her husband was not, and he spent too much of what he did earn on drink. That is why they never had a place of their own. They moved from farm to farm, working as live-in help for strangers or for members of Hannah's extended family, who gave Hannah and her children considerable support during the difficult times in her marriage. Hannah's family viewed Ephraim as a ne'er-do-well and as an outsider: he was white and they were not. Though Hannah and her children were taken for white, most of Hannah's relations were mixed-race. They were descended from Europeans, Africans, and perhaps Native Americans. They were hard workers and had a solid reputation in western Massachusetts, where racial prejudice was not as virulent as elsewhere in the United States. But they were neither rich nor privileged, and they were not happy about having to support a failed white like Ephraim Wheeler. From Hannah's point of view, the rape was the last straw. Expelling Ephraim from the family and protecting her daughter was an easy choice. She did not hate her husband; she and her children petitioned for clemency. She would not have minded, however, if he spent the rest of his life in prison.

Ephraim Wheeler, for his part, was a man who admitted his faults, even if he protested the criminal charges against him. He blamed his failings, however, on circumstances beyond his control. He was orphaned at an early age, apprenticed to a cruel master, cut off from his kin, and mistreated by most every one who came his way. His capacity for self-pity may have played a large role in



driving him to incest. Despite his drinking and laziness, he felt entitled to a certain amount of gratification, including sex, and if he could not get it from his wife, he would take it from his daughter. It is possible, in the Browns' opinion, that Ephraim actually believed he was innocent: he may have convinced himself that his daughter had consented to have sex with him. He never said so; he claimed that he had never had sex nor sought sex with her. But as the Browns speculate, he may have thought so, which would explain his refusal to confess and his hope that he would end up in heaven.

THE HANGING OF EPHRAIM WHEELER concludes with excellent chapters on the denial of Wheeler's petition for clemency and on the execution itself. Neither was pro forma. No rapist had been executed in Massachusetts for a quarter century, and no white had been executed for rape since 1681. Wheeler was not singled out because he had married across racial lines, but because the Massachusetts legislature had pointedly, if narrowly, rejected a bill in 1805 that would have ended the death penalty for rape. Massachusetts, like many other states after the Revolution, revised its criminal laws substantially. It decreased the number of capital crimes and gradually replaced corporal punished with terms in the state prison. The Massachusetts Senate, however, refused to go along with the one-vote majority in the House of Representatives; it maintained the death penalty for rape. Thus Governor Caleb Strong had little room to maneuver. Despite his qualms about the death penalty in cases other than murder or treason, he refused to commute Ephraim Wheeler's sentence.

Finally, there was Wheeler's execution. It was a dramatic occasion. Wheeler refused to confess, which cast doubt upon the proceedings, and many townspeople had petitioned for clemency, including the sheriff, Simon Larned, who had to conduct the execution. Larned did his duty compassionately and professionally, but when he announced to the assembled crowd that clemency had been denied, the crowd was restless, even angry. Wheeler's death undermined what support was left in Massachusetts for executing rapists.

The story of Ephraim Wheeler is interesting in every way, and the Browns' beautifully written book makes the most of it. Their book is a microhistory, one that takes full advantage, analytically and narratively, of the genre's ability to engage a subject from multiple points of view. Of course, the book benefits from the Browns' expertise on domestic violence. But they wear their expertise lightly, and they are as fascinated by the occasions on which people did not act as contemporary psychological theory would have predicted as they are by occasions on which people acted in accord with theory. That is what makes this book revealing and rewarding. Like all good history books, it reveals to us things that we do not expect in past societies or in human nature, and thereby broadens our understanding of what to expect. It is an admirable effort and one well worth reading by professional and lay readers alike.

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Response

Originally, we had planned to title the work "Deliver Us From Evil," because the trial and execution of Ephraim Wheeler were encased in a religious ideology that complemented the civic humanism of early republican ideology. Not only did the prosecuting attorney present his arguments on a foundation of Christian belief in a trial conducted by secular officials, but the execution ritual, both the meeting-house sermon and the gallows ceremony, aimed to impress every participant and spectator with repentance as the only pathway to salvation. As a result, the hanging of Ephraim Wheeler was a true-life morality play, in which the State, still linked formally to the church, embodied authority. The wishes of individuals were subordinate to larger community legal and religious needs.

As Roth reports, *THE HANGING OF EPHRAIM WHEELER* is certainly about the trials and tribulations of a marginal, mixed-race family in the early republic. It is certainly about the interactions between elite public figures and poor folk. It is, indeed, about family violence, the law, the courts, and the pardoning process. But it is also about the ways in which religious belief infused the entire system. Not that everyone was pious; and not that they set aside secular ambitions and values. But at a time when Christian revival was flourishing, this society made sense of events through religious belief. And that is a part of "the world we have lost" that Professor Roth, the author of *THE DEMOCRATIC DILEMMA: RELIGION, REFORM, AND THE SOCIAL ORDER IN THE CONNECTICUT RIVER VALLEY OF VERMONT, 1791-1850*, surely recognizes, but chose not to emphasize.

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 June 10, Monday: Fould, the largest foreign exchange dealer in Paris, collapsed in ruin.

A peace agreement was reached between the United States and the Pasha of Tripoli.

 June 12, Wednesday: [Timothy Dexter](#) complained to the press about the 35-year "hell" of being married to [Elizabeth Lord Frothingham Dexter](#), and his disappointment at the way the marriage of their "Dafter" [Nancy Dexter Bishop](#) to "Abram bishup" had turned out:

NOW TO ALL ONNEST MEN, to pittey me that I have bin in hell 35 years, in this world, with the gost – A woman I married, and have two Children, Now Liveing; Abram bishup married my Dafter – sence, the troubel is such that words Cant be Expresed; Nine years disordered for a tun of silver for three months; I could Not have the gost in my palles; sleep Not to be had; now to save my Life I will sell – if Not, I will let the house; it is as Noted as any hous in the oile shouls, and fourder, in the world, or sence Noers Arke & sence the floud; taking in my self, finly, such a plas No where in the world; all goes with it – hoses, carages, all but plate and gouels, and Reserve the holey bybel and one bouck more. my old head has wore out three boddeys; it



1805

1805

would take a jourey of Doctors one our to find and Count the
scars on my head, given by the gost & others. A men.
Clean trouth.
T. DEXTER.
Joune 12, 1805.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*4 day 12 of 6 M 1805 / From inattention & unwatchfulness, I have
experienced much leaness for several days – but thro favor the
animating influence of the Spirit has been once more shed in my
heart
I feel at times strong desires to have the masters presence at
the Approaching Y Meeting that so much langor & poverty may not
be my lot as was the last Year –*

RELIGIOUS SOCIETY OF FRIENDS



June 13, Thursday: Il fonte prodigioso di Orebbe, a cantata by Giovanni Paisiello to words of Rota, was performed for the initial time, in Piazza del Pendio, Naples.

The Lewis and Clark expedition reached the Great Falls of the Missouri River.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 13 of 6 M 1805 / As I am sitting in my shop it seems that
perhaps it may not be amiss to insert that I am going to meeting,
& the spring of life is very low in my mind, & what for time it
will be with me at meeting I know not. – A Question arises which
is, What use is there in my writing the state of my mind, will
there be any proffit arising from it? & tho' I see but little,
yet it seems as if it would do no hurt – therefore if these lines
should ever be inspected by any but my self – let them remember
that it has given me great satisfaction to look over my journal,
& see what has been my experience from time to time. Many times
have I been deeply affected & even bowed under the consideration
of the very slow progress which has been made on my part in the
line of religious growth –*

RELIGIOUS SOCIETY OF FRIENDS



June 15, Saturday: The Reverend [Joseph Emerson](#) of the Third Congregational Church in Beverly, Massachusetts, whose 2d wife Miss Nancy Eaton of Framingham had died in the previous year, remarried with Eleanor Read of Salem — she would die on November 7, 1808, and her gravestone would describe her “mental vigor and bodily infirmities” and her “rich resources of mind with little reading.”



June 16, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day 16 of 6 M 1805 / This day commenced our Yearly Meeting,
which was this morning very large & highly favored with
stillness & quietness – Our friends Richard Jordan & Elisha
Thornton were the trumpets thro' which the word was chiefly
sounded.
In the Afternoon the meeting was very still tho' more crowded*

1805

1805

than in the morning – Our Ancient truly honorable & much beloved friend Mehitable Jenkins from Dover in Salem Quarterly Meeting & A Jordan were the chief laborers, it was thought to be the most still meeting of any for some Years, considering there was but little preaching

RELIGIOUS SOCIETY OF FRIENDS



June 17, Monday: [Friend Elias Hicks](#) surveyed the land of Daniel Parish in Oyster Bay.

June 20, Thursday: Major General Sir Arthur Wellesley stopped by [St. Helena](#) aboard the *Trident* after his victory at Assaye, [India](#). The conqueror commented favorably on the climate of the island. (This is a small island with few amenities: the [Duke of Wellington](#) occupied the same small pavilion in the garden of “The Briars,” home of the Balcombe family, that [Napoléon Bonaparte](#) would use until he relocated to “Longwood.”)

ST. HELENA THE HISTORIC



“THE BRIARS” OF ST. HELENA



1805

1805

 June 21, Friday: [Charles Thomas Jackson](#) was born in Plymouth, Massachusetts to Charles Jackson and Lucy C. Jackson.²⁵

Lieutenant Gabriel Moraga, on his initial exploratory expedition from the San Francisco Bay area into the great Central Valley of California, traversed Pacheco Pass over the Diablo Range.

GO AHEAD, TAKE THIS TRIP

Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day / Our friends have now all left us, & may I proffitably reflect on past favors

Yesterday afternoon meeting a friend whom I love & has felt very precious thro' the Y Meeting took me aside, & proposed for my consideration a subject of importance, which was Matrimony.

I have become seriously affected & am involved in some doubt respecting it, tho his judgement was that it was high time, yet I am not able to discover any open vision at present how or in what manner to dispose of myself.

I hope to be guided by the Lords Spirit in matters small & great – & clear I am there is no case wherein it is more necessary to be favored with discovering of it than in this, as in my opinion it is something that is liable to affect us in this, & the world to come.

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Saturday: [Giuseppe Mazzini](#) was born in [Genoa](#).

 June 23, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 23 of 6 M 1805 / Our meetings were rather small, for a want of Zeal. the rain stopped many – In the forenoon D Buffum was largely concerned to bear testimony against the preposterous tenates preached be up by [?] the hirling priests, particularly that of Election & reprobation, which according to my sense of feeling was savory & came with Authority – The Yearly Epistle from London was also read – About 9 oclock this morning Dorcas Williams wife of our Dear friend O Williams, quietly & composedly departed this life, after a gradual decline of health for twelve months & more than six was confined to her room in a consumption

RELIGIOUS SOCIETY OF FRIENDS

 June 24, Monday: The emperor [Napoléon](#) made Lucca a principality and designated his elder sister Elise Baciocchi as its Princess (she would rule along with her husband, Felice Baciocchi).

 June 25, Tuesday: Concerto for Organ no.3 by William Crotch was performed for the initial time, at Oxford.

Friend [Stephen Wanton Gould](#) wrote in his journal:

25. In this year American physicians were using [ether](#) to treat pulmonary inflammation!



1805

1805

3 day 25 of 6 M 1805 / At 4 OClock this afternoon we met at the late dwelling of our departed friend Dorcas Williams, & from thence a large concorse of people followed the corps to the Meeting house – where after we were seated a few Minutes David Buffum rose in a very solemn manner addressed the audience in a few words from the Scripture "Be ye ready also" he said he had at several times set in the chamber with this our departed friend in the corse of her confinement & never remembered to have been with one from whom the gloom of death was more removed or less concern about launching into an endless eternity being intirely resigned to the disposal of the Lord Almighty – therefore he apprehended it was safe to adopt the language "Be ye also ready" having no doubt but that she was now in the Mansions of neverending felicity –

Hannah Dennis very sweetly added a few words of consolation, & a remarkable solid quiet season it was.

Some who were opposed to carrying the corps to the Meeting house, from a suspicion that it might be offensive the weather being warm – said when the funeral was over, they were glad it was done, & that they spent their time profitably.–

RELIGIOUS SOCIETY OF FRIENDS



June 26, Wednesday: The Paris Conservatoire granted its membership diploma to Franz Joseph Haydn. Cherubini and his wife departed from Paris to produce two operas in Vienna (in late July Luigi Cherubini would be handing this over to Haydn in Vienna, along with a membership medallion and a cover letter from L'Institut National).

L'amor coniugale, a farsa sentimentale by Simon Mayr to words of Rossi after Bouilly, was performed for the initial time, in Teatro Nuovo, Padua.



June 27, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 27 of 6 M 1805 / Rode in the Stage to [Portsmouth](#) & attended the MY Meeting stopt at Holder Almys, took some refreshment & walked to meeting, where in the first my mind was centered in solemn Silence, witnessing the renewal of covinant. I can say that at that time I felt my mind bound to the cause of truth – Oh saith all that remains within me – May the animating warmth of the everlasting truth so expand in my heart as to fit me for the Masters service in what ever Station he may see meet to place me even if it be but door keeper – & preserve me chast therein, with a willing heart to obey the divine requirings –

Abigail Robinson appeared in a sweet testimony part of which was peculiarly adapted to my state, & I was edified & instructed there from –

In the last meeting there was but little business, & what there was we were favord to transact in fellowship

It was a blessed opportunity with me & I feel cause of renewed thankfulness for my many favors received at the All bountiful hand – & humbled under a sense of my great unworthiness – After meeting walked in company with Rouse Taylor & John Rodman to Richard Mitchells, where we dined & spent part of the Afternoon with Jethro & his precious Wife – then went into Richards part of the house again, & took tea with the rest of the company, but the time was not spent so proffitably as at Jethros for their being much young company of us together we gave way to some light

conversation which always tends to destroy the inward Life –

RELIGIOUS SOCIETY OF FRIENDS

➡ June 28: The 17-year-old Lewis Tappan wrote bravely home to his older brother Benjamin, of what he had found out about the temptations of the wide world in nine months of living in Boston:

This town presents a picture of dissipation and laxness in principles, astonishing to any, who does not consider himself the child of chance, and a votary of vice. Decency and order are thought obsolete by these sons of folly. ... For myself, I hope to enjoy a sound body & mind, untainted by vice and unsubdued by prejudice.



➡ June 29, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 29 of 6 M 1805 / My feelings have this Morning been deeply afflicted with a view of human frailty – My very spirit has trembled on reflecting, & in some measure practically knowing that the paths of Youth are extreemly slippery – & however fair our lives & conduct may be among men, & even for a time meet the approbation of heaven – yet unless we keep our feet forever on the watch tower we are liable to stray from the holy enclosure of peace, & become as outcasts of both God & Man – May all that is alive within me be alarmed from a circumstance which has lately come to my knowledge of a young man P W who removed from R Island some years ago a member of society, & while with us was esteemed promising, & likely to become a useful ornament in society & continued so for some time after his removal to Virginia, but having given way to the unwearied stratagem of satan, has fallen into the ruinous practices of drinking, & is now here on a visit to his relations a pitiful object, my very spirit was humbled within me while sitting with him this morning, & reflecting, how the fairest of men may fall away & become as burdens to the earth –May is be an Alarm to me – may it teach me wisely & proffitably to improve my time & tallents to the best advantages –dilligence double dilligence.

RELIGIOUS SOCIETY OF FRIENDS



1805

1805



June 30, Sunday: [Emeline Hubbard Flint](#) was baptized in Lunenburg, Massachusetts, daughter of the Congregational [Reverend Timothy Flint](#) and [Abigail Hubbard Flint](#).²⁶

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 30 of 6 M 1805 / I must needs acknowledge that I attended our meeting with but little life – & surely my mind at this time recoils at it, but the clogs of human nature are such that I know not whether I am ever to be divested of them – Our morning meeting was silent, & quite large, many not in the habit of coming to our meetings were there – In the afternoon D Buffum spoke very lively & authorative on the subject of watchfulness, & toward the close of meeting, I felt a degree of life to arise in my mind, & was led to reflect on what was expressed in our meeting some Years ago by our friend Rebecca Wright from the Jerseys when I was very young & then took fast hold of my mind & has never wholly quit it since tho' I can not repeat it fully yet the savor of what she said & the empasis [emphasis] with which she repeated it is still in my remembrance – it was of a young woman who she visited when near the final close of time – Oh (says she) What a woman I might have been, had I but have strove to serve my God & been faithful to his divine requirings And I was led to consider how much more of a proficient in the School of Christ I should have been had I but faithfully have given up & submitted my neck to the Yoak & shoulders to the burdens in every instance – I am often brought to view my short comings & light touches of Known Duty – & to see what a growth in divine knowledge I might have attained to had I have been faithful to every manifestation

RELIGIOUS SOCIETY OF FRIENDS

SUMMER 1805



Summer: Speech of *Sagoyewatha* “Red Jacket” at a council of headmen of the six Nations at Buffalo Creek, after a white missionary, Reverend Cram representing the Boston Missionary Society, had spoken of converting the Seneca to Christianity:

“Friend and Brother: It was the will of the Great Spirit that we should meet together this day. He orders all things and has given us a fine day for our council. He has taken His garment from before the sun and caused it to shine with brightness upon us. Our eyes are opened that we see clearly; our ears are unstopped that we have been able to hear distinctly the words you have spoken. For all these favors we thank the great Spirit, and Him only.

Brother, this council fire was kindled by you. It was at your request that we came together at this time. We have listened with attention to what you have said. You requested us to speak our minds freely. This gives us great joy; for we now consider that we stand upright before you and can speak what we think. All have heard your voice and all speak to you now as one man. Our minds are agreed.

Brother, you say you want an answer to your talk before you leave this place. It is right you should have one, as you are a great distance from home and we do not wish to detain you. But first we will look back a little and tell you what our fathers have told us and what we have heard from the white people.

Brother, listen to what we say. There was a time when our forefathers owned this great island. Their seats

26. Again we don't have a birth date, because the reverend daddy didn't bother to write it down.

extended from the rising to the setting sun. The Great Spirit had made it fro the use of Indians. He had created the buffalo, the deer, and other animals for food. He had made the bear and the beaver. Their skins served us for clothing. He had scattered them over the country and taught us how to take them. he had caused the earth to produce corn for bread. All this He had done for His red children because He loved them. If we had some disputes about our hunting-ground they were generally settled without the shedding of much blood. But an evil day came upon us. Your forefathers crossed the great water and landed on this island. Their numbers were small. They found friends and not enemies. They told us they had fled from their own country for fear of wicked men and had come here to enjoy their religion. They asked for a small seat. We took pity on them, granted their request, and they sat down among us. We gave them corn and meat; they gave us poison in return. The white people, brother, had now found our country. Tidings were carried back and more came among us. Yet we did not fear them. We took them to be friends. They called us brothers. We believed them and gave them a larger seat. At length their numbers had greatly increased. They wanted more land; they wanted our country. Our eyes were opened and our minds became uneasy. Wars took place. Indians were hired to fight against Indians, and many of our people were destroyed. They also brought strong liquor among us. It was strong and powerful, and has slain thousands.

Brother, *our seats were once large and yours were small. You have now become a great people, and we have scarcely a place left to spread our blankets. You have got our country, but are not satisfied; you want to force your religion upon us.*

Brother, *continue to listen. You say that you are sent to instruct us how to worship the Great Spirit agreeably to His mind; and, if we do not take hold of the religion which you white people teach we shall be unhappy hereafter. You say that you are right and we are lost. How do we know this to be true? We understand that your religion is written in a Book. If it was intended for us, as well as you, why has not the Great Spirit given to us, and not only to us, but why did He not give to our forefathers the knowledge of that Book, with the means of understanding it rightly. We only know what you tell us about it. How shall we know when to believe, being so often deceived by the white people?*

Brother, *you say there is but one way to worship and serve the Great Spirit. If there is but one religion, why do you white people differ so much about it? Why not all agree, as you can all read the Book?*

Brother, *we do not understand these things. We are told that your religion was given to your forefathers and has been handed down from father to son. We also have a religion which was given to our forefathers and has been handed down to us, their children. We worship in that way. It teaches us to be thankful for all the favors we receive, to love each other, and to be united. We never quarrel about religion.*

Brother, *the Great Spirit has made us all, but He has made a great difference between His white and His red children. He has given us different complexions and different customs. To you He has given the arts. To these He has not opened our eyes. We know these things to be true. Since He has made so great a difference between us in other things, why may we not conclude that he has given us a different religion according to our understanding? The Great Spirit does right. He knows what is best for His children; we are satisfied.*

Brother, *we do not wish to destroy your religion or take it from you. We only want to enjoy our own.*

Brother, *you say you have not come to get our land or our money, but to enlighten our minds. I will now tell you that I have been at your meetings and saw you collect money from the meeting. I can not tell what this money was intended for, but suppose that it was for you minister; and, if we should conform to your way of thinking, perhaps you may want some from us.*

Brother, *we are told that you have been preaching to the white people in this place. These people are our neighbors. We are acquainted with them. We will wait a little while and see what effect your preaching has upon them. If we find it does them good, makes them honest, and less disposed to cheat Indians, we will then consider again of what you have said.*

Brother, *you have now heard our answer to your talk, and this is all we have to say at present. As we are going to part, we will come and take you by the hand, and hope the Great Spirit will protect you on your journey and return you safe to your friends.”*

JULY

→ July: [Alexander Wilson](#), who had just hiked from Gray's Ferry, Pennsylvania to the [Niagara Falls](#) while birdwatching, wrote to [William Bartram](#).

I dare say you will smile at my presumption when I tell you that I have seriously begun to make a collection of drawings of the birds to be found in Pennsylvania, or that occasionally pass through it: twenty-eight, as a beginning, I send for your opinion.

→ July: The magazine put out by Reverend William Emerson's The Anthology Club in Boston printed Act I of the Sanskrit play "Sakuntala, or the Fatal Ring" by Calidasa in the translation from its [Indian](#) source by [Sir William Jones](#). (At some point during this year, the Reverend William Emerson ceased to be the editor of the magazine.)

→ July: According to an article in the [Hull Packet](#) of Hull, England for July 23, 1805, a Gottenberg mail had arrived at London on July 18th, which contained the information that an author had prepared a biographical work, containing the genealogical and revolutionary history of the new Princes of the Imperial court of Bonaparte, and had announced this research in the [Mercantile Advertiser](#) of New York, but that a "General Thoreau, French Minister Plenipotentiary in the United States" had managed to prevent the publication of this intelligence by purchasing said manuscript from its author for \$1,000.

→ July 3, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3 day [sic] 3 of 7 M 1805 / Under a sense of my weaknesses oh!
Father I am engaged to implore thy holy help in this time of
great need Oh! how poor how low is the state of my mind as to
the living sap of divine life, & there never was a time wherein
it was more needful to feel the hedges of truth to encompass my
mind than the present
Nothing but unfaithfulness or unwatchfulness stares me in the
face from all Quarters, & tho' matters stands thus as to my own
particular yet I am favord with so much sense of feeling as to
be burdened in spirit on account of some who are persuing lying
vanities to their wounding of the precious life in their mind,
& it is to be feard the forfeiture of their future happiness –
May I take due warning to bound my desires & not be over anxious
about the things of tomorrow, which we know not that we shall
live to posses, & yet have a prudent care to provide a competency
not to be burdensome to others*



Our national birthday, Thursday the 4th of July.²⁷ The toasts at a Republican 4th of July banquet in Washington DC described their politician [Thomas Jefferson](#) as “the penman of the declaration of Independence” and noted that it was their candidate’s “hand that drew the declaration of Independence.” The [National Intelligencer](#)’s lowercasing of this word “declaration” (on July 6th and then again on July 16th) suggests that the task of inscribing the words on the face of the document itself was being regarded as separate from the creation of the revolutionary idea of national autonomy, was being regarded as a clerical honor rather than as a full authorship.

Meanwhile, however, in Boston, Ebenezer French, at a gathering of “Young Democratic Republicans,” was praising President Jefferson as “the immortal author of the DECLARATION OF AMERICAN INDEPENDENCE.” French was granting to this politician far more than scribal status and also was reifying the [Declaration of Independence](#) document Jefferson allegedly had authored by conflating it with the achievement of American autonomy. He was coming perilously close to averring that his politician had by a stroke of a pen won for us our Revolutionary War.²⁸

As a follow-up for this amplitude and grandeur, on this night Boston offered its 1st municipal fireworks display.

In Charleston, South Carolina on this day, the American Revolution Society and the Society of the Cincinnati met at St. Philips Church.

CELEBRATING OUR B-DAY



Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 4 of 7 M 1805 / I feel so poor & barran that I hardly know how to write any thing respecting the day – I had a prospect before meeting of being favord with a good time, but from some cause or another, help was very much withheld It has been a day of much noise, of Drum & fife, being Independence day as I was walking to meeting, I met the Solders under parade, & thought I was livingly sensible that their conduct was an offence to the Almighty, & that he took no delight in what they were doing Oh may my mind be more & more drawn from the spirit & perishing things of this world, for sure I am, yea indubitably clear, that there is no other way to reach the haven of rest than by an entire surrender of all which the controversy of heaven is against –

RELIGIOUS SOCIETY OF FRIENDS



July 5, Friday: Robert FitzRoy was born at Ampton Hall near Bury St. Edmunds in Suffolk, England. The most important fact about his birth was that he was a son of a British person who was known as an illegitimate son of King Charles II — but I note that we are not told of this by the [Encyclopædia Britannica](#).

27. This was [Nathaniel Hawthorne](#)’s, or [Hathorne](#)’s, 1st birthday.

28. AN ORATION, PRONOUNCED JULY 4TH, 1805, BEFORE THE YOUNG DEMOCRATIC REPUBLICANS, OF THE TOWN OF BOSTON, IN COMMEMORATION OF THE ANNIVERSARY OF AMERICAN INDEPENDENCE



1805

1805

July 6, Saturday, 1805 Publication of the Fantasy for Piano op.18 by Johann Nepomuk Hummel was announced in the Wiener Zeitung.



July 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 7 of 7 M 1805 / Our meeting, this morning, was favored with the living testimony of D Buffum – he spoke upon the necessity of unreserved obedience to the divine call, that we must not keep any thing which is required to be slain as Saul did when he was commanded to all that was of the Amalikity, he contrary to special command kept the best of the sheep under the pretence of sacrifice to the Lord, but afterwards when questioned by the holy prophet confessed that he feared the people. David observed that we must not fear the people but slay all that is offensive & appointed for destruction – In the afternoon we sat in silence but Alas for me my mind was poor & barren tho' favored to witness the precious life to arise for a season, then taken away again, and I left in the old condition. I took tea at D. Williams in company with E Huntington, & spent the forepart of the evening there agreeably. Then went to J Earls & joined a sweet little company of my young acquaintance – we all centered in silence & had a precious opportunity & Dear Obadiah Williams was concerned in a few words by way of testimony upon the necessity of gathering our minds unto Shilo for by it we are prepared for every good work of service.

It ended to my entire satisfaction & was comforted and thankful for the opportunity – I am led to see the precious use there is in young people's rightly gathering, & soberly conversing together – & if we do not exceed the right bound of conversation I believe we may often witness the life & savor of truth to arise among us which will unite us in the best sense & quallify us for service in the Church.

I often deplore the manner in which young people generally spend their time together, they think if they cannot enjoy mirth the happiness of one anothers company is frustrated But Alas they are mistaken for I verily believe there is more true solid & lasting happiness in one hours conversation or even silence than in ten of light airy talk.

RELIGIOUS SOCIETY OF FRIENDS



July 9, Tuesday: From the beginning of this dynasty into 1848, [Egypt](#), under the rule of Mohammed Ali, would be breaking away from the Ottoman empire.



July 11, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 11 of 10 Mo 1805 / Attended meeting & while there was led to reflect on my present state of mind –Oh I long to be kept under the holy banner of truth, that all my actions may be in the true spirit of it.

RELIGIOUS SOCIETY OF FRIENDS



1805

1805

 July 13, Saturday: Luigi Cherubini reached Berlin from Paris.

 July 16, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 16 of 7 M 1805 / My feelings for some time past have been so void of life that I have thought it hardly safe to insert any thing in my journal, but feeling a little exercise to arise am led to view the many ways which error subtly creeps into the mind some in running too fast & some too Slow, & to keep pace with knowledge is the only way to steer our barks safe thro' time.

I sometimes fear that I shall run too fast in religious concerns, & be more active in our Monthly Meeting than is required of me, & thereby wound the very cause I desire to promote. A false fire will not do; but it will consume the offerer as it did the Sons of Aaron formerly. It must be the holy fire of the Lord kindled on the alter of the heart that will burn Acceptable Sacrifice, & as we offer any thing out of this inward life becomes dead.

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Thursday: Luigi Cherubini departed from Berlin for Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 18 of 7 M 1805 / The unwearied enemy was busy around me in meeting.

But truth was over him, & do I not feel thanksgiving & praise to spend unto the source & fountain of all good that he was pleased to be very near my spirit— My soul bowed in humble desires that none present might be sent empty away, but that life might be difused from vessel to vessel untill all became full, & be made to say "It is good for us to be here" —For some months I have not been so sweetly favor'd with the living evidence of truth as I was in meeting this day — it seemed as if my cup was full, & I was ready to say within myself — I now experience that "An hour in thy presence Oh God is worth a thousand elsewhere" —May my heart become renewed & all that is opposed to the living truth be crucified. My very soul at this season craves beyond words to be made new, & all that is flesh be done away.

The same current of life has run thro' my mind this Afternoon — How precious & altogether lovely it is to feel the Lord to be near.—

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Sunday: The lands of Parma were ceded to France.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 21 of 7 M 1805, after meeting in the morning] Our meeting has been large, & to me a very favor'd opportunity. D. Buffum was largely in testimony to my instruction & particular satisfaction as he touched upon a subject which I believe was necessary to



be revived among us, which was "That if friends did not live up to their profession & principals they were as stumbling to the sincere inquirers after truth, & that if we had but have remained faithful from the time of our first coming forth as a people, the nations of the earth would have flocked to us as the dove to the window, not finding elsewhere, rest to the sole of her foot &c." he exhorted us in a lively manner to seek the one thing needful, & said what proffiteth it a man if he gain the whole world & loose his own soul..

Since dinner I have called to see an ancient friend of mine Meribeth Hall who is near the close of time in a consupraption [?] – My very spirit was touched within me while sitting silently with her, with strong desires to be ready to meet the solemn time when the flesh shall be Amaciated, & the blood flow slowly thro' the veins, & the powers of the mind reduced with age & infirmity –how solemn is the prospect be fore my mind at this time, it begets living desire that my account may be prepaid my light burning & my lamp trimmed that when I am called to meet the bridegroom I may go with readiness & not have to answer as the foolish Virgins did "Our lamps have gone out" I dont recollect ever to have been more sweetly & feelingly touched in a sick room– May it be lastingly teaching, & not as the early dew vanish with the Sun, but like the tender plant, flourish & grow more strong when its genial rays are afforded. –

In the afternoon our meeting was silent & to me a precious opportunity Oh the tender emotions of my heart, how joyful it is to see the clouds disperse when they have a long time darkened the hemisphere.–

After tea I went to David Buffum's with him, his wife & daughter Wait in agreeable conversation.

RELIGIOUS SOCIETY OF FRIENDS



July 22, Monday: A Boston establishment famed as "The Beehive" (because it was where the honnies were) was raided by "outraged citizens" and the madam there, "old marm Cooper," and her working women, the "nymphs of Ann Street," were sent scurrying out of their Boston House of Erection to avoid being offed to the Boston House of Correction. This must have been a night to remember, as the "outraged citizens," having organized themselves as for a "2d Tea Party," had come attired, again, as Mohawk warriors. Let us hope that a good time was enjoyed by all.

When British ships met a combined French/Spanish fleet off El Ferrol, Spain, Spain lost two of its vessels.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 22 of 7 M 1805 / This evening took walk with my near and dear friend OW & fell into conversation on several subjects particularly that of unfaithfulness in not doing our duty when we are concernd to treat with individuals who deviate from the spirit of truth. he said he had experienced his mind to sink into leanness and poverty by puting by such concerns – I then told him that I could set my seal to it, & mentioned a circumstance where I was constrained to visit a brother who was older than myself but weakness prevailed & I fell in leanness & discouragement – & also for not speaking to a matter in the M Meeting that presses heavily on my spirit, but let it pass by, & then perfect death insued, & painfully attended me the whole



1805

1805

meeting & an heavy exercise for several days. – Says he Stephen, Stephen, I warn thee by the Roes & by the Hinds that thou let the time past suffice & give dilligent heed to be faithful in little things. I observed that he was confirmed that those who are faithful in a little shall be made rulers over much – My spirit & all that was alive within me was called up & willingness wrought to serve the Lord in the way of his requiring with unreserved dedication.

I went to his home & passed the remainder of the evening with him in company with several of my young acquaintance, but the savor of our past conversation was so fresh in my mind, that I felt that I had little inclination to join in conversation – so set nearly silent that whole of the evening believeing it would tend most to my strength.

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 23 of 7 M 1805 / The effusions of the holy spirit are upon me to day & I am ready to cry unto the Lord that I may dwell forevmore on this spot – I have had deeply to sympathize with some who have to walk thro' mournful paths & desolate ways – May the Lord by with them, may his Almighty power protect them & enlarge them in the mysteries of Godliness & teach them patiently to endure the turnings of his holy refining hand, for when he afflicteth it is for our Good.–

RELIGIOUS SOCIETY OF FRIENDS

 July 24, Wednesday: [Asher Benjamin](#) remarried, with [Nancy Bryant](#) of Springfield. The couple would produce four children.

Publication of the Concerto for piano, violin, and orchestra op.17 by [Johann Nepomuk Hummel](#) was announced in the Wiener Zeitung.

 July 25, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

M Meeting 25 of 7 M 1805 / Towards the close of the first meeting D Buffum spoke a few words – he said the Apostle Paul rose to great eminence in the Church, & thro' faithfulness near the close of life was enabled to testify, that he had fought a good fight kept the faith &c henceforth there was laid up for him a Crown of Glory. he said he would have us individually give up to what was required & manifested to be our duty, for how could they, formerly have enjoyed the good wine, if they had not obeyed the directions of the Mother of our Lord, to fill the Waterpots, & consulted flesh & blood & queried why it was so – it is probable the design would have been frustrated. I preserve the heads to help my memory & desire to retain the savor

RELIGIOUS SOCIETY OF FRIENDS



1805

1805

 July 26, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 26 of 7 M 1805 / Last night I spent in the room with a dying Man his groans pearced my heart – oh may I learn wisdom, lasting wisdom from such affecting scenes. how Awful to be with a man stupid & speachless & the last feeble taper of life about finally to be extinguished [two and a half lines blacked out] & the spirit to take its Mansion in eternity & appear before its God to receive its doom of Come ye blessed or go ye cursed –

Awful were these considerations to me while sitting in the room & may they leave a lasting stimulous to faithfulness in all things – It was brought feelingly to my remembrance, that there was nothing else under heaven among men, that would be comforting when on an Agonizing pillow but an hope in Jesus Christ, that having submitted to his yoak we may look forward with assurance to a seat in his kingdom.

The person with who I watched was Joseph Wiseman the Spanish Consul, & being a man of note, I was further led to view the vanity of distinctions among men so common & so foolish [half line blacked out] – because a man hold a popular or rich post in the world why should he be more carressed than one in meaner life. Death & sickness levels all – when the pale messenger is sent to our habitations – Our length & breadth is all we can have – we then return to our Mother earth & are forgotten by those who once did us homage –

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Tuesday: Three days after arriving in Vienna, Luigi Cherubini conducted a performance of Les Deux Journées. The composer's reputation had preceded him, several of his operas having already been performed in the city, and the day was a success with public and press.

At Rickmansworth, Hertfordshire, England the Reverend [John William Cunningham](#) got married with Sophia Williams, daughter of Robert Williams of Moor Park, Surrey. The couple would produce:

- 1802 (?) — Louisa Byren Cunningham at Hertford, Hertfordshire, England
- 1806 — Sophia Noel Cunningham at Rickmansworth, Hertfordshire, England (died as infant)
- November 25, 1808 — Harriet Cunningham at Moor Park, Rickmansworth, Hertfordshire, England
- 1811 — Charles Thornton Cunningham at Harrow, Middlesex, England
- 1813 — Oliva Fanny Cunningham at Rickmansworth, Hertfordshire, England
- About 1815 — Mary Anne Cunningham at Rickmansworth, Hertfordshire, England
- 1816 — Francis Macaulay Cunningham at Harrow on the Hill, Middlesex, England
- May 1, 1818 — John William Cunningham at Harrow on the Hill, Middlesex, England

AUGUST

 August: Mary Chaworth got married with John Musters.

GEORGE GORDON, LORD BYRON

➡ August 1, Thursday: United States ships bombarded Tunis.

➡ August 2, Friday: [George Gordon, Lord Byron](#) was in a cricket match against Eton.

➡ August 4, Sunday: [George Gordon, Lord Byron](#) went to Southwell.

Friend [Stephen Wanton Gould](#) wrote in his journal:

*1 day 5 [sic] of 8 M 1805 / Although I have been very weak & poor much of the time last week & prevailed with insensibility, Yet there has been seasons when the presence of the master has been witnessed –
Our meetings this day were silent & I think I may say they were proffitable opportunities, being preserved under a good degree of quietness thro' them both.
Went with Clark Rodman to Sam'l Thurstons & took tea where we spent the evening very aggreably – D Buffum was with us part of the time. I do sincerely love the company of such friends, & esteem it a very great favor to be conversant with them. it is a priviledge which ought to be prised & proffited by – I have considered how much better it would be for young friends frequently to join in the company of experienced friends, than to follow & assimilate with the giddy circles.*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 5, Monday: [Francis Faulkner](#) died in [Acton](#) at the age of 77, “after a long life of piaty and publick usefulness in Church and State.” The body would be placed in Lot 233 of Section C at the Woodlawn Cemetery of [Acton](#).



The fulling mill at “Mill Corner” in South Acton would be operated by his son [Winthrop Faulkner](#).

Louis Spohr was appointed Konzertmeister in Gotha, the youngest person ever to hold that position in Germany.

An inaugural concert took place on the organ of St. Peter’s Church in Salzburg, newly rebuilt by Georg Joseph Vogler (Michael Haydn was moved by the majestic sound).



1805

1805

 August 8, Friday: Thomas Paul, a black preacher whose congregation had been meeting at Faneuil Hall, formed Boston's 1st African [Baptist](#) Church. In the following year this would be the first congregation to worship at the African Meeting House.

 August 9, Saturday: In reaction to the emperor [Napoléon](#) having proclaimed himself King of [Italy](#) and having annexed [Genoa](#), Austria adhered to the Anglo-Russian alliance.

Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 9 of 8 M 1805 / This day receiv'd a very acceptable letter from my ancient beloved friend Jamy Bringhurst of Philadelphia whom I am glad to find in every way alive

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 10 of 8 M 1805 / Wm Crotch is here & was at our meetings this day. In the Morning he expressed that it was often his lot to be discouraged in getting along, having to see & feel the low state of society in different places where [he] has been, which he had peculiarly felt in this place & was ready to adopt the language "Oh that mine eyes were a fountain of tears, that I might weep day & night for poor Zion["] he said there were a number among us who did weep for her desolation, & wished they might be streangthened, but he had been so low in his mind that he did not feel it to be his place to say much among us at this time so with a few more words expressed in divine Authority & sweetness, he sat down. In the afternoon we sat in silence, & were much discomposed by an hard thunderstorm which lasted nearly all the meeting tho' nearly all of us kept our seats many were much aggitated the more owing to the house being struck several times by lightning one young woman nearly fainted away and had to go out.

In the evening after a small walk, I went to J Earls, & staid about an hour in which time we drew into silence & Dear Obadiah spoke a few words in testimony which were truly comfortable & instructing to me. He said that just before we center'd into stillness he felt a language gently to run thro' his mind, little thinking that we should so soon be favor'd with solid quiet she the words were "Zacheus come down for this day I must be at thine house" no doubt but he received it with alacrity of mind it being an important opening to him he then intimated that it was thro' faithfulness to come down when required of us, that we are favor'd to enjoy the presence of the Master. Spent the remainder of the evening at C Rodmans. -

RELIGIOUS SOCIETY OF FRIENDS

1805

1805

 August 12, Tuesday: Meriwether Lewis reached the source of the Missouri River and climbed a peak at the Continental Divide (Lemhi Pass), from which he was able to view — yet more mountains.

[Mount Vesuvius](#) again erupted: “Effusiva — Lava a SW (sopra la colata del 1804) in direzione dell’Epitaffio (Torre del Greco). Uno dei 5 rami raggiunge il mare in circa 4 ore in corrispondenza della cosiddetta Torre Scassata (Torre Annunziata).”



Afterward, October 25, 1805

MOUNT VESUVIUS

 August 15, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 15 of 8 M 1805 / Our endeared friend Wm Crotch after being at Meeting at [Portsmouth](#) yesterday returned & has been at meeting with us to day – He is a delightful friend, & if there were more among us as faithful as he is, neither we nor the strangers who sit with us would go away as empty as we often do. I think I feel no scruple to say that his testimony to day was living and Powerful & I trust reached the witness of truth in many minds present. I have attended no meeting with him wherein my spirit has felt so relieved as this day it now seems as if I am willing to part with him. & may & may that holy Baptizing influence go with him wherever he goes to the reaching of many hearts, which he hath evinced to us is now with him Sam Towle the Moravian Minister, & C Greene a New-lite preacher who are members of other societies, & were well satisfied.

RELIGIOUS SOCIETY OF FRIENDS

 August 16, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

16 of 8 M 1805 6 day of the week/ This morning our worthy Honorable & Dignified instrument Wm Crotch left town to visit Sam Elam from there he will return & dine with Richard Mitchell, & then go to [Tiverton](#) & [Swansey](#) & so to [Providence](#) in the work & service of his Master who has doubtless sent him from his native land to this country as an instrument of great Good....

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Sunday: Hersey Bradford Goodwin was born.

The Rev. HERSEY BRADFORD GOODWIN was born at [Plymouth](#), August 18, 1805, graduated at [Harvard College](#) in 1826, and at the Theological School in Cambridge in 1829. The first child he



baptized bears his name. He married Lucretia, daughter of Benjamin M. Watson, Esq. of Plymouth, June 1, 1830. She died greatly lamented, November 11, 1831, aged 23, leaving one son.²⁹

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 18 of 8 M 1805 / Our Meeting silent & much as usual for life – took tea at Sam Thurstons in company with Jeremiah Austin Junr & O Williams & spent the evening to my instruction –Oh the many favors which I enjoy in the company of good friends may they be duly prized while I have them, as the time may come, when those invaluable priviledges may be denied me.....

RELIGIOUS SOCIETY OF FRIENDS



August 19, Monday: With only 11 of its original 40 whites still alive, the Mungo Park expedition reached the Niger River at Bamako (which is presently in Mali). At this point taking to canoes, Park and his companions would reach Ségou.



August 20, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 20 of 8 M 1805 / We have this day received letters from Aunt M. Stanton in N York stating the arrival of her husband – also one from Brother James which unkle brought from Liverpool stating their health.

RELIGIOUS SOCIETY OF FRIENDS



August 22, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

22 of 8 M 1805 5 day of the week/ It has been an excessive hot day, the Thermometer has stood this afternoon at 83 degrees At Meeting we had the company of Willet Hicks & wife from N York Willet was concerned in testimony. He said the divine Masters querie to his immediate followers "Children have ye any meet" had been so impressed on his mind that he was made willing to stand on his feet & express it, with the miracle of the draught of fishes. he wished us to lanch [launch] out into the deep, & let down the net on the right side of the ship, & then we should have meet & to spare, and recommended that we do not dwell in shallow waters & toil all night & take nothing as they did. his testimony was acceptable & I hope may be useful among us ... It was a good quiet meeting, & may it be remembered, by the youth who he particularly addressed... I spent the evening at J Earls in company with about twenty persons chiefly young friends, where we center'd into stillness, & dear Willet was concerned in testimony I trust to our edification –he sweetly addressed the youth & encoraged us to

29. [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 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.)



1805

1805

persevere in the way of truth intimating that it is a day wherein we are singularly visited –during the time of silence my mind was brought to a sense of its weakness & desires were raised to be more firmly established in the living substance – but it was a time of favor to me witnessing the power of truth in my heart, which made me tremble as I sat in the chair.

RELIGIOUS SOCIETY OF FRIENDS



August 25, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 25 of 8 M 1805 / Our meetings this day were silent, but in them my mind witnessed the renewal of life & sincere breathings were begotten in my soul to be wholly dedicated to the Lord. my spirit cried in secret unto him for help that I might be delivered from the boody of death with which I have so been so long cover'd. It seems as if I was alive with desires that our Zion might again flourish in her ancient splendor. I mourn'd to see so many among us so dull & lifeless as to religion, & felt desires that I might get into that quickening spirit which will go over & animate those who are at ease. I don't recollect when I have had a more edifying meeting. I took tea with my precious Aunt Martha Gould, & in the evening called to see several of my friends.

RELIGIOUS SOCIETY OF FRIENDS



August 29, Thursday: At the Episcopal Church in Cambridge, the Harvard College commencement listened as the [Reverend T.M. Harris](#) delivered a poem on Patronage of Genius.

Abandoning the idea of invading Britain, the Emperor Napoléon ordered his three army corps at Montreuil, St.-Omer, and Bruges to march east.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 29 of 8 M 1805 / I am thinking this morning of going to [Portsmouth](#) to attend our M Meeting but there is such a weight of discouragement attends my mind that I hardly know what to do. After laboring under much discouragement both from within & without I rode in the Stage to the M Meeting It was a remarkable solemn quiet time Abigail Robinson was concerned in testimony to the comfort of many there. The last meeting held but little time & I dont recollect as I ever felt so small in any meeting that ever I attended I was willing to scruch [scrunch?] behind the back of any boody so as not to be seen, considering my self the very least & hindermost of all the flock present It was not that dry hard lean & barran state with which I am so often tried – So on the whole concluded it was a proffitable meeting & worth spending my time to attend it...

RELIGIOUS SOCIETY OF FRIENDS



1805

1805

 August 30, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 30 of 8 M 1805 / I have this day met with a committee appointed at last My Meeting for the purpose of concluding on some suitable regulating for funerals &c, & tho' before I went I felt, but small & feeble, yet when we were all solidly seated in the meeting house I was never more quickened, or alive to any subject, that ever I was concern'd in. & thought myself wonderfully favor'd to express my prospects & I desire to be humbled under it, & not attribute — any thing to myself, but ascribe all to the honor & praise of the Lord who I trust was near my spirit & did assist me to my admiration. It was a season wherein I was the most deeply instructed of any of the kind that ever ever I was in, & feel this evening a sweetness of spirit which richly compensates the sacrifice of my time from the shop.

RELIGIOUS SOCIETY OF FRIENDS

SEPTEMBER

 September 2, Monday: Succession of the deacons of Lincoln:³⁰

Names.	Chosen.	Died.	Age.
Benjamin Brown	Aug. 20, 1747.	April —, 1753.	—.
Joshua Brooks	April 18, 1749.	June 26, 1768.	80.
John Gove	April 18, 1749; was in office about 40 years.		
Samuel Farrar	Dec. 28, 1763.	April 18, 1783.	75.
Joshua Brooks, Jr.	Dec. 28, 1763.	March 8, 1790.	70.
Edmund Wheeler	May 6, 1784.	June 1, 1805.	74.
Samuel Farrar	May 6, 1784.	Sept. 19, 1829.	93.
Eleazer Brooks	Nov. 6, 1794.	Nov. 9, 1806.	80.
John Hartwell	April 9, 1804.	Nov. 2, 1820.	73.
Thomas Wheeler	Sept. 2, 1805.		
James Farrar	April 27, 1812.		
Eleazer Brooks	April 27, 1812.		

30. [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.)

 September 6, Friday: [Horatio Greenough](#) was born in [Boston](#) in a wealthy family.

 September 8, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 8 of 9 M 1805 / I have spent this day chiefly at home having taken this morning some physick for boils which I have had on my face & throat & feel somewhat unpleasant at the mission of Meeting, for had my boils been dosed seasonable I might have gone this afternoon, without inconvenience from my physick. This evening went out & spent the evening at C Rodmans, & believe believe as I walked the streets that I felt a degree of Cains guilt, when he thought every man that met him would slay him. I was affraid people would think if I was able to be out in the evening I might have gone to meeting

RELIGIOUS SOCIETY OF FRIENDS

 September 9, Monday: In the final resolution of the Ludwig van Beethoven/Artaria squabble, the lawyers of the two sides signed an agreement that Beethoven would not need to publish any retraction, and the Artaria company would in conjunction with a Paris company publish a future quintet (Beethoven would never compose this quintet, but Artaria would take no further action against him).

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 9 of 9 M 1805 / I fell into an error this morning which was insued by the baptism of repentance. This afternoon departed this life in the 72 year of her Age Meribeth Hall after some years infermity, & about eight weeks confinement. She was a woman whom I have loved from my childhood and now hope, & believe there is reason to believe that her change is from pain & affliction in this world to the enjoyment of perfect felicity in the world to come.

RELIGIOUS SOCIETY OF FRIENDS

 September 10, Tuesday: [Adam Gurowski](#) was born in the palatinate of Kalisz, Poland, a son of Count Ladislas Gurowski (a follower of Kosciusko, the count had forfeited the greater part of his estates after the failure of the insurrection of 1794).

Austria attacked Bavaria, Napoléon's ally.

[Malcolm Laing](#) got married with Margaret Dempster Carnegie, daughter of Thomas Carnegie and Mary Gardyne (the couple would produce no children).

 September 11, Wednesday: Russia and the Ottoman Empire concluded a treaty of alliance.

 September 12, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 12 of 9 M 1805 / At meeting my mind was sweetly cover'd

with the influence of The holy Spirit. And think I may say it was a time of favor to many. When we came out of the house John Rodman told me that he thought it was good for him to be there. How glad I was to find that he had felt his mind instructed, & dipped into sweetness in a Silent Meeting. May he be still comforted & encouraged in the right way. My spirit has often breathed in in secret for his preservation. This afternoon attended the funeral of Meribeth Hall & felt a good degree of the same covering to be upon me as at Meeting.

RELIGIOUS SOCIETY OF FRIENDS

 September 14, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 14 of 9 M 1805 / I have written but little of late in my Diary either of the state of my mind or of common occurrences. But feeling an uncommon pressure of exercise, which I went to bed with last night, & rose with this morning, am free to say that it is a time where in my hands are ready to hang down & my knees smite together. A living fresh concern is now weightily on my spirit, that the holy ever blessed cause of Truth and righteousness may be exalted in the minds of the people, that they may know the Lords power to do away in them all that is unholy. It surely is a time of great trial in this Land both from within and without. It is a time of inward trial, because the harvest is great & laborers are few, & because of gainsayers of whom this land abounds; Oh for the sincere hearted burden bearers, may I be found among them, & may their hands be strengthened to do with diligence whatever they may find to do, tho' they may have to travel as in the night when fear comith. It is a time of outward trial because of the contagion which is spreading in our Towns & Cities, especially in N York & Philadelphia & whatever may be attributed to natural causes, I do believe the Lords hand is in this, & that his judgements are sent abroad that The Inhabitation may learn righteousness. Even this town this healthful situation is not wholly exempt tho' the people have boasted of the salubrity of the air, & that contagions could not originate nor live among us, yet there are two people who have lately died of very putrid complaints called by some The Yellow Fever – & several others have been suddenly taken & are alarmingly sick...

RELIGIOUS SOCIETY OF FRIENDS

 September 15, Sunday: Lord Horatio Nelson, commanding a British fleet, sailed from Portsmouth with much fanfare.

Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 15 9 M 1805 / This morning took Chaise with Daniel Austin & went to [Tiverton](#) & staid at Thos Barkers till Meeting time after meeting we returned & dined in company with Jonathan Dennis & two others from Town – we all crossed the ferry



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together. I took tea & J Bordens & Daniel at Preserv'd Fishes & on our passage home stop'd at the Widow Thurmans. it was an agreeable visit.

RELIGIOUS SOCIETY OF FRIENDS



September 17, Tuesday: Muzio Clementi's 20-year-old wife Caroline died in Berlin nine days after giving birth to their son.

Friend [Stephen Wanton Gould](#) wrote in his journal:

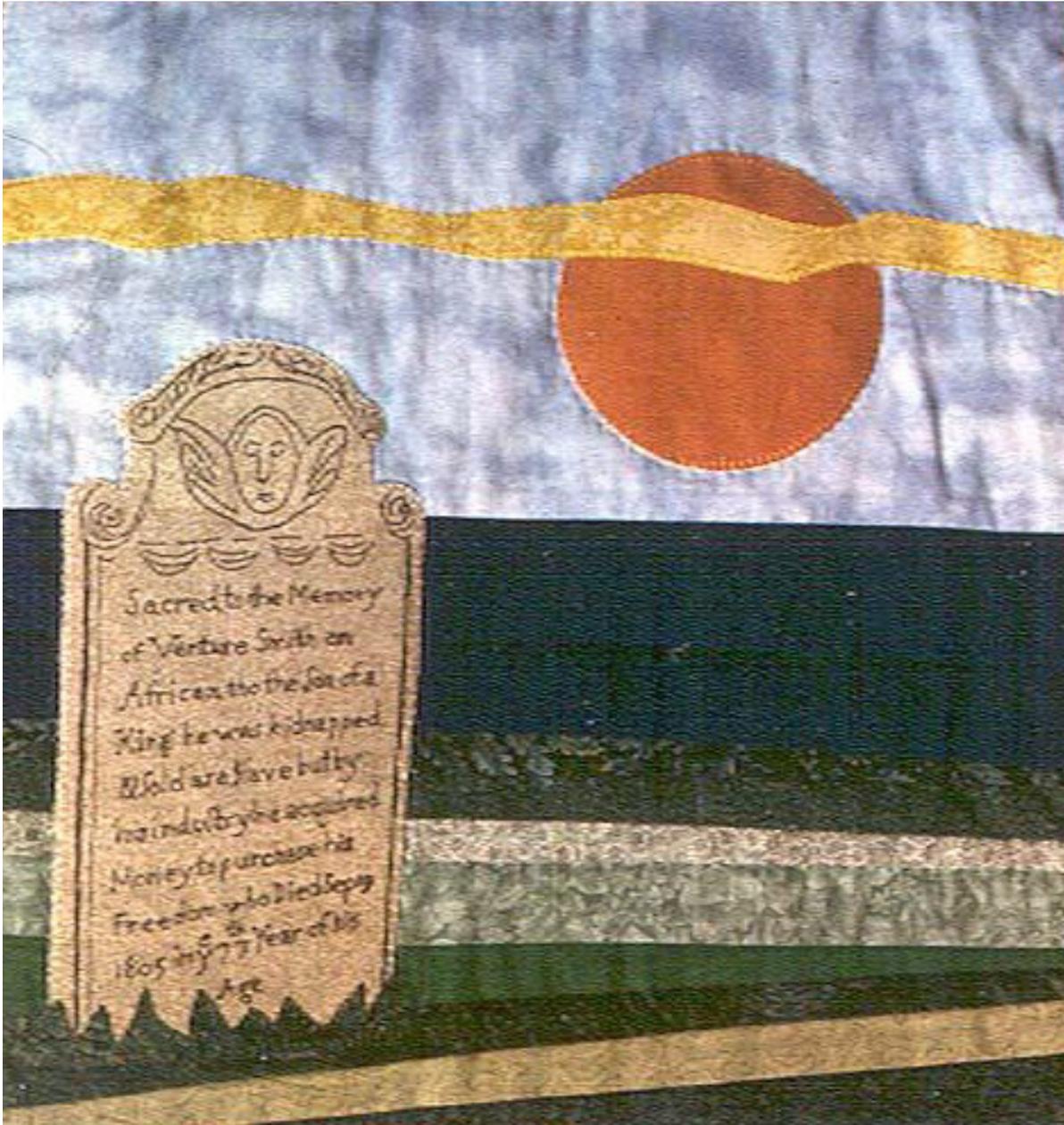
3 day 17 of 9 M 1805 / Last night I spent in watching with Rouse Taylor who is alarmingly Sick with putrid fever.

RELIGIOUS SOCIETY OF FRIENDS

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September 19, Thursday: [Venture Smith](#) had been suffering from blindness and ill health. At the age of 76 he died.



Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 19 of 9 M / My dear Aunt Martha Stanton & her daughter Niobe has now come on shore, after having performed Quarranteen from N York - She has come on Account of the Sickness which prevails there - May she find safe Assylum among us This morning my mind is quickened & tendered, & seems to be in a favor'd state, may it continue thro' the day & may our Meeting be blessed.

At Meeting my mind was brought into a state of Stillness, & cloathed with sweetness. it was a time of refreshment for which I desire to be thankful. Towards the close Asa Russel was concern'd in a short testimony.

RELIGIOUS SOCIETY OF FRIENDS

➡ September 21, Saturday: From this point into December, [Samuel Taylor Coleridge](#) would be traveling in Sicilia (Syracuse), in [Napoli](#), and in Roma, Firenzi, Pisa, and Livorno, [Italy](#).

➡ September 23, Monday: [George Gordon, Lord Byron](#) went to Hanson's in London.

The Emperor [Napoléon](#) announced to the French Senate that he had changed his plans — instead of invading Britain, he intended presently to lead a campaign east against Austria, Russia, Great Britain, and Sweden.

➡ September 24, Tuesday: The advance guard of [Napoléon](#)'s Grand Armée crossed the Rhine River at Strasbourg. The Emperor, and Empress Josephine, departed from Paris for the front.

Hafiz Isamil Pasha replaced Yusuf Ziyaüddin Pasha as Grand Vizier of the Ottoman Empire.

➡ September 26, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 26 of 9 M 1805 / I have fallen into such a deathly state of mind since last first day that I have not felt streangth even to insert that I attended Meeting, & David Buffum was largely in testimony from these words "The leaders of the people cause them to sin. in the afternoon we were silent & after meeting I went with Obadiah Williams & took tea with Jon Dennis & wife.

RELIGIOUS SOCIETY OF FRIENDS

➡ September 27 or 28, Friday or Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

I feel this Morning strong desires to be favor'd with Wisdom & streangth in our M Meeting held this day. Returned from meeting Our publick laborers were Holder Almy & Asa Russel it was a remarkable solid time. In the last there were four couple published their inentions of marriage Viz Walter Cornell & Lydia Hadwen, Asa Russel Mehitable Earle, Isaac Mitchell & Sarah Gould, Asa Sherman & Elizabeth Mitchell. ————— Anthony wife of Gideon was received into membership.

RELIGIOUS SOCIETY OF FRIENDS

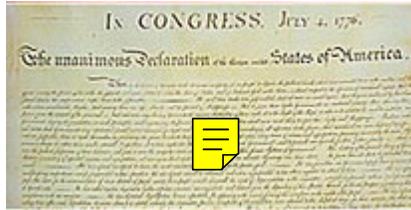
➡ September 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 29 of 9 M 1805 / A very rainy day small meetings, & to me poor ones. my mind was in rather a confused state the whole day with that satisfactin which I wished Oh that life may again rise for it has been with me a barran

time for some days, so much so that it is even a burden to me to write as much as I have.

RELIGIOUS SOCIETY OF FRIENDS

September 30, Monday: Earlier in this month Jame Hubbard, a black slave in Thomas Jefferson's plantation nail factory, had attempted to file a personal declaration of independence — but had soon been recaptured.³¹



Clearly, by this point in time the proponents of this Jefferson slaveholding plantation master as a national politician were exaggerating the uniqueness and importance of his role in the creation of the Declaration of Independence for the Continental Congress, for John Adams, who had served on that drafting committee, had



begun wondering: “Was there ever a *coup de theatre* that had so great effect as Jefferson’s penmanship of the Declaration of Independence?”³² From Adams’s point of view Jefferson’s role had been a mere scribal one and had not come anywhere close to sole authorship. In his biography of George Washington which began to be released volume by volume during this year, while discussing the proceedings at the Continental Congress, Chief Justice of the Supreme Court John Marshall buried in a footnote a tepid recognition that in regard to the Declaration “the draft reported by the committee has been generally attributed to Mr. Jefferson.”³³

31. During Jefferson’s floruit as an adult slaveholder, more than 40 such escapes from his hilltop plantation Monticello would be attempted!
 32. This was in a letter to Benjamin Rush which appears in Schultz, John A. and Douglass Adair, eds., THE SPUR OF FAME: DIALOGUES OF JOHN ADAMS AND BENJAMIN RUSH, 1805-1813 (San Marino CA: 1966), page 43
 33. Marshall, John. THE LIFE OF GEORGE WASHINGTON. Philadelphia PA, 1805-1807, Volume II, footnote to page 377



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FALL 1805

OCTOBER

→ October 1, Tuesday: [Napoléon](#) reached Ettingen where he met with the Duke of Baden, forcing him to sign an alliance with France.

→ October 2, Wednesday: The emperor [Napoléon](#) reached Louisbourg and received aid from his ally, the Elector of Württemberg.

→ October 3, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day of 10 M 1805 / The funeral of Luke Bliven has this morning passed my shop, he was drowned some days ago in the Harbor.³⁴ There has two accidents of this kind happened in the course of ten days.
I am now going to meeting & hope to be favor'd with an improving season.
Our meeting was small, but to my mind a pretty solid time, tho' I underwent some roving of Mind.*

RELIGIOUS SOCIETY OF FRIENDS

→ October 4, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6 day 4 of 10 M 1805 / I have just returned from the funeral of Wm Tillinghurst who departed this life Yesterday aged —— & this day between 10 & 11 OClock in the Morning was inter'd in the Clifton buring ground. he has left 6 small children & a wife to bear his irreparable loss. he was a man much esteemed by all who knew him, & may be consider'd a loss to the community at large, for several years he has been a very constant attending of friends meeting in first days, & sometimes on week days. he always brought several of his children with him, & sat in a very examplary manner by the side of them. & even a severe storm of rain or snow did not prevent his coming. He departed out of time in an Awful manner, being sick but a few days, of a severe fever which was thought terminated in the Yellow fever & was deprived of his reason allmost the whole time of his illness. I do not feel in a state of mind to make many remarks upon it but hope it may tend to awaken me to a sense of mortality, & how soon & sudden we are taken from this to another world.
It may be truly said that it is a time of great alarm to the inhabitation of our town, as it is a very sickly time, & indeed*

34. Luke Bliven had been a friend of a Captain on a ship quarantined in the harbor, and had tacked out in a small sailing craft. A gust of wind capsized his boat. It seems this was witnessed from the shore and rescue was attempted. However, the corpse was not found until four days later, at the shore by Fort Adams.



so it is all about this country. The news paper of Yesterday announced that in some parts there was not well enough to take care of the sick.

RELIGIOUS SOCIETY OF FRIENDS



October 7, Monday: The Grand Armée crossed the Danube River.

Having crossed the Continental Divide, the Lewis and Clark expedition arrived at the Clearwater River.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 7 of 10 M 1805 / Last seventh day I met at the meeting house with the committee from the M Meeting (of which I was one) to confer on the subject of friends funerals & burying places & after a long sitting from 9 till half past 12 O'clock we agreed on a report.

This as well as at our other opportunities together, were seasons of very great instruction, & even enlargement to my mind. & I think young people like myself should esteem it a great favor to have the privilege of being with experienced friends at such times, as I believe if a right use is made of them, furtherance & advancement in experience will be the result.

In the Afternoon I rode to [Portsmouth](#) with L [? OR Z] Chase & the next day went to meeting where I may justly say it was to my mind a season of uncommon favor. it is some Months since I have experienced any thing near equal to it. I was centered in humble waiting before the Lord, & earnest breathings of Spirit was raised for my own preservation, & even the preservation of the little band there assembled. how did I humbly crave that they might be strengthened, & more faithful pillars raised up to support & do honor in the Church. It seemed as if I was ready to call on my young brethren & sisters to join heart & hand, & come up to the house of the Lord, the mountain of his holiness that his great & excellent name may be exalted in the Earth. I continued in this susceptible frame of mind till I came home & went to bed at Night. in the evening & went to C R's where E R & M C were sitting alone. (The rest of the family from home) with whom I joined in conversation, & found the latter in such a tender exercised frame of mind as claimed my affectionate sympathy. We were conversing on our meetings' & I mentioned it to be a favor'd time with me at [Portsmouth](#), that I was almost at a loss to know whether to shed tears or not, to which she replied, that in the morning tho' it was a silent meeting, she did, & they were the tears of repentance too. I told her them were good tears. we then went into some weighty & deep conversation which confirmed me in the belief which I have long had that she was a youth that is tenderly visited with the day spring from on high, & if she is faithful will ere' long come forth among us much brighter than some who now stands as members of society.

I felt for her in her tried situation much more than I was able to express. And may the preserving hand of the Almighty be with her is my earnest prayer of spirit.



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RELIGIOUS SOCIETY OF FRIENDS

 October 11, Friday: Austrian troops almost trapped 4,000 French in the vicinity of the village of Albeck. But, not quite.

Friend [Stephen Wanton Gould](#) wrote in his journal:

11 of 10 M 1805 / We have this day received a letter from my brother James mentioning his arrival in New York from Liverpool

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Saturday: As [Napoléon](#) exited the Schönbrunn palace of Vienna with a large entourage to observe a military parade, a 17-year-old German, Friedrich Staps, demanded to present a petition, but was turned away by an aide, Jean Rapp. Staps then approached from a different direction, and Rapp had him taken into the palace for examination. He was found to be carrying inside his coat a kitchen knife wrapped inside a petition document (when the emperor would ask whether Staps would thank him if he were pardoned, the reply came: "I would kill you none the less").

 October 13, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 13 of 10 M 1805 / This morning before I went to meeting my mind was in a very favor'd state, which continued with me through the whole day, the morning meeting was a memorable time, my mind was in good subjection & the truth was witnessed in an eminent degree. Our friend Benjamin White from Pennsylvania was at meeting & preached in the demonstration of the power & spirit of Truth, I believe many tender minds were mightily reached by his testimony, & may it have a lasting effect. I have not been so reached by any friend for a long time if ever. The meeting was disturbed in the morning by a drunken man who came in & talked very loud at times while Benjamin was preaching. I desire to receive with thankfulness every favor which is vouchsafed by the Giver of all good Gifts & may now say that, tho' I have not written the state of my mind so frequently of late as in times past, yet it hath been a time wherein I have often witnessed the renewal of life & frequently had to suffer much poverty, but even in times of poverty the spirit has been with me as a comforter, & my mind at times has been fervently engaged for the welfare & prosperity of the everlasting & unchangeable truth. may my spirit be brought more & more under its dominion, & be made acceptable to him who is alone worthy of all honor & praise.

RELIGIOUS SOCIETY OF FRIENDS

 October 14, Monday: French troops captured Elchingen on the Danube River and established a bridgehead across the river.

 October 15, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 15 10 M 1805 / Tho it is now an hard time with me, yet my mind has this day as well as at many other days become seriously concerned & affected for the wellfare of divers of my young acquaintance. May the Lord the Almighty God preserve them & be near to them in times of deep trial. how has my best life been nearly affected, & drawn into sympathy with some who are now entering the School of religion Oh! it is a precious school, my very soul can bear witness to it. all that I ever learnt that was worth having was obtained here....& may it never be forgotten, but daily improved upon. was it in my power to express what I feel it might be some relief; but neither my tongue or pen is able to do it & may only add that my spirit is deeply bowed within me, & my mine eyes nearly brought to weeping as I write.

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Wednesday: The Lewis and Clark expedition reached the Columbia River.

The emperor [Napoléon](#) ordered his artillery to bombard Ulm.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 16 of 10 M 1805 / I have had this day to witness inward peace & innocence in a time of outward pertubation, & am ready renewedly to acknowledge that I believe all true peace & comfort is only derived from virtue & religion. how sweet, how comfortable, beyond description, it is when we are visited calamity to feel our hands clean & can lift them up in the midst of it & say in sincerity, Lord it is not I that has offended thee. Oh! this innocence I feel it to be a precious thing, & may I be more & more to gain possession of it. my spirit is more affected with a sense of Gods goodness at this time than usual. I desire to be preserved in this tender frame of mind which I now experience beyond the power of words to express.

RELIGIOUS SOCIETY OF FRIENDS

 October 17, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 17 of 10 M 1805 / Our meeting to day was sweet & precious. I was favor'd soon after I took my seat with the incomes of Divine life, & to keep within the holy enclosure most of the meeting. I desire to thank & praise the Lord for his goodness vouchsafed this day, & am ready to believe that others beside myself was sensible that it was a good meeting. there was much solemn quiet over us, & dear Abigail Robinson was sweetly concerned in testimony which I have no doubt came from the fullness of an exercised mind, & was instructing & moving to my feelings

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RELIGIOUS SOCIETY OF FRIENDS

Austrian forces in Ulm agreed that they would surrender to the French should no help arrive by October 25th.

Behind the Schönbrunn bei Wien palace of Österreich in Vienna, in the Mauer des Schlossgartens, the young German who had attempted to stab the Emperor [Napoléon](#) on October 13th, Friedrich Staps, shouted “Long live freedom! Long live Germany!” just before the volley from the [firing squad](#).



(There was nobody back there to hear him, of course, except Frenchmen, none of whom seem to have been particularly impressed.)

Napoleon und Staps

*Wie vor Varus, den Römer, so trat im geknechteten Deutschland
Vor Napoleon auch mahrend die Nemesis hin.
Hätt' er den Jüngling verstanden, der, ohne zu zittern, das Leben
Vor die Füße im warf, als er's ihm wieder geschenkt:
Nimmer hätt' es der Völker bedurft, ihm die Lehre zu geben,
Daß der germanische Geist immer den sittlichen rächt.*



— Friedrich Hebbel



October 18, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

18 of 10 M 1805 / 6 day I can acknowledge that my mind is affected with a concern for my own wellfare, & a longing is witnessed for that exaltation of truth & righteousness, that men & women may no longer follow fables of mans device, but cleave to the inward teacher which teacheth in secret as never man taught in public. I have been persuaded this day that there was hardly ever a time when Preast craft more generally & hurtfully prevailed, or more of the Babylonish form of religion among men, for they will come forth under some impressions of religion, & the Ministers of the day will hear that such & such are under conviction as they call it, & will run to persuade them to adopt their doctrine, drownd. confuse & affright them with terror. & after a time they lead the poor things into the Water, so after they are baptized they think, they are members of Churches, & the workd is compleat. & thus by being in haste to get relief from their first excess[?] which is but the beginning of the furnace they fall short of that holy refinement which they might have attained too by patiently in during the cross for a season.

But alas alas my Soul has this day mourned over those poor concerned creatures, & if they would but patiently wait as it were at Jerusalem until endued with power from on high they would come forth with renewed lusture, & even exceed their teachers for money & be brought to see that their preaching is an offence & a perversion of the ways of the Almighty, & their prayers instead of assending in sweet incence before the throne of Grace, is a stink in his nostrils, & their doctriined tho' cloaked & painted like religion, yet they blaspheme the Great & holy name of the Lord.

RELIGIOUS SOCIETY OF FRIENDS



October 19, Saturday: According to a church record, Sally Lawrence, dau'r of Widow Lawrence of Groton, died aged 18.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 19 of 10 M 1805 / It is a time of blessed favor, my mind keeps to the center & is not easily jostled about with every passion to which our natures are incident. I desire to be renewedly thankful, as for several days successively I have witnessed the renewal of light & life afresh to shine on my tabernacle.

Blessed be the holy name of our God, it is a great mercy when he is pleased to unvail his countenance to the comfort & refreshment of his creature man. A fervant Zeal accompanies my mind thro' this time of visitation that Our holy profession may not be laid to waste but that sons may come from far & daughters from the ends of the earth to build up & adorn the waste places of Zion.

Oh may the beloved Youth of this town & Island distinguish themselves in this work – I often breathe to the Almighty for our furtherance & advancement in the cause of righteousness.

 October 20, Sunday: At Ulm, 30,000 Austrians surrendered to the French.

 October 21, Monday: At a naval battle against a combined French and Spanish force off Cape Trafalgar between Cadiz and the entrance to the Strait of Gibraltar, the ships of Lord Horatio Nelson established British naval supremacy for the next century by sinking or capturing 22 ships while only 11 escaped. This engagement would be considered to have balanced Napoleon's defeat of the Austrians at Ulm in the same month, and of both the Austrians and Russians at Austerlitz in December. [John Franklin](#) served in this naval engagement.



When at 11:15AM the admiral ordered that his flagship HMS *Victory* put up the semaphores that signalled “Nelson Expects That Every Man Will Do His Duty,” the signal crew wasn’t able to get together enough flags to spell out both N-E-L-S-O-N and D-U-T-Y and resorted to the flagset for “England” instead of the admiral’s name. The signal was according to a telegraphic code originated by Sir Home Riggs Popham in 1800 that had been adopted in 1803. The sequence required twelve “lifts” from the poop deck and took some four minutes to complete. Starting with the stand-by flag to indicate that a telegraph-type message was to follow,



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they hauled up the flagset for “England” (which consisted of the #2, #5, and #3 flags),



followed by the #2, #6, and #9 flags for “expects,”



followed by the #8, #6, and #3 flags for “that,”



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followed by the #2, #6, and #1 flags for “every,”



followed by the #4, #7, and #1 flags for “man,”



followed by the #9, #5, and #8 flags for “will,”



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followed by the #2, the ditto (indicating a repeat of the #2), and #0 flags for “do,”



followed by the #3, #7, and #0 flags for “his,”



followed by the #4 flag and then the #2 and #1, and concluding with the #1 and #9 followed by the #2 and #4,

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to complete the conceit “D-U-T-Y”:



Since this was to be the final order before the battle leaving the “T” and the “Y” of D-U-T-Y still flying, there would not have been occasion to haul up an “end-of-message” flag.

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At some later point, [Benjamin West](#) would paint his “The Death of Nelson”:



If this isn't sentimental enough to make your eyes roll, also, on a following screen, West's “The Immortality of Nelson,” in which the inscription on the scroll at the center of the painting, held by Britannia, is legible enough to be read as “The Royal Assent to Earl Nelson's Annuity Bill of five thousand pounds — one hundred and twenty thousand for the purchase of a splendid domain for the family.” (The really fascinating thing is that we have no basis at all to infer that any of this painting was done in mockery.)



October 23, Wednesday: [John Russell Bartlett](#) was born in [Providence, Rhode Island](#). His family would relocate to Kingston, Canada in order to avoid the War of 1812, although in his late teens John would return to Rhode Island.

23,000 Russians arrived at Braunau in Upper Austria, joining 22,000 Austrians to oppose Napoléon.

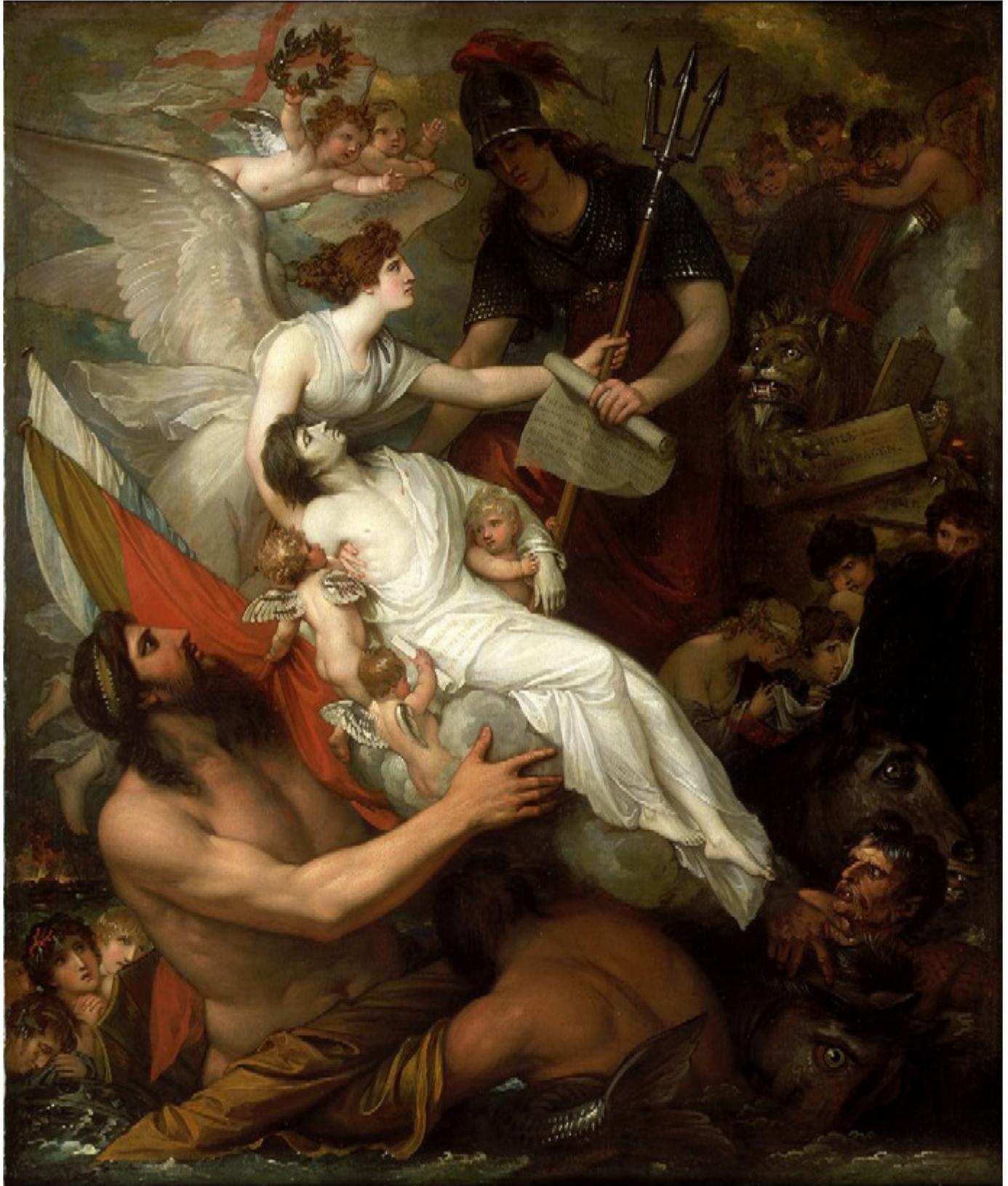
HDT

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 October 24, Thursday: At the age of 17, [George Gordon, Lord Byron](#) entered Trinity College, Cambridge, where he would meet E.N. Long and the 15-year-old Trinity choirboy John Edleson.

The Emperor [Napoléon](#) levied an “Army Fund” on Prussia and Austria (over the following five years this would collect 743,000,000 francs).

 October 25, Friday: The French Grand Armée crossed the Isar River in Bavaria, making for Vienna.

 October 26, Saturday: Prussian forces occupied Hannover.

Simon Mayr’s melodramma eroicomico *La roccia di Frauenstein* to words of Rossi after Anelli was performed for the initial time, in Teatro La Fenice, Venice.

 October 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 27 of 10 M 1805 / Since the last date my mind has experienced a stripping even unto death, nevertheless I have been favored with intervals of life & spiritual engagement. Our Morning meeting was a dry time, but the afternoon was rather better – took tea at Sam’l Thurstons with D Rodman.

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Tuesday: French troops attacked the Austrian defenders of Caldiero but were beaten back.

 October 30, Wednesday: French forces captured Salzburg.

 October 31, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 31 of 10 M 1805 / This morning rode with my beloved Aunt Martha Gould to [Portsmouth](#) to attend out Mly Meeting & on my journey to the meeting house my mind was void of life, & I was in expectation of a dry barran meeting, but was very agreeably disappointed, to feel the animating influence of the good spirit to arise in my heart & continue with me both in the first & last meetings, it was to me a very instructing time... a Ccopy of a minute was received from the Quarterly Meeting expressing a wish that the Monthly Meetings would bestow labor on such as are in the practice of neglecting the attendance of Meetings, & those who are in the practise of sleeping.– upon which weighty & feeling remarks were made by several friends and a committee appointed to treat with such delinquents. The committee in case of funerals & buring grounds made report & proposed the appointment of a committee to superintend funerals assist families by their advice. my name was mentioned for the service which appears to me to be weighty & requires more experience & force in religion than I have got to move in it, but feel a



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willingness to do my endeavors to preserve good order & decency at such times, & hope to be favored to do it by a steady example as well as precept.

RELIGIOUS SOCIETY OF FRIENDS

NOVEMBER

 November 3, Sunday: By the Treaty of Potsdam, Prussia agreed to end its neutrality and join in the coalition against France.

 November 4, Monday: The Austrian Imperial Court evacuated Vienna.

Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 4 of 11 M 1805 / Last seventh day afternoon I crossed the ferry to Connnanicut in company with Asa Russel of [New Bedford](#) & D Williams I lodged at cousin Greenes & they ar P. Weedens the next day we attended the meeting held on the Island which was an highly favor'd opportunity Asa was concerned in testimony which I believe was living & powerful reaching the witness in many minds present, his supplication lively, fervantly craving that the standard of truth might be raised in this land. I can say I was glad of my being there After meeting we returned to cousin Greenes. And after dinner we had a precious time in conversation & cousin Anne droped some excellent advice which would not hurt the best of us. we returned across the ferry with a pleasant sail - & thro the corse of the evening my mind was thankful for a deep seriousness of mind, feeling desires to be preserved under the holy sanctifying influence of truth. While I was drinking tea this afternoon all that is alive within me was moved at hearing that My brother James was taken by the press gang when in Liverpool & kept by them all night, he was taken by his collar & dragged from the house in a very trying manner & what took particular hold of my feelings was that when they were carring him away the woman with whom he boarded very affectionately told him that she would send him some breakfast in the morning, & as he was going thro' the streets, a young woman acquaintance of his landladys daughter with who he had become some acquainted, ran out as he passd by where she lived. & in a very affecting manner & seeing him in distress said to him, "James May God keep thee & preserve thee James." She was a Methodist & used the plain language. as he expects to follow the sea fairing business for a lively hood, renew'd desires are fervantly raised on his behalf to the Lord of heaven Sea & Land that he may acquaint him of his ways, that when he is far seperated from his friends & Aged parents he may look to him for help in times of outward & inward calamity may his mind be stayed upon the rock of Ages the only sure foundation.

RELIGIOUS SOCIETY OF FRIENDS

1805

1805

➡ November 5, Tuesday: [Wilson Flagg](#) was born in Beverly, Massachusetts. His father was a grammar-school teacher and musical leader. He would be educated at Phillips Andover Academy and go on to Harvard College. He would be described as “a man of small size and light weight, not robust, ... a regular walker for pleasure of physical profit.”

[Thomas Wilson Dorr](#) was born in [Providence, Rhode Island](#), son of a wealthy businessman. The family was distinguished because his grandfather Ebenezer had been one of Paul Revere’s riding companions on that famous patriotic act of 1775.³⁵



Gramps

➡ November 7, Thursday: Lewis and Clark 1st sighted the Pacific Ocean and discovered the mouth of the Columbia River, just in time. (It had been right there waiting for them all along.)

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 7 of 11 M 1805 / This day was married at our Meeting house in [Newport](#) Asa Russel of [New Bedford](#) to Mehitable Earle Isaac Mitchell son of Richard to Sarah Gould daughter of John both of Middletown

RELIGIOUS SOCIETY OF FRIENDS

➡ November 8, Friday: French forces defeated the Austrians at Mariazell, southwest of Vienna.

35. The name would be left out of the poetic legend as it developed, perchance for no other reason than that “Dorr” generated no very useful rhymes –“Door?” –“Roar?” –“Whore?” –“Soar?” –“Lore?” –“More?” –“Bore?” –“Four?” –“Gore?” –“Score?”

It was two by the village clock,
 When he came to a **door** in Concord.
 Ebenezer **Dorr** heard the **roar** of the flock,
 Saw the birds **soar** among the trees,
 And was **bored** by the breath of the morning breeze
 Blowing over the meadow **dour**.

And one was safe and asleep in his bed
 Who at the bridge would be first to fall,
 Who that day would be lying dead,
 Pierced by a British musket ball.

 November 9, Saturday: [Russian](#) troops effected an escape across the Danube River.

Rumors of impending financial collapse so worried French citizens that troops needed to be called in to keep order among investors.

Friend [Stephen Wanton Gould](#) wrote in his journal:

7 day 9 of 11 M 1805 / There has been two Suicides in this town two days running one of a man who drowned himself, the other a woman who cut her throat. It seems as if Satan had beset the mind of some with corage & success.

RELIGIOUS SOCIETY OF FRIENDS

 November 10, Sunday: Pons sighted a [comet](#) which, on its return in 1826, would be anticipated and watched for as a probable periodic by Captain Wilhelm von Biela — the one which would become known as Biela's Comet.

SKY EVENT

 November 11, Monday: At Dürenstein, 5,000 French troops blundered into a Russian force eight times larger. The day was saved for the French by prompt reinforcements and the Russians withdrew, but the fighting had produced some 7,000 casualties.

 November 12, Tuesday: French troops reached Vienna.

 November 13, Wednesday: French troops marched into Vienna, unopposed.

The [Reverend Wilkes Allen](#) got married with Mary Morrill, a daughter of Deacon James Morrill of Boston, in Boston or in Chelmsford, Massachusetts. It was probably at about this time that the house the Reverend Packard had built in Chelmsford was purchased as his parsonage. The couple would produce five boys who would grow to maturity: James Morrill Allen, Charles Hastings Allen, John Clark Allen, Nathaniel Glover Allen, and Wilkes Allen. Three of these would attend college.

Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 13 of 11 M 1805 / This day my brother James has sailed for NYork expecting to go to sea. My mind is often drawn forth in supplication for his preservation & enlargemnt in the best things. may the All protecting hand go with him wherever he goes & may he be obedient to its directions

RELIGIOUS SOCIETY OF FRIENDS



1805

1805



November 14, Thursday: Napoléon took up residence in the Schönbrunn Palace of Vienna.

Fanny Mendelssohn was born in Hamburg, the first of four children born to Abraham Mendelssohn, a banker, himself the son of the Enlightenment philosopher Moses Mendelssohn, and Lea Solomon, daughter of the Prussian court jeweler and granddaughter of Daniel Itzig, a financial advisor to King Friedrich II of Prussia and one of the most affluent citizens of Berlin.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 14 of 11 M 1805 / Asa Sherman & Elizabeth Mitchell, Walter Cornell & Lydia Hadwen will be married in our Meeting today, with the latter I expect to sit, & after meeting to return to be at their wedding, & I humbly crave to be favor'd to keep on the watch tower that my mind be not drawn aside into levity, but to endeavor to let my example be of a good savor to those around me Oh Lord be with my spirit this day & let all things work together for thy honor & Glory.

In meeting my mind was favor'd to witness a good degree of quietness, & favor Obadiah Davis of [New Bedford](#) was there & was very extensive in testimony I believe to good satisfaction, & I am sure to my edification. I returned to the house with Walter & Lydia & thro' the course of the day & evening, the company (tho large) were all remarkably solid. There was no unwarrantable conduct or conversation. - & for my own part I was very far from feeling any inclination to lightness, for instead of feeling myrthdom (as the saying is) my heart was in my shoes, & weeping of spirit was my lot, & it sometimes seemed as if I was ready to cry aloud my depression was so great, which occasioned such a seriousness that I was at times wholly unable to join in, or introduce conversation, but on the whole it was a very agreeable opportunity & I believe none that were there, were sorry for it but rather went away profitted.

RELIGIOUS SOCIETY OF FRIENDS



November 17, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 17 of 11 M 1805 / Soon after I took my seat in meeting this Morning my mind became favored with the rising up of life, & I was apprehensive that we should have a favored opportunity, & so it proved for a general solemnity prevailed over the gathering. Soon after we were gathered D Buffum was concerned to address us in a feeling powerful testimony, then Abigail Robinson rose & was very large in the Ministry, I trust to reaching the dormant witness of truth in many hearts present. Thanks be to God & father of all things that he is still pleased to follow after us with reproofs of instruction, tho' we daily walk counter to his will my mind has often for several days been bowed under a sense of his goodness to his creature man, & have been made sensible that without his immediate assistance we are as mariners destitute of the compass to direct our barks on the tractless deep, but if we have not this unerring guide it is our own fault, as he is ever graciously willing to help us if we are but obedient to the manifestations of his holy spirit in our hearts.



1805

1805

RELIGIOUS SOCIETY OF FRIENDS

 November 19, Tuesday: French forces occupied Istria.

Archchancellor Jean-Jacques-Regis de Cambacérès wrote to the Emperor Napoléon in Vienna to advise him that both the Récamier Bank and the Swiss Deville Bank had recently failed (many prominent Frenchmen, including members of the Bonaparte family, had been entrusting their savings to the Récamier Bank).

Ferdinand de Lesseps was born.

Hoping to reach the coast by the end of January 1806, Mungo Park obtained from the local ruler permission for his party of whites to continue their voyage down this to-them-unexplored Niger River and embarked with eight companions at Sansanding, a little below Ségou. Reports that the expedition had met with disaster would soon be reaching the settlements on the Gambia River.

 November 20, Wednesday: Leonore (Fidelio), an opera by [Ludwig van Beethoven](#) to words of Sonnleithner after Bouilly, was performed for the initial time, in the Theater-an-der-Wien, Vienna, along with the Leonore Overture no.2. One interested audience member was Luigi Cherubini. The audience included some French officers. Those few who reviewed the work were unimpressed. Many Viennese aristocrats, traditional supporters of the composer, had fled the city. In result, the work was not a success and would enjoy only two more performances.

 November 21, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5 day 21 of 11 M 1805 / I have but just streangth to insert that
at Meeting Obadiah Davis was large & lively in testimony – he
addressed the Youth sweetly.*

RELIGIOUS SOCIETY OF FRIENDS

 November 23, Saturday: A treaty of peace was concluded between Sindhia and the [East India Company](#).

1805

1805

➡ November 24, Sunday: As of this day and date, here is an illustration of the enormous popularity of the manly sports of ice skating and of race baiting during this period. Note that the graceful [skaters](#) in the background are represented as white men, while the ludicrous skaters in the foreground, possessed according to the caption of nothing but “attitude,” are represented as black men, the one with an enormous fat ass and the other pathetically skinny, displaying his crotch in a manner intended to be entirely obscene:



➡ November 27, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4 day 27 of 11 M 1805 / I seem to have my feelings over-cast with heaviness both on my own account, & on the account of some others, for whom I am allmost ready to to think it will be no mockery for me to say that my spirit travels for their welfare, their groth & perminent establishment in the everlasting truth. And while I am concerned for others I trust I am in some degree thoughtful of my own welfare tho' things from within & without are far from being as I could wish them, & are so that I cannot easily alter them at present, yet am encouraged to hope that ere long they will be different. I greatly long to be differently situated in life as to my manner of living. And still more earnestly crave to be founded & grounded in that which will last to all eternity
I am very weak & poor at times & find that the continual watch is necessary to be kept up, or Satan is as busy as ever he was to ensnare & destroy the life of the mind.*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 29, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 29 of 11 M 1805 / I have had this day peculiarly to feel, & labor under great weakness, but am favor'd with a belief that the streangthening hand is ready on conditions of my faithfullness to heal all my infermitites, under which I am often borne down & even ready at time to sink. In our Monthly Meeting held Yesterday in town I was beset in the forepart of it with a wordly matter which I Strove hard to get my mind raised above, & after wrestling a while I felt it to vanish, & the blessed truth came into dominion in my mind, & in this state I sat for some time, & was then sweetly edified by the testimonies of Holder Almy & Anne Greene. In the last meeting we had but very little business, & rather a low time.

RELIGIOUS SOCIETY OF FRIENDS

WINTER 1805/1806

DECEMBER

December: [Samuel Taylor Coleridge](#) was in Naples.

December 2, Monday: The French Grand Armée of [Napoléon](#) defeated a combined [Russian](#) and Austrian force at Austerlitz (Slapanice) just east of Brunn (Brno). 16,300 were killed. The defeated fled in such panic that Tsar Alyeksandr was almost captured.

December 3, Tuesday: President [Thomas Jefferson](#)'s 5th Annual Message.

The Emperor Franz I of Austria called on the Emperor [Napoléon](#), to sue for peace.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day of 12 M 1805 / Tho' I have been much engaged in outward business for some days past, yet the pure witness has often in the midst of it been raised, so that when my hands have been on my labor my heart has enjoyed the life, & thanks be to the Author of every blessing, things as to an outward living seems to increase, & I desire that the lure of wealth may not draw my mind from an entire dependance on the Lord, & that my feet may never stray from the holy enclosure, that neither heights nor depths or any thing else may lay waste the seed of life in my heart.

RELIGIOUS SOCIETY OF FRIENDS

1805

1805

 December 4, Wednesday: A private performance in honor of the [Emperor Napoléon](#) was given at the Schönbrunn Palace of Vienna and was directed by Luigi Cherubini. 300 political and military men of Napoléon's staff and government were in attendance. At the conclusion the Emperor stood and walked out without applauding or acknowledging the music.

 December 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

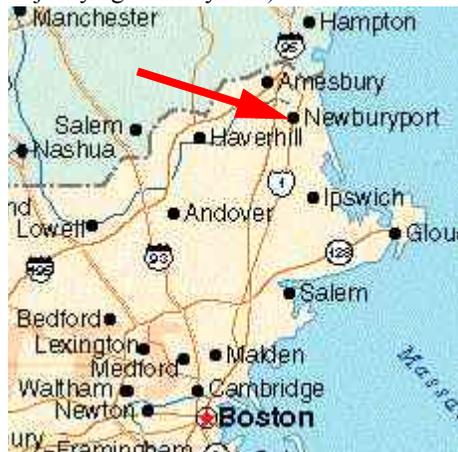
5 day 5 of 12 M 1805 / For several days I have been emersed in business & had severael cloging things in my mind, but the prcious life had not been whooly neglected, it has often risen & sweetly difused itself over the whole man, & I am thankful that I feel the precious covering at this time. I seems as if I am ready to crave on the bended knee of my spirit that I may not be left in the barran desart at our meeting today. In meeting the spirit was near me but it did not rise into dominion as at some times, owing to some things of an outward nature being more uppermost that I could wish. Since I have returned from meeting my spirit has been brought low, & I have thought the enjoyment of every outward thing was taken away, & have been Baptized afresh with a sense of my own weakness— "Oh may all my faculties be bent to the service of my great Creator; for he is the only sorce from whence we are to attain the enjoyment of the streangth & ability which will work for us peace & hapiness, & quellify us for every work & service."

RELIGIOUS SOCIETY OF FRIENDS

 December 6, Friday: An armistice was concluded between France and Austria.

 December 7, Saturday: [Ludwig van Beethoven](#) wrote in a testimonial for his student Carl Czerny that "he has made such extraordinary progress on the pianoforte, exceeding his age of 14 years; in view of this fact, and also because of his admirable memory, he is deemed worthy of all possible assistance."

 December 10, Tuesday: [William Lloyd Garrison](#) was born in Newburyport, Massachusetts. (Actually, for quite awhile during his youth, it would be supposed that he had been born on December 12th, 1804, and so his printing apprenticeship would be complete on December 10, 1825 with everyone presuming that he had just reached the majority age of 21 years.)





1805

1805

 December 11, Wednesday: News of the victory at Austerlitz reached Paris and the financial markets, so recently desperate, began to turn around.

Friend [Stephen Wanton Gould](#) wrote in his journal:

11th day of 12 M 1805 / I have been led this evening to consider (as I often am) the weakness & poverty there is among us as a society & I have queried why it is that there is not that Zealot firmness among us that there was in former days, & it hath clearly appeared to me that it is because there are so many dwarfs in this our day & time. The sincere laborers have not only to travel for those who are affar off, but have many hindering burdensome things of their own household, & I think in this the old saying becomes verified, that a Mans enemies are those of his own household, were it not for those drownish unconcerned members who are but stumbling blocks in the way of honest enquiries, it would not be such a time of Mourning in the Land as it now is, -but were we as mighty in streangth as we are in numbers, what a time it would it be surely the nations of the earth would come unto us for safety, & the Mock Babylonish form of religion would be done away & we should be distinguished above all the famillies of the earth. I am often concerned in mental supplication, that I may stand the storms of temptations, & not suffer my feet to be drawn aside, from daily seeking that bread which norisheth the soul.

RELIGIOUS SOCIETY OF FRIENDS

 December 12, Thursday: Henry Wells was born.

NEVER READ AHEAD! TO APPRECIATE DECEMBER 12TH, 1805 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST; ALTHOUGH HENRY WELLS WOULD GO ON TO FOUND BOTH THE AMERICAN EXPRESS COMPANY AND WELLS FARGO & COMPANY, NEITHER OF THOSE COMPANIES WERE AS YET IN EXISTENCE, OR EVEN SCHEMED OF, AND HENRY WAS NOT AT THIS POINT A SUCCESS STORY BUT MERELY ANOTHER SUPERFLUOUS HUMAN INFANT THAT ONLY A MOTHER COULD LOVE).

 December 13, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*13 of 12 M 1805 } "A few unwary words"
6 day of the week } "More mischief make than twice so many
swords" are poetical expressions or maxims which I have*



1805

1805

experienced the verity of this morning, as I have fallen into some unguarded expressions which I am very sorry for, & hope by repentance at this time to avoid similar trouble in future.

RELIGIOUS SOCIETY OF FRIENDS



December 15, Sunday: A treaty of alliance was signed in Schönbrunn Palace, Vienna between France and Prussia. Prussia gave up Cleves, Neuchâtel, and Ansbach in return for Hanover.



December 17, Tuesday: The federal Senate considered a proposal that it prohibit further importation of slaves. Nothing would happen.

A "bill to prohibit the importation of certain persons therein described into any port or place within the jurisdiction of the United States, from and after" Jan. 1, 1808, was read twice and postponed. SENATE JOURNAL (reprint of 1821), 9th Congress, 1st session, IV. 10-11; ANNALS OF CONGRESS, 9th Congress, 1st session, pages 20-1.

SLAVERY

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: So alarming did the trade become that North Carolina passed a resolution in December 1804,³⁶ proposing that the States give Congress power to prohibit the trade. Massachusetts,³⁷ Vermont,³⁸ New Hampshire,³⁹ and Maryland⁴⁰ responded; and a joint resolution was introduced in the House, proposing as an amendment to the Constitution "That the Congress of the United States shall have power to prevent the further importation of slaves into the United States and the Territories thereof."⁴¹ Nothing came of this effort; but meantime the project of taxation was revived. A motion to this effect, made in February, 1805, was referred to a Committee of the Whole, but was not discussed. Early in the first session of the ninth Congress the motion of 1805 was renewed; and although again postponed on the assurance that South Carolina was about to stop the trade,⁴² it finally came up for debate January 20, 1806.⁴³ Then occurred a most stubborn legislative battle, which lasted during the whole session.⁴⁴ Several amendments to the motion were first introduced, so as to make it apply to all immigrants, and again to all "persons of color." As in the former debate, it was proposed to substitute a resolution of censure on South Carolina. All these amendments were lost. A long debate on the expediency of the measure followed, on the old grounds. Early of Georgia dwelt especially on the double taxation it would impose on Georgia; others estimated that a revenue of one

36. McMaster, HISTORY OF THE PEOPLE OF THE UNITED STATES, III. page 517.

37. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171; MASSACHUSETTS RESOLVES, May, 1802, to March, 1806, Volume II. A. (State House ed., page 239).

38. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 238.

39. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 266.

40. SENATE JOURNAL (reprinted 1821), 9th Congress, 1st Session, IV. 76, 77, 79.

41. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171.

42. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 274.

43. ANNALS OF CONGRESS, pages 272-4, 323.

44. ANNALS OF CONGRESS, pages 346-52, 358-75, etc., to 520.



hundred thousand dollars might be derived from the tax, a sum sufficient to replace the tax on pepper and medicines. Angry charges and counter-charges were made, – e.g., that Georgia, though ashamed openly to avow the trade, participated in it as well as South Carolina. "Some recriminations ensued between several members, on the participation of the traders of some of the New England States in carrying on the slave trade." Finally, January 22, by a vote of 90 to 25, a tax bill was ordered to be brought in.⁴⁵ One was reported on the 27th.⁴⁶ Every sort of opposition was resorted to. On the one hand, attempts were made to amend it so as to prohibit importation after 1807, and to prevent importation into the Territories; on the other hand, attempts were made to recommit and postpone the measure. It finally got a third reading, but was recommitted to a select committee, and disappeared until February 14.⁴⁷ Being then amended so as to provide for the forfeiture of smuggled cargoes, but saying nothing as to the disposition of the slaves, it was again relegated to a committee, after a vote of 69 to 42 against postponement.⁴⁸ On March 4 it appeared again, and a motion to reject it was lost. Finally, in the midst of the war scare and the question of non-importation of British goods, the bill was apparently forgotten, and the last attempt to tax imported slaves ended, like the others, in failure.

W.E. Burghardt Du Bois: On December 12, 1805, Senator Stephen R. Bradley of Vermont gave notice of a bill to prohibit the introduction of slaves after 1808. By a vote of 18 to 9 leave was given, and the bill read a first time on the 17th. On the 18th, however, it was postponed until "the first Monday in December, 1806." The presidential message mentioning the matter, Senator Bradley, December 3, 1806, gave notice of a similar bill, which was brought in on the 8th, and on the 9th referred to a committee consisting of Bradley, Stone, Giles, Gaillard, and Baldwin. This bill passed, after some consideration, January 27. It provided, among other things, that violations of the act should be felony, punishable with death, and forbade the interstate coast-trade.⁴⁹

Meantime, in the House, Mr. Bidwell of Massachusetts had proposed, February 4, 1806, as an amendment to a bill taxing slaves imported, that importation after December 31, 1807, be prohibited, on pain of fine and imprisonment and forfeiture of ship.⁵⁰ This was rejected by a vote of 86 to 17. On December 3, 1806, the House, in appointing committees on the message, "**Ordered**, That Mr. Early, Mr. Thomas M. Randolph, Mr. John Campbell, Mr. Kenan, Mr. Cook, Mr. Kelly, and Mr. Van Rensselaer be appointed a committee" on the slave-trade. This committee reported a bill on the 15th, which was considered, but finally, December 18, recommitted. It was reported in an amended form on the 19th, and amended in Committee of the Whole so as to make violation a misdemeanor punishable by fine and imprisonment, instead of a felony punishable by death.⁵¹ A struggle over the

45. ANNALS OF CONGRESS, pages 374-5.

46. See House Bill No. 94.

47. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 466.

48. ANNALS OF CONGRESS, 9th Congress, 1st Session, pages 519-20.

49. Cf. SENATE JOURNAL (reprinted 1821), 9th Congress 2d session, IV., Senate Bill No. 41.

50. ANNALS OF CONGRESS, 9th Congress 1st session, page 438. Cf. above, § 53.

51. This amendment of the Committee of the Whole was adopted by a vote of 63 to 53. The New England States stood 3 to 2 for the death penalty; the Middle States were evenly divided, 3 and 3; and the South stood 5 to 0 against it, with Kentucky evenly divided. Cf. HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 504.



disposal of the cargo then ensued. A motion by Bidwell to except the cargo from forfeiture was lost, 77 to 39. Another motion by Bidwell may be considered the crucial vote on the whole bill: it was an amendment to the forfeiture clause, and read, "Provided, that no person shall be sold as a slave by virtue of this act."⁵² This resulted in a tie vote, 60 to 60; but the casting vote of the Speaker, Macon of North Carolina, defeated it. New England voted solidly in favor of it, the Middle States stood 4 for and 2 against it, and the six Southern States stood solid against it. On January 8 the bill went again to a select committee of seventeen, by a vote of 76 to 46. The bill was reported back amended January 20, and on the 28th the Senate bill was also presented to the House. On the 9th, 10th, and 11th of February both bills were considered in Committee of the Whole, and the Senate bill finally replaced the House bill, after several amendments had been made.⁵³ The bill was then passed, by a vote of 113 to 5.⁵⁴ The Senate agreed to the amendments, including that substituting fine and imprisonment for the death penalty, but asked for a conference on the provision which left the interstate coast-trade free. The six conferees succeeded in bringing the Houses to agree, by limiting the trade to vessels over forty tons and requiring registry of the slaves.⁵⁵

The following diagram shows in graphic form the legislative history of the act: - ⁵⁶

The following diagram shows in graphic form the legislative history of the act: - ⁵⁷

1805:

Senate

52. ANNALS OF CONGRESS, 9th Congress 2d session, V. 514-5.

53. The substitution of the Senate bill was a victory for the anti-slavery party, as all battles had to be fought again. The Southern party, however, succeeded in carrying all its amendments.

54. Messrs. Betton of New Hampshire, Chittenden of Vermont, Garnett and Trigg of Virginia, and D.R. Williams of South Carolina voted against the bill: HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 585-6.

55. ANNALS OF CONGRESS, 9th Congress 2d session, pages 626-7.

56. The unassigned dates refer to debates, etc. The history of the amendments and debates on the measure may be traced in the following references: -

SENATE (Bill No. 41).

ANNALS OF CONGRESS, 9th Congress 1st session, pages 20-1; 9th Congress 2d session, pages 16, 19, 23, 33, 36, 45, 47, 68, 69, 70, 71, 79, 87, 93, etc.

SENATE JOURNAL (reprinted 1826), 9 Congress 1-2 session, IV. 11, 112, 123, 124, 132, 133, 150, 158, 164, 165, 167, 168, etc.

HOUSE (Bill No. 148).

ANNALS OF CONGRESS, 9th Congress 1st session, page 438; 9th Congress 2d session, pages 114, 151, 167-8, 173-4, 180, 183, 189, 200, 202-4, 220, 228, 231, 240, 254, 264, 266-7, 270, 273, 373, 427, 477, 481, 484-6, 527, 528, etc.

HOUSE JOURNAL (reprinted 1826), 9 Congress 1-2 session, V. 470, 482, 488, 490, 491, 496, 500, 504, 510, 513-6, 517, 540, 557, 575, 579, 581, 583-4, 585, 592, 594, 610, 613-5, 623, 638, 640, etc.

57. The unassigned dates refer to debates, etc. The history of the amendments and debates on the measure may be traced in the following references: -

SENATE (Bill No. 41).

ANNALS OF CONGRESS, 9th Congress 1st session, pages 20-1; 9th Congress 2d session, pages 16, 19, 23, 33, 36, 45, 47, 68, 69, 70, 71, 79, 87, 93, etc.

SENATE JOURNAL (reprinted 1826), 9 Congress 1-2 session, IV. 11, 112, 123, 124, 132, 133, 150, 158, 164, 165, 167, 168, etc.

HOUSE (Bill No. 148).

ANNALS OF CONGRESS, 9th Congress 1st session, page 438; 9th Congress 2d session, pages 114, 151, 167-8, 173-4, 180, 183, 189, 200, 202-4, 220, 228, 231, 240, 254, 264, 266-7, 270, 273, 373, 427, 477, 481, 484-6, 527, 528, etc.

HOUSE JOURNAL (reprinted 1826), 9 Congress 1-2 session, V. 470, 482, 488, 490, 491, 496, 500, 504, 510, 513-6, 517, 540, 557, 575, 579, 581, 583-4, 585, 592, 594, 610, 613-5, 623, 638, 640, etc.

Bradley gives notice		December	12
Leave given; bill read		December	17
Postponed one year		December	18

1806:

				<i>House</i>	
		February	4		Bidwell's amendment
Notice		December	3		Committee on
Bill introduced			8		slave trade
Committed			9		
			15		Bill reported
			17		
			18		
			19		
			23		
			29		
			31		

1807:

		January	5		
			7		
			8		Read third time; recommitted
Reported			15		
			16		
			20		Reported amended
Third reading			26		
PASSED			27		
	+	—————	—————	+	
			28		Senate bill reported
		February	9		
			10		
			11		Senate bill amended
			12		
Reported from House			13		PASSED
	†	—————	—————	†	
Reported to House			17		Reported back

	† ——— ——— †			
		18		House insists; asks conference
	< ——— ——— +			
House asks conference	\————\ /..... /			
/ \ >			
		2 5 		Conference report adopted
Conference report adopted	< 2 6			
Bill enrolled 2 8			
	March ↓ 2			

Signed by the President

This bill received the approval of President Jefferson, March 2, 1807, and became thus the "Act to prohibit the importation of Slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, in the year of our Lord one thousand eight hundred and eight."⁵⁸ The debates in the Senate were not reported. Those in the House were prolonged and bitter, and hinged especially on the disposal of the slaves, the punishment of offenders, and the coast-trade. Men were continually changing their votes, and the bill saw-sawed backward and forward, in committee and out, until the House was thoroughly worn out. On the whole, the strong anti-slavery men, like Bidwell and Sloan, were outgeneraled by Southerners, like Early and Williams; and, considering the immense moral backing of the anti-slavery party from the Revolutionary fathers down, the bill of 1807 can hardly be regarded as a great anti-slavery victory.

December 20, Friday: [Thomas Graham](#) was born.

December 21, Saturday: [Mary Boyce](#) was born, a birthright [Friend](#).

58. STATUTES AT LARGE, II. 426. There were some few attempts to obtain laws of relief from this bill: see, e.g., ANNALS OF CONGRESS, 10th Congress 1st session, page 1243; 11th Congress 1st session, pages 34, 36-9, 41, 43, 48, 49, 380, 465, 688, 706, 2209; HOUSE JOURNAL (reprinted 1826), II Congress 1-2 session, VII. 100, 102, 124, etc., and Index, Senate Bill No. 8. Cf. AMERICAN STATE PAPERS, MISCELLANEOUS, II. No. 269. There was also one proposed amendment to make the prohibition perpetual: AMERICAN STATE PAPERS, MISCELLANEOUS, I. No. 244.



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December 23, Monday, 6PM: [Joseph Smith, Jr.](#) was born in Sharon, Vermont, 5th child of Lucy Mack and Joseph Smith, Sr. He would grow up to be a religious influence, like another newborn baby of that year, [Frederic Henry Hedge](#) of Cambridge, Massachusetts, but unlike Hedge would not be a seer on the model of Maimonides. He would be six feet tall and would work in the mode of Elijah or Moses, or perhaps Geller, and would marry at least 49 women.

Harold Bloom, in his 1992 treatise on the American Religion and on the emergence of the US as a post-Christian nation *THE AMERICAN RELIGION: THE EMERGENCE OF THE POST-CHRISTIAN NATION* (NY: Simon & Schuster), refers to [Waldo Emerson](#)'s sharing with Joseph in the creation of our unholy, fatuous faith in our American selves:

Ralph Waldo Emerson, visiting Mormon country in Salt Lake City in 1871, dismissed the Latter-day Saints as "an after-clap of Puritanism." Born just two years before the Mormon prophet Joseph Smith, Emerson survived his fellow New Englander by some thirty-eight years. As contemporaries, they possessed nothing in common, and scarcely could have been further apart in moral character, personality, social class, education, intellectual sophistication, indeed in intellect itself. Their largest difference is an immemorial one: between sage and prophet. Emerson, sage of Concord, remains our national oracle of cultural wisdom. Smith, prophet of Kirtland and Nauvoo, remains the religion-making founder of what began as a scandalous heresy and now is an eminently respectable established church, wealthy, vaguely Christian, and mostly right-wing Republican.

Had they met in their lifetimes, the Transcendental sage and the Mormon prophet could not have talked to one another. Smith's visions and prophecies were remarkably literal; the subtle Emerson, master of figurative language, knew that all visions are metaphors, and that all prophecies are rhetorical. And yet Emerson and Joseph Smith alike pioneered in creating the American Religion, the faith of and in the American self.

The [Mormon](#) prophet was just as influential as Emerson in the shaping of our new American Religion of self-worship — although, Bloom suggests, in an entirely different manner.⁵⁹



The largest paradox concerning the American Religion is that it is truly a biblical religion, whereas Judaism and Christianity never were that, despite all their passionate protestations.... If there is already in place any authentic version of the American Religion then, as Tolstoy surmised, it must be Mormonism, whose future as yet may prove decisive for the nation, and for more than this nation alone.

59. The worship-of-a-book of the Southern Baptists, Bloom comments, consists largely of attention to the writings by and about "Saint" Paul, whereas the worship-of-a-book of the [Mormons](#) consists largely of attention to "an American set of replacement Scriptures." (Along the way he indites American psychoanalysis, as being a worship-of-a-book of the authorized edition of the works of Saint Sigmund.)



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Friend [Stephen Wanton Gould](#) wrote in his journal:

23 of 12 M 1805 2nd day [sic] / Since the last date I have experienced a want of exercion to raise the inward life to keep away the enemy, but it has sometimes seemed as if there was never more real Zeale in my heart against the Babylonish forms of religion, never more earnest breathings to the Lord for my own firm establishment on the everlasting foundation, & many times has all that was alive & quick within me been engaged in supplication that Sons may be brought from far, & daughters from the ends of the earth. to acknowledge ther Goodness, & Glory of our God. I am often concerned that the precious youth of my acquaintance may not follow after cunningly devised fables, by going to hear the false teachers of the present Age; many of whom it is often sealed on my spirit are up & down in this country who are raising sparks of their own kindling, and warming others by them which will do them no good, but rather tend to blend them to that pure inward principal which of its self well work for them, all that is necessary; without the help of Man.

RELIGIOUS SOCIETY OF FRIENDS

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➡ **Christmas** Eve: An odd-jobs man, disgruntled over something or other and well aware that **Thomas Paine** was generally condemned as “that atheist who had criticized President **George Washington**,” took a shot at him through a window of his rural cottage — and like Lee Harvey Oswald trying to pot-shot the ex-general, narrowly missed.



This “atheist” accusation would be one that would persist. For instance, Theodore Roosevelt, in an adversarial conversation with John L. Lewis, would term Paine a dirty little atheist.



The fact is, however, that Paine was no more an atheist than he was dirty or little.⁶⁰ Had President Roosevelt known anything about Paine, he would not have made such a judgment. Had Franklin Delano Roosevelt, however, known anything about Thoreau, had he understood anything about the “fear of fear” sound byte that he lifted from Waldo Emerson’s ill-considered gloss of Thoreau’s *JOURNAL*, he might well have termed Thoreau a dirty little atheist. He would have been right about one of the three epithets at least: Thoreau was indeed of smaller than average stature, for an American. Now, you may wonder how it was that Thomas Paine acquired the reputation he acquired, as an atheist, since he was the son not only of an Anglican mother but also of a **Quaker** father,



My father being of the quaker profession, it was my good fortune to have an exceedingly good moral education.

60. Consult Robin McKown’s *THOMAS PAINE*, published in 1962.

and since as a Deist he could repeatedly and loudly proclaim his belief in God:



I believe in one God and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.... My own mind is my own church.

The answer is that this came about in the public reaction of 1794-1796 to his THE AGE OF REASON, which he wrote while in prison in Luxembourg — imprisoned because he had urged the French to reason with their king, Louis XIV, rather than merely off with his head. He had sided with the Girondists, the party of moderation at that time, and had been excused for this by the more extreme French politicians on the grounds that, a known [Quaker](#), he must be considered to be opposed in principle to any use of violence — but then he had passed utterly out of bounds even for a non-violenter, by trying to intercede for their king. (During the revolution of the American colonies of England, also, he had tried to persuade Americans to attempt to reason with their British monarch, at a time when it was not really in anyone’s agenda to be reasonable.)

It is true that [Thomas Paine](#) never joined the Quakers, and that in fact he criticized the Quakers. As a Deist, he said that



The religion that approaches the nearest of all others to true Deism, in the moral and benign part, thereof, is that professed by the quakers; but they have contracted themselves too much by leaving the works of God out of their system.

Now, this sounds very Thoreauvian. Thoreau never charged the Quakers with contracting themselves too much by leaving the works of God out of their system, but he might well have had he thought it, and might well have said it had the occasion presented itself. Also, it is true that Paine did not really think that [Quakerism](#) was a *bona fide* part of that nasty thing, Christianity:



The only sect that has not persecuted are the Quakers; and the only reason that can be given for it is, that they are rather Deists than Christians.



Christmas: [George Gordon, Lord Byron](#) spent his [Christmas](#) vacation in London, at Mrs. Massingberd’s.



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December 25, Wednesday: Johann Philipp Karl, Count Stadion-Warthausen was named Lord Chamberlain and Chancellor to Emperor Franz I of Austria.

Dalmatia was attached to the Republic of Italy.

Brixen and Trent were removed from Austrian rule and attached to Bavaria.

In [Cranston](#), Noah Brown and Alice Prophet Greene, a widow, got married and would create a black and red mixed-race [Rhode Island](#) family. One of their sons, [William J. Brown](#), would eventually place this day on record in his autobiography, THE LIFE OF WILLIAM J. BROWN, OF PROVIDENCE, R.I.; WITH PERSONAL RECOLLECTIONS OF INCIDENTS IN RHODE ISLAND:

PAGES 32-35: My father married Alice Greene; her maiden name was Alice Prophet. She was a widow, having lost her husband, Uriah Greene, several years previous to her second marriage. They were married in Cranston, R. I., the 25th of December, 1805, and commenced keeping house in that town, but being engaged in a seafaring life, he removed to Providence, and rented a house of Dr. Pardon Bowen, situated on Wells street. During his residence in Cranston, he had a son born, July 10th, 1810, and named him Joseph George Washington Brown. My sister, Mary Alice, was born September 1811, in this city. My brother George was born September 23d, 1817. After residing in Dr. Pardon Bowen's house five years, we were obliged to move, as Mr. Bowen wished to make a strawberry bed in the garden where the house was located. My father hired a house called the Red Lion, near the junction of South Main and Power streets, on the north side, the place where the Amateur Dramatic Hall now stands. My brother Henry was born there in 1820....

My mother, as I stated, was a widow when she was married to my father. I never had any knowledge respecting her first husband's relations. My mother's relations were the Prophets, who belonged to the Narragansett tribe, and resided in Cranston. My grandmother's father was a man of note and one of the chiefs, and called, Grandfather Jeffery. Whether he was a prophet by name or by title I know not. He had two daughters, but whether he had any sons I know not, but think he had none. One of grandfather Jeffery's daughters married a white man, preferring civilized to savage life. The other daughter, my grandmother, purchased a colored man and married him, by whom she had five children, one son and four daughters, John, Phebe, Mary, Alice, and Eunice. Her father being very much displeased with her management, gave his effects to the first, who married the white man, and the fourth generation are living in the city at present, and moving in upper circles. After some years his anger abated towards his daughter's husband and he rendered some aid to the family....



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December 26, Thursday: A treaty of peace between France and Austria was signed at Pressburg (Bratislava). Austria ceded Dalmatia and Venetia to the Kingdom of Italy. Tyrol, Voralburg, and other Alpine lands went to Bavaria, a French ally, and Swabia was ceded to Württemberg. Bavaria and Württemberg were made kingdoms while Baden was created a Grand Duchy. Würzburg was made an electorate under Ferdinand Joseph Johann Baptist of Austria.

Gli americani, a melodramma eroico by Johann Simon Mayr to words of Rossi, was performed for the initial time, in Teatro La Fenice, Venice.

Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 25 [sic] of 12 M 1805 / Rode to [Portsmouth](#) with my beloved friend A Greene to attend our MLY Meeting. Holder Almy & David Buffum was acceptable in testimony. David rose with the text "Be not deceived God is not mocked, if ye sow to the flesh, of the flesh ye shall of the flesh reap corruption but if of the spirit ye shall of the spirit reap life everlasting." It was to me a good meeting, & in the last my heart was much reached at the reading of the London Epistle for the present year & was almost ready to conclude it was right for me to stand up & make some remarks on the part of it respecting Slavery & War but fearing the People as Saul did when he neglected to slay all that was appointed for destruction, I let it pass by, but D Williams was concerned to speak excellently on the subject of Slavery, endeavoring to awaken the minds of friends to a sense of the dreadful situation of the poor black held in bondage, & desired that our testimony against the traffic might not relax, but be maintained as far as possible, & said he believed that the exercions of society was not at an end. On the whole I was well paid for my expence & pain at going & hope it may prove lastingly useful to my mind. we dined at Richard Mitchells where were a precious company of friend both young & old.

RELIGIOUS SOCIETY OF FRIENDS



December 28, Saturday: The [Emperor Napoléon](#) left Vienna.



December 29, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1 day 29 of 12 M 1805 / Last evening I walked to [Portsmouth](#) to visit my cousin Z Chase & family, & on my journey there I had proffitable reflections. Owing to a very heavy storm of wind & rain I was obliged to stay there through the forenoon as I could not get to meeting which I was desirous of – so I spent the time mostly in reading the Life of our ancient worthy friend Thos Ellood, when it clear'd up in the afternoon I came homeward & stop'd at cousin Alice Goulds took tea & set awhile with them, then came to town & went to J Earles where my very spirit became very deeply affected insomuch that I could not join in conversation & setting under much exercise, I came home & am now writing this account –When I consider my own weakness Oh what inability do I feel but nevertheless, there are times when my heart is enlarged, & craves on the bended knees of my soul the prosperity & permanent

groth of some who are as yet much unaquainted with the operations of truth. It seems to be such a discouraging time that I am almost ready to give up & conclude it will never be better, for there are some who have run well & continue hopeful for a time, but when the rains descend & the storm comes to beat against them they turn back from whence they came, & their last state is likely to be worse than the first. I am often ready to weep for them for it is harder to go back to the right ground than it was for them to leave the bad in the beginning. Oh what a state of barrenness will they have to wade thro' if ever they return to their first love. I often feel concerned for my young friend & some others of my acquaintance that they with my self may experieince our hand to be made strong, & be enabled to keep our ground against the enemy of our peace, now in this time of dearth & famine.

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 December 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 30 of 12 M 1805 / This day compleats the 24th Year of my Age & tho' I have not improved my time perhaps in any sense to the best advantage yet I trust I have done generally for the best, & have several times thro' the day felt my heart drawn to give thanks to the Author of my being, that he hath helped me thus far & is still graciously pleased to give me an evidence that he is still with me & is often working in me, & for me beyond what I deserve. I do feel sincerely desirous at this time that a more full surrender of my heart may be made to the Father & fountain of all Good.

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Tuesday: The [Emperor Napoléon](#) took up residence in München. By his decree the Revolutionary calendar adopted by the French in 1793 was discontinued.

Friend [Stephen Wanton Gould](#) wrote in his journal:

3 day 31 of 12 M 1805 / This is probably the last minute which I shall make in this year, & am not desirous to invent many words to bed adieu to it, but may say that it has been a year of many viccissitudes particularly of mind, & I am willing to hope if I am permitted to close another, it may be still more to my own peace & the honor of my God... But Alas I am yet but young, & there are many snares for my feet, which requires watchfulness to shun, - & there are some concerns of moment which have for a long time been weightily before my mind, & claims all the discession & discernment which I am capable of attaining too,

to assceraint which path to persue – if whether I shall be favor'd clearly to discover the right is yet a matter of uncertainty. I desire thro all that I may meet with to retain my love for the unchangeable truth, & closely in all things, (both inward & outward) to consult with it, & if I do my present faith & even firm beliefs is that I shall never want for the best counsel tho' I may be often left in the dark & be striped & tried even to an hairs breadth, yet I believe it will be for a trial of my faith & patience to see if my desires are still to be a true follower, willing to endure suffering.

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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



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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the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.

General Events of 1805

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 1806