

EVENTS OF 1805

General Events of 1806

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 1806. By Isaac Bickerstaff. [Providence, Rhode Island](#): John Carter.

THE RHODE-ISLAND [ALMANAC](#) FOR 1806. By Benjamin West. [Newport](#) Oliver Farnsworth.

THE COLUMBIAN CALENDAR OR [ALMANAC](#) FOR 1806. By Remington Southwick. [Newport](#). Printed for the author.

A [LUNAR CALENDAR](#) FOR A. M. 5566. (1806) By [Moses Lopez](#). [Newport](#): Newport Mercury (a copy is preserved at the [Touro Synagogue](#)).

This Almanac was calculated for the Jews who at this time had a very prosperous colony in Newport.



The [St. Helena](#) Brigade attempted to capture Buenos Aires, but did not succeed.

A [St. Helena](#) telegraph system was installed, the 1st outside Europe, to replace signal guns previously used to warn of attack.

ST. HELENA RECORDS

EVENTS OF 1807

HDT

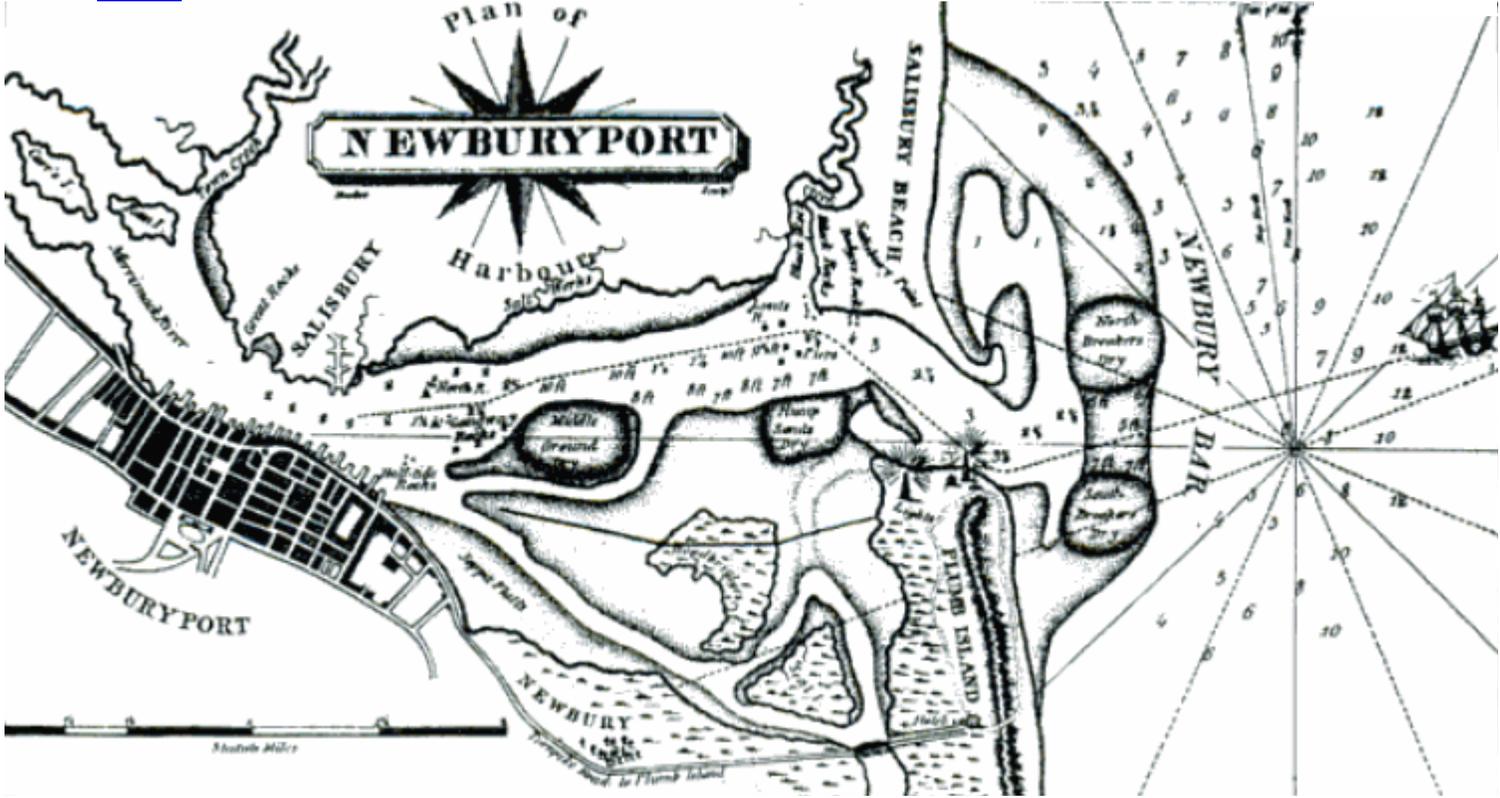
WHAT?

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 Map of Newburyport, Massachusetts by William Hooker.

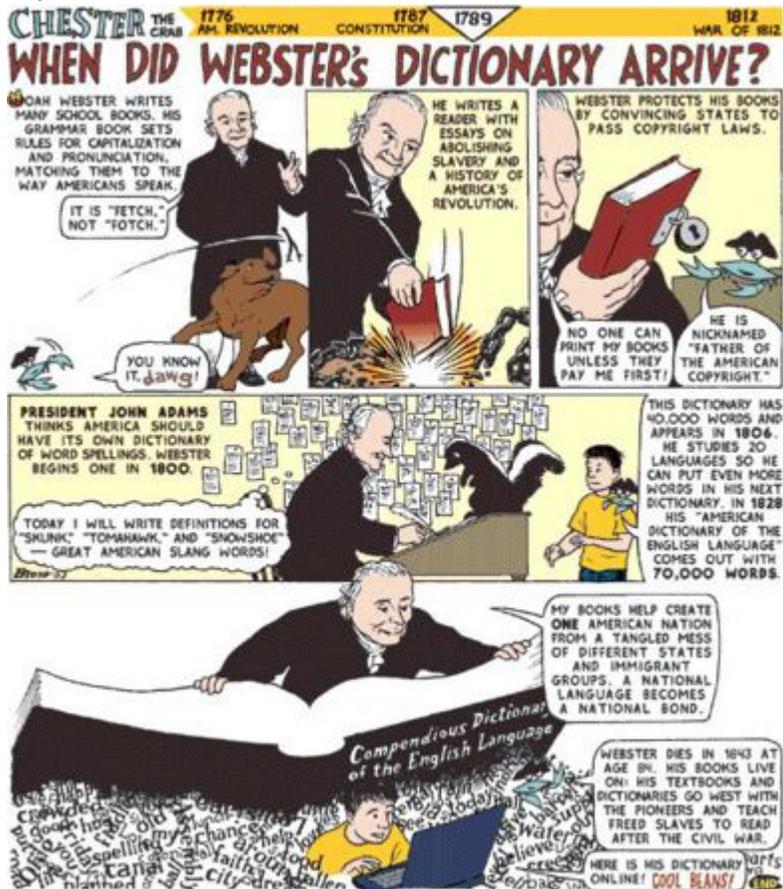


1806

1806



[Noah Webster, Jr.](#)'s A COMPENDIOUS DICTIONARY OF THE ENGLISH LANGUAGE contained not only definitions of 37,000 words but also listings that up to that time had ordinarily been typical only of [almanacs](#), such as "Tables of Moneys," "Tables of Weights and Measures," "List of Post-Offices in the United States," and "Chronological table of the Most Remarkable Events, in or Respecting America, Intended For the Outline of American History."



Prussian officer [Carl Phillip Gottfried von Clausewitz](#) was captured by the French.



The Reverend [William Paley, D.D.](#)'s THE PRINCIPLES OF MORAL AND POLITICAL PHILOSOPHY (London: R. Faulder). (This may or may not be the edition that was in the personal library of [Henry Thoreau](#), to which he would refer in "CIVIL DISOBEDIENCE".)

PALEY'S PRINCIPLES

PALEY'S PRINCIPLES

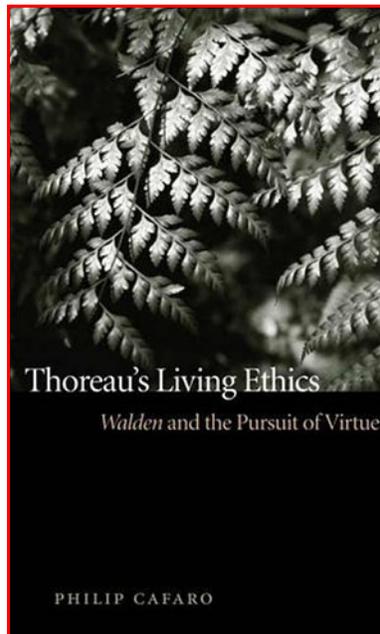
“RESISTANCE TO CIVIL GOVERNMENT”: Paley, a common authority with many on moral questions, in his chapter on the “Duty of Submission to Civil Government,” resolves all civil obligation into expediency; and he proceeds to say that “so long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed without public inconveniency, it is the will of God ... that the established government be obeyed, and no longer.... This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expence of redressing it on the other.” Of this, he says, every man shall judge for himself. But Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice, cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people.

WILLIAM PALEY

PHILIP CAFARO ON WILLIAM PALEY IN “CIVIL DISOBEDIENCE”¹

PAGE 68: Slavery and imperialism are such egregious injustices, Thoreau asserts in “Resistance,” that we have an absolute, unavoidable duty to oppose our own government if it supports them. This is not a matter of expediency, but of justice. Arguing

1. [Philip Cafaro](#). THOREAU’S LIVING ETHICS: WALDEN AND THE PURSUIT OF VIRTUE. Athens: U of Georgia P, 2004



The steps by which the argument proceeds are few and direct. "It is the will of God that the happiness of human life be promoted:"—this is the first step, and the foundation not only of this, but of every moral conclusion. "Civil society conduces to that end:"—this is the second proposition. "Civil societies cannot be upheld, unless, in each, the interest of the whole society be binding upon every part and member of it:"—this is the third step, and conducts us to the conclusion, namely, "that so long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed without public inconveniency, it is the will of God (which will universally determines our duty) that the established government be obeyed,"—and no longer.

This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expence of redressing it on the other.

But who shall judge of this? We answer, "Every man for himself." In contentions between the sovereign and the subject, the parties acknowledge

against theologian William Paley, a prominent advocate of submission to civil government, he writes:

Paley appears never to have contemplated those cases to which the rule of expediency does not apply, in which a people, as well as an individual, must do justice cost what it may. If I have unjustly wrested a plank from a drowning man, I must restore it to him though I drown myself. This, according to Paley, would be inconvenient. But he that would save his life, in such a case, shall lose it. This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people.

In a sense, moral duty overrides expediency and all conflicting interests by its very definition. This is true whether or not duty ever calls for the absolute sacrifice of one's life, regardless of how often duty and expediency do, in fact, conflict, and regardless of whether Thoreau is right in this particular instance. Of course, we should not assert such duties lightly. However, "when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves, and a whole country is unjustly overrun and conquered by a foreign army, and subjected to military law, I think that it is not too soon for honest men to rebel and revolutionize. What makes this **duty** the more urgent is the fact, that the country so overrun is not our own, but ours is the invading army." Because these injustices are being sustained or perpetrated by our government, in our name, we have a direct responsibility to oppose them.

 [William Jones](#) was a lieutenant-colonel of [Maine](#) militia.

 [Walter Savage Landor](#)'s SIMONIDEA (Bath: Meyler; and London: Robinson) included poems to Ianthe and Ione. It also included "Gunlaug and Helga," a narrative poem from the [Reverend William Herbert, Dean of Manchester](#)'s SELECT ICELANDIC POETRY, TRANSLATED FROM THE ORIGINALS; WITH NOTES (London: Printed for T. Reynolds, Oxford-Street; by I. Gold, Shoe Lane, 1804).

 [William Hazlitt](#)'s FREE THOUGHTS ON PUBLIC AFFAIRS, an attack on William Pitt and his government, especially in regard to its foreign policy. He opposed the war with France and the consequent heavy taxation. He would next create a succession of pamphlets about political corruption and the need to change the system of voting. He also was able to begin to write for [The Times](#) when his friend Thomas Barnes, the newspaper's Parliamentary reporter, was made Editor.

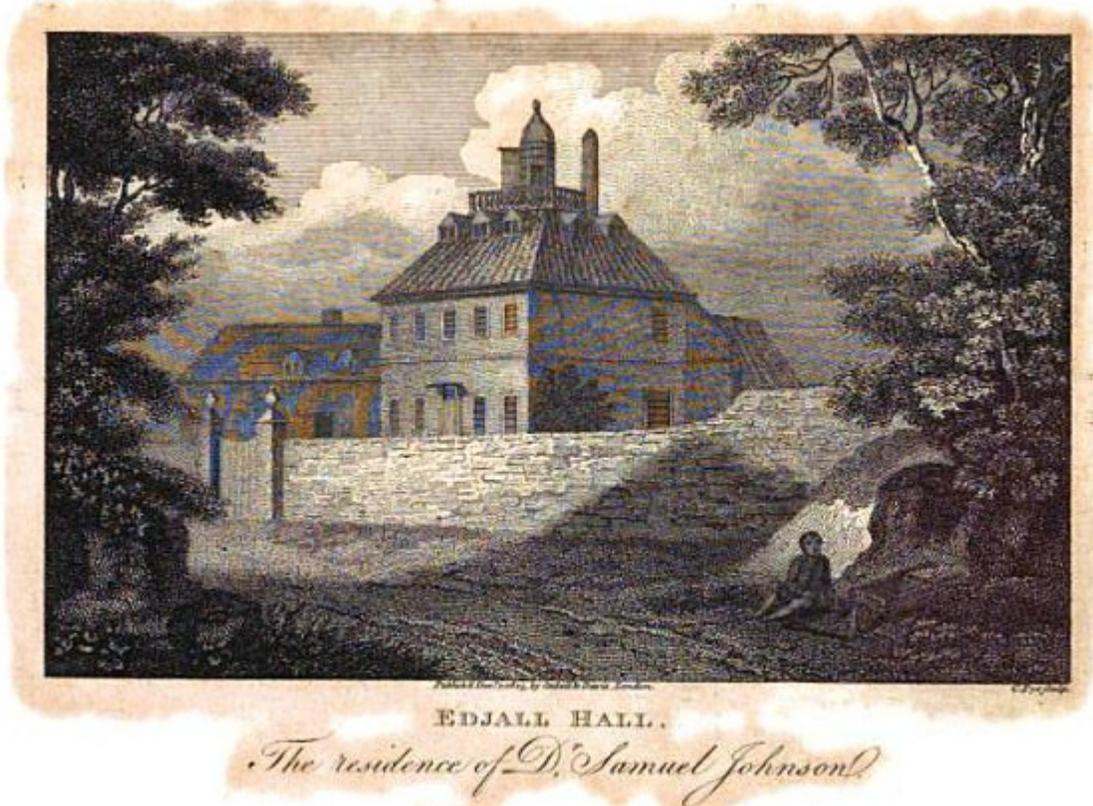
 [Mrs. Jane West](#)'s LETTERS TO A YOUNG LADY.

1806

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The Reverend [Thomas Harwood](#)'s THE HISTORY AND ANTIQUITIES OF THE CHURCH AND CITY OF LICHFIELD: CONTAINING ITS ANCIENT AND PRESENT STATE, CIVIL AND ECCLESIASTICAL; COLLECTED FROM VARIOUS PUBLIC RECORDS, AND OTHER AUTHENTIC EVIDENCES (Glocester: Printed for Cadell and Davies, London, by Jos. Harris).



ANTIQUITIES OF LICHFIELD



[Hugh Gray](#) arrived in [Canada](#) from England.

Revenue of Nova Scotia this year was £20,577 5 s. 5 d.



The Massachusetts Historical Society republished, among other things, the 1674 account by [Daniel Gookin](#), "Historical Collections of the Indians in New England, of Their Several Nations, Numbers, Customs, Manners, Religion, and Government, Before the English Planted There. Also, a True and Faithful Account of the Present State and Condition of the Praying Indians...."

DANIEL GOOKIN, 1674, 1806

COLLECTIONS OF MHS, 1806



1806

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 Earliest possible year for any of [Percy Bysshe Shelley](#)'s poems in THE ESDAILE NOTEBOOK (latest written 1813).

[Thomas De Quincey](#) journeyed a 2d time to the Lake District of England, in his attempt to actually meet his famous pen-pal [William Wordsworth](#), only to again suffer a failure of nerve and turn back.

Wordsworth's Poems, in Chronological Sequence

- November 1806
- Address to a Child, during a boisterous winter Evening, by my Sister
- Ode. Intimations of Immortality from Recollections of Early Childhood

 As part of his prep for *LES MARTYRS* [François-Auguste-René, vicomte de Chateaubriand](#) made visits during this year and the following one to Greece, to Asia Minor, to Palestine, to [Egypt](#), to Barbary, and to Spain. His notes during his travels would be useful for *ITINÉRAIRE DE PARIS À JÉRUSALEM*, which would appear in 1811, and the Spanish leg of the tour would inspire *LES AVENTURES DU DERNIER ABENCÉRAGE*, which would appear in 1826. When he returned to France, however, it was to publish an attack on [Napoléon Bonaparte](#) in which the emperor of the French was analogized with the Emperor [Nero](#). What France needed was the appearance of a new Tacitus, to write the history of such misconduct. — The emperor didn't overreact, he merely banished this inconvenient author from beautiful downtown Paris, and Chateaubriand relocated to his modest estate "Wolf Valley" (La Vallée des Loups) seven miles south of Paris, at Châtenay-Malabry.

[François-Xavier-Joseph Droz](#)'s *ESSAI SUR L'ART D'ÊTRE HEUREUX*.

THE ART OF BEING HAPPY

 [Philip Karl Buttmann](#) was admitted to the Academy of Sciences.

THE SCIENCE OF 1806

 [Thomas Brown](#) became a consulting physician in partnership with Dr. James Gregory (1753-1821).

 [Henry Marie Brackenridge](#) was admitted to the Pennsylvania bar. His practice would begin in Somerset, Pennsylvania, but he soon would relocate to St. Louis, Missouri, where he would be a journalist as well as an attorney.

 [Ebenezer Elliott](#) got married with Frances "Fanny" Gartside. She had money, and this would be invested in the bridegroom's father's share of the iron foundry at Masbrough, but the foundry would do poorly and this investment would rather quickly dwindle to nothing. There would be a family of 13 children in this couple's future, and a bankruptcy.

1806

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As [Pierre Étienne Louis Dumont](#)'s former pupil Henry Petty-Fitzmaurice became the Chancellor of the Exchequer, the "sinecure clerkship" with which he had been favored was superceded by the grant of a straightforward pension of £500 per annum. Here in this cartoon you can see that the mouth of this new Chancellor of the Exchequer is spewing forth a fountain of taxpayer-funded benefits for his Tory cronies:



Here's a close-up of the new chancellor:



And here in this political cartoon, we may fancy, might be his former tutor [Étienne Dumont](#), recipient of this munificent £500-per-annum state pension:



(Henry Petty-Fitzmaurice might have practiced the virtue of taking too good care of his friends but he wasn't all bad: as leader of the opposition in the House of Lords, he would be supporting the abolition of the slave trade, and also he would be supporting elimination of the "disabilities acts" that were currently marginalizing in England the Roman Catholics and the Jews.)



1806

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An English edition of [William Camden](#)'s *BRITANNIA, OR, A CHOROGRAPHICAL DESCRIPTION OF THE FLOURISHING KINGDOMS OF ENGLAND, SCOTLAND, AND IRELAND, AND THE ISLANDS ADJACENT: FROM THE EARLIEST ANTIQUITY* was edited by Richard Gough and printed for J. Stockdale at London in four volumes.

(It appears that where the account had mentioned the “cakes and zeal” of Banbury in Oxfordshire, a district in England famous as a Puritan stronghold, or that district’s “zeal, cakes, and cheese,” actually this had been a mere typesetter’s substitution for “cakes and ale” or for “twanging ale, veal, cakes, and cheese” — but when this had come to Camden’s attention he had been amused by its appropriateness and had allowed it to remain!)

A WEEK: If one doubts whether Grecian valor and patriotism are not a fiction of the poets, he may go to Athens and see still upon the walls of the temple of Minerva the circular marks made by the shields taken from the enemy in the Persian war, which were suspended there. We have not far to seek for living and unquestionable evidence. The very dust takes shape and confirms some story which we had read. As Fuller said, commenting on the zeal of Camden, “A broken urn is a whole evidence; or an old gate still surviving out of which the city is run out.” When Solon endeavored to prove that Salamis had formerly belonged to the Athenians, and not to the Megareans, he caused the tombs to be opened, and showed that the inhabitants of Salamis turned the faces of their dead to the same side with the Athenians, but the Megareans to the opposite side. There they were to be interrogated.

PEOPLE OF
A WEEK

THOMAS FULLER

WILLIAM CAMDEN

LAMB ON FULLER

Here is the material from the entry for September 5th in *THE BOOK OF DAYS / A MISCELLANY OF POPULAR ANTIQUITIES IN CONNECTION WITH THE CALENDAR, INCLUDING ANECDOTE, BIOGRAPHY, & HISTORY, CURIOSITIES OF LITERATURE AND ODDITIES OF HUMAN LIFE AND CHARACTER* (W & R Chambers, publishers, of Edinburgh, 1862):

BANBURY AND ITS REMARKABLES

The Tatler for September 5, 1710, gives a jocular account of an Ecclesiastical Thermometer, which had been invented for testing the degrees of zeal of particular places in behalf of the church. The writer states that the town of Banbury, Oxfordshire, which had been singled out by Dr. Fuller a century before for its cakes and zeal, proved itself by “the glass,” i.e., the above-mentioned thermometer, to be still characterised in a marked manner by the latter peculiarity.

It may be suspected that Banbury at that time equally maintained its ancient distinction in respect of cakes, for the town is still noted for this article, insomuch that they are exported to the most distant parts of the world, one baker alone in 1839 disposing of 139,500 twopenny ones. However this may be, we find that, in the days of Fuller, the material things which the town was remarkable for were — veal, cheese, and cakes; while it is not less certain, that in the abstract article zeal, Banbury was also notable.

Thereby hangs a jest. When Philemon Holland was printing his English edition of Camden’s *Britannia*, he added to the author’s statement of Banbury being famous for cheese, the words “cakes and ale;” and so it was passing through the press, when, Mr. Camden coming in, and seeing the change, thinking “ale” a somewhat disrespectful reference, substituted for it the word “zeal,” very unluckily, as it proved, for the Puritans, who



abounded in the town, were greatly offended by the allusion, and so more was lost than gained by the change.

Modern research has not failed to discover the early traces of the extreme Puritanism of Banbury.

The advent of Queen Elizabeth to power brought evil days to the Roman Catholics; and in 1571, Mr. Anthony Cope, of Hanwell, a zealous Puritan, was chosen parliamentary representative for the borough by its eighteen electors, an office which he filled for upwards of thirty years. The Rev. Thomas Bracebridge, an eminent Puritan divine, was also at this time vicar of Banbury, and was suspended by the bishop in 1590, for denouncing that usurpation of power in ecclesiastical matters which most of the Tudors were so fond of taking on themselves. There can be no doubt that he laid the foundation of those principles of Puritanism which displayed themselves in Banbury, towards the close of the reign in question, and which Mr. Johnson describes as follows:

From the date of the execution of the Earl of Essex –the last and best-beloved favourite of the queen– an event which took place in 1601, the active mind of Elizabeth became seriously impaired, and the transaction of public business was disagreeable and irksome. The oppressed and consequently dissatisfied adherents of the church of Rome, taking advantage of this altered state of things, began to wax bolder in the expression of their opinions. Under the strict rule of the Puritans, the shows and pageants had been suppressed, and an attempt was now made by the Catholics to revive them. The dresses were procured, the characters rehearsed, and a day fixed for the performance in Banbury. The procession of the performers had reached the high cross, and the actors were engaged in the prologue of the play, when a counter-demonstration issued from High Street, and a collision ensued between the excited partisans of the conflicting creeds.

A regular melee is described as having taken place; but the supporters of the reformed doctrines, having both numbers and the law upon their side, seem eventually to have had the best of the fray. Having succeeded in driving their antagonists out of the town, the rage of the populace took a new direction. Hammers and pickaxes were procured, and the "goodly cross," the symbol of the faith of the Roman-Catholic world, was strewed in ruins through the Horse Fair... So thorough was the work of destruction, that a writer of the time compares the state in which the crosses were left –for there were at least four of them– to the stumps of trees when the trunks are cut down, or to the conveniences by a roadside inn, to aid a lazy horseman in mounting to the saddle.

To the church the crowd repaired next, and worked their frantic will upon the stately temple. The magnificent windows of stained glass were shivered to atoms, as savouring too strongly of idolatry, and the statuary and sculpture mutilated and defaced by the hands of those insensible to forms of beauty. Corbet charges the rioters with not having left the leg or arm of an apostle, and says that the names of the churchwardens were the only inscriptions to be seen upon the walls.

The reputed sanctity of manners drew upon the town the cutting sarcasms of the wits of the age. The "rare Ben Jonson," in his comedy of Bartholomew Fair, represents one of his characters, "Zeal-o'-the-Land Busy," as a Banbury baker, who had abandoned the dough-tub and oven for the more lucrative avocation of "seeing visions and dreaming dreams."



Braithwaite, in his *Drunken Barnaby's Four Journeys*, refers to the town in the well-known strain:

"To Banbury came I, O profane one!
There I saw a Puritane one
Hanging of his cat on Monday,
For killing of a mouse on Sunday."

The same writer, in his *Strappado for the Devil*, calls Bradford in Yorkshire, the "Banbury of the North," and says that it also is famous for its "twanging ale, zeal, cakes, and cheese." Richard Corbet, subsequently bishop of Oxford, in his *Iter Boreale* thus refers to the walks in and around Banbury church:

If not for God's, for Mr. Whateley's sake,
Level the walks; suppose these pitfalls make
Him sprain a lecture, or displace a joint
In his long prayer, or in his fifteenth point.

This William Whateley was an eminent Puritan divine, of the Richard-Baxter school, who succeeded to the vicarage in 1610, and held the office for about thirty years. The Rev. Samuel Wells, another clergyman holding similar views, was inducted to the vicarage in 1648, and held the office until 1662, when, on "Black Bartholomew," he threw the emoluments of his living to the winds, and preached his farewell sermon from the words, "And now, behold, I go bound in the spirit to Jerusalem, not knowing the things which shall befall me there."

Sir William Davenant, in his comedy *The Wits*, in speaking of a certain lady, says:

She is more devout
Than a weaver of Banbury, that hopes
To entice heaven, by singing,
to make him lord Of twenty looms.

The following lines of Thomas Jordan, in his *Royal Arbor of Loyal Poesie*, may have had some reference to the doings already mentioned:

They pluckt communion-tables down,
And broke our painted glasses;
They threw our altars to the ground,
And tumbled down the crosses.

They set up Cromwell and his heir—
The Lord and Lady Claypole—
Because they hated common-prayer,
The organ, and the May-pole.

Most persons who have a feeling for the literature of their early years, will lament the destruction of the cross of Banbury, the locality of the famous nursery rhyme:

Ride a cock-horse to Banbury Cross,
To see a black lady ride on a white horse,
Rings on her fingers and bells on her toes,
That she may have music wherever she goes.



1806

1806



[Samuel Johnson](#)'s THE WORKS OF SAMUEL JOHNFON, LL.D. A NEW EDITION IN TWELVE VOLUMES. WITH AN ESSAY ON HIS LIFE AND GENIUS, BY ARTHUR MURPHY, ESQ. (London: Printed by J. Nichols and Son, Red-Lion-Passage, Fleet-Street. For J. Johnfon, J. Nichols and Son, R. Baldwin, F. and C. Rivington, Otridge and Son, W.J. and J. Richardfon, A. Strahan, Leigh and Sotheby, etc., 1806). This would be available to Henry Thoreau in Waldo Emerson's library. He would refer to Johnson in his college essays of December 16, 1836 and January 1837 for Professor Channing's class.

DR. SAMUEL JOHNFON, I
DR. SAMUEL JOHNFON, II
DR. SAMUEL JOHNFON, III
DR. SAMUEL JOHNFON, IV
DR. SAMUEL JOHNFON, V
DR. SAMUEL JOHNFON, VI
DR. SAMUEL JOHNFON, VII
DR. SAMUEL JOHNFON, VIII
DR. SAMUEL JOHNFON, IX
DR. SAMUEL JOHNFON, X
DR. SAMUEL JOHNFON, XI
DR. SAMUEL JOHNFON, XII

You will note on the title pages of some of the earlier volumes of this 1806 edition that it had been expected that this edition would extend not to 12 but 15 volumes. You will also note that in the case of Volume VI we have been unable to secure electronic copy and have supplied instead electronic copy for that volume in the following 1816 edition.



When [Alexander Wilson](#) attempted to convince his friend Alexander Lawson to take on the task of engraving the plates for the proposed [ORNITHOLOGY](#), the engraver, aware that the project had no financial backing, backed away. Hearing of President [Thomas Jefferson](#)'s proposal for a government Red River expedition beyond the Mississippi banks, Wilson offered his services as a traveling naturalist, describing himself as "accustomed to the hardships of travelling, without a family, and an enthusiast in the pursuit of Natural History," but nothing would come of this because the president had already offered that position to [William Bartram](#).



[William Sibbald](#) sold the Edinburgh, [Scotland](#) circulating library to Mr Alexander Mackay, under whom it would flourish for a period and then be broken up and sold off at auction.



SAMUEL JOHNSON, L.L.D.



The Reverend [Thomas K. Fessenden](#)'s THE BOSTON SELF-STYLED GENTLEMEN REVIEWERS REVIEWED, and enlargement and republication of [Thomas Green Fessenden](#)'s anonymous 1803 poem TERRIBLE TRACTORATION! in New-York, under the new title THE MINUTE PHILOSOPHER.

THE MINUTE PHILOSOPHER

1806

1806

 [Asher Benjamin](#) designed the Old West Church at 131 Cambridge Street in Boston to replace the 1737 wooden church structure within which the bumpersticker “No Taxation Without Representation” had been coined,² which had been pulled down during the British army’s occupation of Boston to prevent any revolutionary signalling from its steeple toward Cambridge across the water (see following screen).



2. This phrase was allegedly coined in 1750 by the Reverend Jonathan Mayhew from the pulpit of the wooden West Church which had preceded this brick Old West Church — and there seem to be no illustrations available of this 1737 structure which had gotten pulled down by the British army during the occupation of Boston.



“No taxation without representation”

1806

1806



1806

1806

He prepared, in conjunction with Daniel Raynerd (a stuccoist), an initial edition of *THE AMERICAN BUILDER'S COMPANION, OR, A NEW SYSTEM OF ARCHITECTURE PARTICULARLY ADAPTED TO THE PRESENT STYLE OF BUILDING IN THE UNITED STATES OF AMERICA...* (This is the edition that [Henry Thoreau](#) would have in his personal library; unfortunately, however, Google Books has thus far provided only the 3d edition, to be issued during April 1816 — so, despite its inappropriateness, that augmented 3d edition must for the time being be the electronic text available in full behind the hypertext button below.)



It would be my contention that it was [Benjamin](#) whom Thoreau had in mind, when he wrote in [WALDEN](#) about a “sentimental reformer in architecture” who “began at the cornice, not at the foundation” (see following screen).

ASHER BENJAMIN

PEOPLE OF
WALDEN

➡ After his apprenticeship to a shopkeeper in Suffolk, England, [Friend Bernard Barton](#) had relocated to Liverpool, but in this year he returned to Suffolk, to the coastal town of Woodbridge where he and his brother began a firm that would make a market in the commodities coal and corn. Bernard got married with Friend [Lucy Jesup](#) but within the year she died in giving birth to their only child, a daughter named [Lucy Barton](#).

➡ [Isaac Backus](#) died.

➡ [Dr. John Abercrombie](#)'s "*Cynancke laryngea*," in the Edinburgh Medical and Surgical Journal.

WALDEN: True, there are architects so called in this country, and I have heard of one at least possessed with the idea of making architectural ornaments have a core of truth, a necessity, and hence a beauty, as if it were a revelation to him. All very well perhaps from his point of view, but only a little better than the common dilettantism. A sentimental reformer in architecture, he began at the cornice, not at the foundation. It was only how to put a core of truth within the ornaments, that every sugar plum in fact might have an almond or caraway seed in it -though I hold that almonds are most wholesome without the sugar,- and not how the inhabitant, the indweller, might build truly within and without, and let the ornaments take care of themselves. What reasonable man ever supposed that ornaments were something outward and in the skin merely, -that the tortoise got his spotted shell, or the shellfish its mother-o'-pearl tints, by such a contract as the inhabitants of Broadway their Trinity Church? But a man has no more to do with the style of architecture of his house than a tortoise with that of its shell, nor need the soldier be so idle as to try to paint the precise **color** of his virtue on his standard. The enemy will find it out. He may turn pale when the trial comes. This man seemed to me to lean over the cornice and timidly whisper his half truth to the rude occupants who really knew it better than he. What of architectural beauty I now see, I know has gradually grown from within outward, out of the necessities and character of the indweller, who is the only builder, - out of some unconscious truthfulness, and nobleness, without ever a thought for the appearance; and whatever additional beauty of this kind is destined to be produced will be preceded by a like unconscious beauty of life. The most interesting dwellings in this country, as the painter knows, are the most unpretending, humble log huts and cottages of the poor commonly; it is the life of the inhabitants whose shells they are, and not any peculiarity in their surfaces merely, which makes them **picturesque**; and equally interesting will be the citizen's suburban box, when his life shall be as simple and as agreeable to the imagination, and there is as little straining after effect in the style of his dwelling. A great proportion of architectural ornaments are literally hollow, and a September gale would strip them off, like borrowed plumes, without injury to the substantials. They can do without **architecture** who have no olives nor wines in the cellar. What if an equal ado were made about the ornaments of style in literature, and the architects of our bibles spent as much time about their cornices as the architects of our churches do? So are made the *belles-lettres* and the *beaux-arts* and their professors. Much it concerns a man, forsooth, how a few sticks are slanted over him or under him, and what colors are daubed upon his box. It would signify somewhat, if, in any earnest sense, **he** slanted them and daubed it; but the spirit having departed out of the tenant, it is of a piece with constructing his own coffin, -the architecture of the grave, and "carpenter" is but another name for "coffin-maker." One man says, in his despair or indifference to life, take up a handful of the earth at your feet, and paint your house that color. Is he thinking of his last and narrow house? Toss up a copper for it as well. What an abundance of leisure he must have! Why do you take up a handful of dirt? Better paint your house your own complexion; let it turn pale or blush for you. An enterprise to improve the style of cottage architecture! When you have got my ornaments ready I will wear them.

1806

1806



One of the earliest English illustrated books on [Vietnam](#), [John Barrow](#)'s A VOYAGE TO COCHINCHINA, IN THE YEARS 1792 AND 1793: CONTAINING A GENERAL VIEWS OF THE VALUABLE PRODUCTIONS AND THE POLITICAL IMPORTANCE OF THIS FLOURISHING KINGDOM; TO WHICH IS ANNEXED AN ACCOUNT OF A JOURNEY, MADE IN THE YEARS 1801 AND 1802, TO THE RESIDENCE OF THE CHIEF OF THE BOOSHUANA NATION, BEING THE REMOTEST POINT IN THE INTERIOR OF SOUTHERN AFRICA ... (London: Strahan and Preston, for T. Cadell and W. Davies in the Strand) with 19 color-printed aquatint plates with additional hand-coloring by T. Medland after Samuel Daniell and W. Alexander and two folding engraved maps, the first a hand-colored plan of the harbor and town of Rio de Janeiro, the second a "Chart of the Southern Extremity of Africa."



The volume is dedicated to fellow traveler and chronicler Baronet Staunton, and describes the outward voyage of the expedition as it stopped at Madeira, the Canary Islands, Rio de Janeiro and Tristan da Cunha on its way around the Cape and then at Batavia on the island of Java before arriving in Cochinchina, otherwise known as Vietnam. The volume's historical overview of Vietnam was based on a manuscript by Captain Barissy, a French naval officer. [John Barrow](#) noted along the way that Captain Cook's *Resolution* had been transformed into a smuggling whaler, operating under the French flag. The volume's description of an expedition into Bechuanaland in the interior of South Africa from Cape Town was based on a manuscript by Pieter Jan Truter.

1806

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This 1806 publication would be checked out by [Henry Thoreau](#) from the Harvard Library on September 30, 1834.



SIR JOHN BARROW

➡ At the age of about 21, Elisabeth Catharina Ludovica Magdalena Brentano began to help collect the folk songs that would appear in *DES KNABEN WUNDERHORN*, a collaborative work of her poet brother and her future husband, Achim von Arnim. She began an intimate correspondence with [Johann Wolfgang von Goethe](#), who was 58.

BETTINA BRENTANO VON ARNIM

➡ One of the widespread sources of iron, [bog iron](#) ore or [limonite](#) (HFeO_2), was in this year renamed as “goethite” in honor of [Johann Wolfgang von Goethe](#).

➡ [Chester Dewey](#) graduated from [Williams College](#) in [Williamstown](#), Massachusetts. He would study for the ministry.

➡ By this point, at the age of 15, the crippled [Perry Davis](#) was apprenticed to a cordwainer.

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➡ [François André Michaux](#) began his 3d tour on the North American continent (until 1808).



Barton employed Frederick Pursh, a Saxon-born [botanist](#), to help examine specimens from the Michaux flora. The two of them would soon start fighting and so Pursh would need to move on, to Hosack's employ — and then he would also have a falling-out with Hosack.

➡ [Napoléon Bonaparte](#) offered 100,000 francs to anyone who could create sugar from a native plant — Russian chemist K.S. Kirchhof would later notice that all you really need to do is mash a bowl of [potatoes](#) and then, instead of buttermilk and salt, pour in a few pennies worth of readily available sulfuric acid.

SWEETS
WITHOUT
SLAVERY

➡ At the age of 17 [Moses Prichard](#) relocated to [Concord](#), where he obtained employment as a clerk under Isaac Hurd, Jr. at what was being termed the “Green Store.” He boarded for a time with old Dr. Isaac Hurd. He became engaged with Jane Hallett of Boston, age 16, daughter of Cape-Cod sea master Allen Hallett who for many years captained a packet plying back and forth between Boston and England.

Deacon [John White](#) of [Concord](#) presented a church Bible to the community in [Acton](#).

THE DEACONS OF CONCORD

Daniel Bliss died at the age of 66.

DANIEL BLISS [of [Concord](#)], son of Rev. Daniel Bliss, was born March 18, 1740, and graduated [at [Harvard College](#)] in 1760. He read law with Abel Willard, Esq., of Lancaster, and was admitted to the bar in Worcester County in May, 1765, and soon after commenced practice in Rutland. He removed to [Concord](#) in 1772. He married a daughter of Colonel Murray of Rutland, and, in imitation of his father-in-law, embraced principles opposed by the “sons of liberty.” In March, 1775, he left Concord, and was afterwards commissary in the British army at Québec. He subsequently settled in Fredericktown, New Brunswick, where he was a counsellor at law, and afterwards chief justice of the Court of Common Pleas. He died in 1806, aged 66. His was the only estate in Concord confiscated by the government. He was a man of great talents, popular manners, and energy of character.³



1806

1806



English translation of the *GOLESTAN* of [Mosleh Od-Din Sa'di](#), of 1258, had begun in 1774 with some selections by Stephen Sullivan. In 1805 a translation which also offered the original text had been published in Calcutta by James Dumoulin. At this point Francis Gladwin provided not only a Farsi edition but also a prose translation that would appear in 1808. Here is the passage that [Henry Thoreau](#) would extrapolate in [WALDEN: OR, LIFE IN THE WOODS](#) as it was presented at this point in Francis Gladwin's volume:

Freedom.

They asked a wise man why, out of many trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called azad or free although it beareth not fruit? He replied, "Every tree hath its appointed fruit and season, with which it is at one time flourishing and at another time destitute and withering; to neither of which states is the cypress exposed, being always flourishing, as is the state of those who are free." Place not your heart on that which is transitory; for the river Tigris will continue to flow through Bagdad after the Califs shall have ceased to reign. If you are able, imitate the date tree in liberality; but if you have not the means of be an azad or free like the cypress.

SA'DI IN THE FARSI

[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 election officials of New Rochelle, [New York](#) challenged the citizenship credentials of the despised [Thomas Paine](#), and refused to count his ballot. Having recently been shot at and, fortunately, missed, Paine relocated to the anonymity of a Greenwich Village apartment on the island of Manhattan.

- 3. [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.)

➡ Claude Laurent was manufacturing 3-key, 4-key, and 7-key flutes out of glass (until 1844).

A news item relating to the development of ELECTRIC WALDEN technology: The first documented use of a term similar to “carbon paper,” the term “carbonated paper,” came in this year when Ralph Wedgwood obtained an English patent for what he designated as his “Stylographic Writer.” His focus was not on the making of copies but on helping the blind to write by the use of a mechanism, and his “carbonated paper” was merely a means of applying ink. In Wedgewood’s application, a piece of paper was soaked in printer’s ink and dried, and then was placed between two sheets of writing paper in order to transfer a copy onto the bottom sheet. Horizontal metal wires on the writing-board acted as feeler-guides for the stylus and presumably helped the blind to write. It would not be until a few years later that Wedgwood would develop his idea in the direction of making copies of private or business letters and other documents at the time of writing by relying upon his ink-impregnated paper. Then the writer would use a metal stylus on a sheet of paper thin enough to be transparent, using one of the carbon sheets so as to obtain a black copy on another sheet of paper placed underneath. This other sheet of paper was a good quality writing paper and the “copy” on it formed the original which was to be sent out. The retained copy was in reverse on the underside of the transparent top sheet but, since the paper was very thin (what we know today as “tissue” paper), could be read without difficulty from the other side. A deficiency was that such carbon copies could not be used for contracts or for proving anything in court, since they would not be admissible as evidence.

➡ Friend Luke Howard began a “Meteorological Register” which would, beginning in the following year, regularly be published in the Athenaeum Magazine.

WEATHER



HOWARD PUBLICATIONS

➡ The Bank of Kentucky was chartered.

➡ Shakers founded a colony at Pleasant Hill, Kentucky.

➡ Invention of the term “cocktail.”

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➡ Origin of the Boston Atheneum, with an annual fee of \$10.00 (the equivalent of perhaps \$1,000.00 or more today).

➡ The US ceased minting silver dollars. Under the economic conditions, this would not again become possible until 1836.

➡ [Muhammad Ali Pasha al-Mas'ud ibn Agha](#) forced the Turks to recognize him as pasha of [Egypt](#). During his reign he would carry out the most wholesale looting of the antiquities of his adopted country. Europe and then America would be flooded with the artifacts he was selling off to the highest bidder. An enormously practical fellow, his motto evidently was “If you can’t eat it or fuck it, trade it for something you can eat or fuck.”

[JEAN-FRANÇOIS CHAMPOLLION](#)

➡ Tecumseh, a Shawnee warrior, emerged as the most significant native politician in the Ohio Valley. William Henry Harrison, who would later become President, would be his implacable enemy.



➡ Lucy Hutchinson's *LIFE OF COLONEL HUTCHINSON*.

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➡ An Englishman visiting Wheeling, Virginia, Thomas Ashe, witnessed a “free fighting” encounter between a Virginian and a Kentuckian. The two Americans started out with a bit of gentlemanly sparring while they were estimating each other, but soon the Kentuckian was chewing away at the Virginian’s nose while the Virginian was gouging out the Kentuckian’s eyes and ripping off his lips.

In this year, also, in a [duel](#) between Andrew Jackson and Charles Dickinson, a lawyer, both men were wounded but Jackson would recover. (Jackson would later involve himself in a “free fighting” encounter with the Benton brothers.)

In this year, also, in a [duel](#) between Georgia Representative William Harris Crawford (who had already killed a man, Peter Van Allen, in a previous duel, in 1802) and Georgia Militia Major General John Clark, General Clark’s pistol ball shattered Representative Crawford’s wrist. Here is General Clark:



Disappointed when Crawford would not die, Clark would challenge him to a rematch but Crawford would decline. Enraged by this refusal, General Clark would in 1807 whip one of Crawford’s political supporters, Judge Charles Tait, through the streets of Milledgeville with a riding crop. On a following screen is Crawford, as he would be depicted subsequent to the US Civil War on a “United States Fractional Currency” greenback.

➡ The 1st “Gentlemen vs. Players” cricket match.

➡ At this point the British [cotton](#) industry employed 90,000 factory workers and 184,000 handloom weavers.

HDT

WHAT?

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Maria Edgeworth's LEONORA.

-  Sydney Owenson (Lady Morgan)'s THE WILD IRISH GIRL.
-  Elizabeth Inchbald's REMARKS FOR THE BRITISH THEATRE.
-  Eliza Fenwick's THE CLASS BOOK, OR 365 READING LESSONS ADAPTED TO THE USE OF SCHOOLS.
-  William Lisle Bowles's edition of Alexander Pope.
-  Elizabeth Hamilton's LETTERS ADDRESSED TO THE DAUGHTER OF A NOBLEMAN ON THE FORMATION OF THE RELIGIOUS AND MORAL PRINCIPLE.
-  George Gordon, Lord Byron's FUGITIVE PIECES was printed privately and immediately suppressed when the Reverend John Becher objected to some of the poems.
-  It was at around this point that the Brothers Grimm began to collect the raw oral folk materials which would become the first raunchy edition of GRIMMS' FAIRY TALES.

Over the years the Grimms listened to what they thought of as the ancient voice of the Fatherland: legends laced with violence, cruelty, racism, contempt for foreigners, authoritarianism. Stuff that would warm the hearts of [Nazis](#) more than a century later. The Grimms were part of the great back-to-prehistory craze sweeping Romantic Europe in the early 19th century.

—James Burke

(Would this be what in academia today would be characterized as “whiteness studies”?)

Largest Scale Global Weather Oscillations 1800-1817

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

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



The British colonies in southern Australia were flooded.

ENSO

 On the Isle of Jersey, Peter Guillet was born to Charles William Guillet (1772-1809) and Marie Thoreau.⁴

4. Edwin Clarence Guillet. THE GUILLET-THOREAU GENEALOGY. Toronto: E.C. Guillet, 1971. 247 pages, illustrated, genealogical tables, 29cm. Available in the British Library under call number X.802/2433: To the best of the information available to this Guillet author of this bound typescript, the closest relative to Henry David Thoreau at that date of publication was a second cousin once removed who had died in 1949, Sir Herbert Du Parcq, Lord Du Parcq of Grouville, a member of the House of Lords and the Lord Justice of Appeal for England, or perhaps this lord’s mother Sophia Thoreau Du Parcq in the remote possibility that at that point she still survived. During WWII this Law Lord had headed the relief for exiled Channel Islanders. We now know, from a published obituary, that this man produced offspring, two girls and a boy, who survived him at his death, although we do not know their given names. Also, we do not know whether they ever have been contacted in regard to their quite unique Thoreau ancestry.

- ➡ General Don, the Lieutenant-Governor of the Isle of [Jersey](#), began a network of main roads.
- ➡ John Jacob Astor has since 1803 invested some \$300,000 in Manhattan real estate. At this point he began a record of lease payments to him — he would receive \$10,000 this year. During this year, this amount of income was small relative to his income of \$180,000 from outright profits on resales, and yet he would decide, correctly, that the leasing of various New-York properties might be for him the most profitable option in the long run.
- ➡ A turnpike was built on Paumanok Long Island, reaching from Jamaica to Rockaway.
Tolls were allowed on the James River and Kanawha [Canal](#).
German-born US [canal](#) engineer John Christian Senf died.
General Henry Knox died and his Georges River [Canal](#) was abandoned.
US [canal](#) engineer Edward Hall Gill was born in Wexford, Ireland.
- ➡ In upstate [New York](#), Philip Church's parents traveled by wagon to Angelica for the summer to see their new granddaughter, bringing maids, a formal dinner service, and a French chef. They started construction of a summer home in Angelica.
- ➡ In upstate [New York](#), part of the mortgage taken out with US Indian agent Israel Chapin by land speculator Oliver Phelps in 1796, as security for the regular payment of the land rentals due the Seneca Indians, was released in return for \$1,000 paid to Chapin's successor.
- ➡ In upstate [New York](#), Robert Miles built a large log canoe on Chautauqua Lake, and started a freighting business.
- ➡ In upstate [New York](#), Lake Ontario shipments from the Genesee River totaled \$30,000.
- ➡ In upstate [New York](#), a flour mill (the future Phoenix Mill) was built at the High Falls of the Genesee River.
- ➡ In upstate [New York](#), Pennsylvania-born pioneer Nicholas Hetchler builds a log cabin near Scottsville.
- ➡ In upstate [New York](#), construction began on Albany's first Capitol building with the laying of a cornerstone by the local big shot, Mayor Philip Schuyler Van Rensselaer.
- ➡ In upstate [New York](#), the Onondaga Salt Springs produced a whopping 154,760 bushels of salt.



1806

1806



With the death of William Pitt (the Elder), former Prime Minister of England, [Richard Brothers](#) was released from his madhouse. Although the charge of treason was forgiven, the King of England stipulated that Brothers was still to remain officially categorized as a lunatic. Some of this man's earlier followers, such as the lawyer John Finlayson, had remained loyal to him. Brothers continued in his fantasies about a journey of the lost English tribe of Hebrews to Palestine. He would design and redesign a palace for himself, and draft and rewrite the official policies of his government as the Vicar of Christ, up to the point of his death.

[MILLENNIALISM](#)



From this year into 1810, off the Mississippi Delta, American gunboats would be operating, chiefly under Captain John Shaw and Master Commandant David Porter, out of the port of New Orleans, against Spanish and French [privateers](#).

[US MILITARY INTERVENTIONS](#)



In Vienna, Austria, Ida Laura Reyer's father died. At the age of nine her mother persuaded her to wear clothing and take up activities considered suitable for a young lady of her era and class. She reluctantly began to don dresses and take piano lessons.

[IDA PFEIFFER](#)

1806

1806



The 1st Boylston Professor of Rhetoric, Oratory and Elocution began to serve [Harvard College](#), John Quincy Adams.

[Jacob Bigelow](#) graduated from [Harvard](#). He would go on to study medicine.



(To see him graduate, rub a clove of garlic vigorously over the entire surface of the above image.)



In this year Isabella ([Sojourner Truth](#)) would have been approximately nine years old. At somewhere between the age of 8 and 10 (so we'll record it as of this year), we know she was sold along with some sheep to a third white man, John Neely of Kingston in Ulster County NY. The fact that this little girl spoke only Dutch was giving her a problem, because the Neelys spoke only English and beat her if she didn't respond quickly enough to their commands.

1806

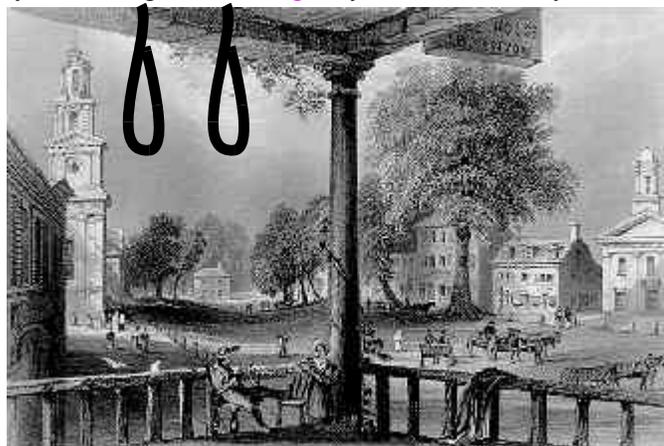
1806

➡ According to Jeffrey Weeks's *SEX, POLITICS AND SOCIETY* (Longman, 1981), during this year in England there were actually more executions for sodomy than for murder.

WOMEN HANGED IN ENGLAND DURING 1806

Date	Name	Place of execution	Crime
08/04	Sarah Herring	Horsemonger Lane, Surrey	Coining (treason)
19/04	Mary Jackson	Lancaster Castle	Stealing in dwelling house

➡ After a special Mass at the 1st Church in Northampton, celebrated by Cardinal Cheverus, two Irish immigrants, a Dailey and a Haligan, were hanged by the neck until they were dead.



Then they were found to have been innocent — having come here for refuge, they had in effect been murdered in cold blood by local authority.⁵

➡ In London, the East India Docks opened.

➡ In London, the Olympic Theatre opened in Wych Street.

➡ In London, the Argyll Music Rooms opened in Little Argyll Street.

➡ In London, building began on The Mint.

➡ In London, the Sans Pareil Theatre (later to be known as the Adelphi) opened.

5. Hey, this wouldn't be the last time!



1806

1806



According to [John Warner Barber](#)'s contribution to the COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY, page 108, "In 1806, a strong and beautiful *bug* eat out of a table made from an apple-tree, which grew on the farm of Maj. Gen. Putnam, in [Brooklyn](#), Con., and which was brought to Williamstown when his

BROOKLYN, CONN.
WILLIAMSTOWN, MASS.

son, Mr. P.S. Putnam, removed to that town. It was cut down in 1786, sixty-five years after it was transplanted, and if the tree was then fifteen years old, it was 80 years old when cut down. As the *cortical* layers of the *leaf* of the table are about *sixty*, and extend within about *five* of the heart, as the inner ones are quite convex, about fifteen layers have been cut off from the outside. In 1814, a third bug made his way out, the second having appeared two or three years before. The *last* bug came forth from nearest the heart, and 45 cortical layers distant, on the supposition of its age, from the outside. The tree had now been cut down 28 years. Of course, the egg must have been deposited in the wood *seventy-three* years before. This bug eat about three inches along the grain, till it emerged into the light. The eating of the insect was heard for weeks before its appearance. These *facts* were given by Mr. Putnam, in whose possession the table still remains, and were first published in the *Repertory* at Middlebury, Vermont in 1816. One of the bugs, preserved for some time by the Rev. Dr. Fitch, 'was about an inch and one fourth long, and one third inch in diameter; color, dark glistening brown, with tints of yellow.' —*Hist. of Berkshire*, p. 39." Thoreau would make use of this at the end of [WALDEN](#):⁶

WALDEN: Every one has heard the story which has gone the rounds of New England, of a strong and beautiful bug which came out of the dry leaf of an old table of apple-tree wood, which had stood in a farmer's kitchen for sixty years, first in Connecticut, and afterward in Massachusetts, —from an egg deposited in the living tree many years earlier still, as appeared by counting the annual layers beyond it; which was heard gnawing out for several weeks, hatched perchance by the heat of an urn. Who does not feel his faith in a resurrection and immortality strengthened by hearing of this? Who knows what beautiful and winged life, whose egg has been buried for ages under many concentric layers of woodenness in the dead dry life of society, deposited at first in the alburnum of the green and living tree, which has been gradually converted into the semblance of its well-seasoned tomb, —heard perchance gnawing out now for years by the astonished family of man, as they sat round the festive board, — may unexpectedly come forth amidst society's most trivial and handselled furniture, to enjoy its perfect summer life at last!

ENTOMBED LIFE

It is no accident that the wood of the table came from an apple tree. The maggot that is buried in us which needs to come out as a moth is a maggot of **wildness** — and for Thoreau the American crabapple stands for aboriginal originary American **wildness**.

6. There are a number of references which may be consulted. First would be Walter Harding's "The Apple-Tree Table Tale" in the Boston Public Library Quarterly, VIII (1956): 213-5. Charles R. Anderson makes some comments in THE MAGIC CIRCLE OF WALDEN (NY, 1968, pages 278-9). Herman Melville used the same tale in a story which appeared two years after WALDEN, and for this version one should see Douglas Sackman's "The Original of Melville's Apple-Tree-Table" in [American Literature](#) XI (1940): 448-51.



1806

1806



A new edition, the 5th, of “Parson” Mason Locke Weems’s patriotic bio of [George Washington](#), grown to a fullsize book and retitled THE LIFE OF GEORGE WASHINGTON, WITH CURIOUS ANECDOTES LAUDABLE TO HIMSELF AND EXEMPLARY TO HIS COUNTRYMEN, contained the 1st recounting of the story of the cherry tree about which little Georgie couldn’t lie. (One wonders how many American liars this ingenious fable has interrupted, or enabled, over the years!)



1806

1806



What would [Emerson](#) and [Thoreau](#) be reading that had been attributed to the ancient [Zoroaster](#)? –Perhaps it would be this year’s THE CHALDÆAN ORACLES by Thomas Taylor in [The Monthly Magazine](#), and published independently, 1806. [Thomas “the Platonist” Taylor, born on May 15, 1758, lived in London to his death on November 1, 1835. After attending St. Paul’s school, he relocated to Sheerness and spent several years with a relative who worked on the docks. He studied for the dissenting ministry until an imprudent marriage and its financial obligations closed this path to him. He became a schoolmaster, then a clerk in Lubbock’s banking-house, and from 1798 to 1806 functioned as assistant secretary to a society for the encouragement of arts, manufactures, and commerce, until finally, with the patronage of the duke of Norfolk and of a Mr. Meredith (a retired tradesman of literary tastes), he was able to devote himself to the study of Neoplatonism. He made translations in whole or part of the writings of [Plato](#), [Aristotle](#), Plotinus, Proclus, Pausanias, Porphyry, Ocellus Lucanus, and the Orphic hymns, which were uniformly received unfavorably –almost contemptuously– by his audience, for their defects in scholarship and for the translator’s industry so much in excess of his critical



CHALDEAN ORACLES

A WEEK: It is remarkable that Homer and a few Hebrews are the most Oriental names which modern Europe, whose literature has taken its rise since the decline of the Persian, has admitted into her list of Worthies, and perhaps the **worthiest** of mankind, and the fathers of modern thinking, – for the contemplations of those Indian sages have influenced, and still influence, the intellectual development of mankind, – whose works even yet survive in wonderful completeness, are, for the most part, not recognized as ever having existed. If the lions had been the painters it would have been otherwise. In every one's youthful dreams philosophy is still vaguely but inseparably, and with singular truth, associated with the East, nor do after years discover its local habitation in the Western world. In comparison with the philosophers of the East, we may say that modern Europe has yet given birth to none. Beside the vast and cosmogonical philosophy of the Bhagvat-Geeta, even our Shakespeare seems sometimes youthfully green and practical merely. Some of these sublime sentences, as the Chaldaean oracles of Zoroaster, still surviving after a thousand revolutions and translations, alone make us doubt if the poetic form and dress are not transitory, and not essential to the most effective and enduring expression of thought. *Ex oriente lux* may still be the motto of scholars, for the Western world has not yet derived from the East all the light which it is destined to receive thence.

It would be worthy of the age to print together the collected Scriptures or Sacred Writings of the several nations, the Chinese, the Hindoos, the Persians, the Hebrews, and others, as the Scripture of mankind. The New Testament is still, perhaps, too much on the lips and in the hearts of men to be called a Scripture in this sense. Such a juxtaposition and comparison might help to liberalize the faith of men. This is a work which Time will surely edit, reserved to crown the labors of the printing-press. This would be the Bible, or Book of Books, which let the missionaries carry to the uttermost parts of the earth.

PEOPLE OF
A WEEK

ÆSOP
XENOPHANES

ZOROASTER

A WEEK: The life of a wise man is most of all extemporaneous, for he lives out of an eternity which includes all time. The cunning mind travels further back than Zoroaster each instant, and comes quite down to the present with its revelation. The utmost thrift and industry of thinking give no man any stock in life; his credit with the inner world is no better, his capital no larger. He must try his fortune again to-day as yesterday. All questions rely on the present for their solution. Time measures nothing but itself. The word that is written may be postponed, but not that on the lip. If this is what the occasion says, let the occasion say it. All the world is forward to prompt him who gets up to live without his creed in his pocket.

PEOPLE OF
A WEEK

ZOROASTER
PERSIUS



1806

1806



[Napoléon Bonaparte](#) was bringing the Holy Roman empire to an end. His Berlin Decree began the “Continental System” (closing Continental ports to British vessels). He declared Joseph Bonaparte to be King of [Naples](#) (Joseph would rule until 1808, when Joachim Murat would acquire that title). He declared Louis Bonaparte to be King of Holland. Prussia declared war on France. Britain blockaded the French coast. A French army under General Joachim Murat entered Warsaw. A [German](#) heard the pounding of Nappy’s cannon in the distance and then witnessed the French conqueror’s triumphal ride through Jena. This now-famous German heard the thumps in the distance, and “flashed” on the fact that this represented — the unwitting realization of Reason! Reason had been rapping on the door and asking “Please let me in, please let me in.” While they were in town the French troops stole all this famous German’s money. This now-famous German philosopher thus had two ways to go, he could either detest such a dangerous and powerful leader — or might bring himself to adore him. He chose to adore and later this man would become the publisher of a pro-French newspaper in Stuttgart, the *Bamberger Zeitung*. He came to perceive the French commander who had robbed him as what he termed the *Weltseele*, the personification of reason. (Yes, go figure.) His name was [G.W.F. Hegel](#) and at this point he was writing away at his influential THE PHENOMENOLOGY OF MIND. The foundation-stone of his philosophy, upon which everything else evidently was to be predicated, was “Nothing succeeds like success.” (Can you tell how impressed I am?)

[Giacomo Costantino Beltrami](#) became a Vice-Ispettore delle Armate. When he began to do bookkeeping work for the Beretta Enterprise, which had a contract to provide rations for 2 divisions of Napoleon’s troops, his position would enable him, it seems, to very rapidly accumulate a great deal of money.

Napoleon’s invasions formed the Confederation of the Rhine and destroyed the remnants of the Holy Roman Empire. Francis II, the former Emperor, renounced the title in favor of a new one: Emperor of Austria.

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An Englishman visiting Wheeling, Virginia, Thomas Ashe, witnessed a “free fighting” encounter between a Virginian and a Kentuckian. The two Americans started out with a bit of gentlemanly sparring while they were estimating each other, but soon the Kentuckian was chewing away at the Virginian’s nose while the Virginian was gouging out the Kentuckian’s eyes and ripping off his lips.

In this year, also, in a [duel](#) between Andrew Jackson and Charles Dickinson, a lawyer, both men were wounded but Jackson would recover. (Jackson would later involve himself in a “free fighting” encounter with the Benton brothers.)

In this year, also, in a [duel](#) between Georgia Representative William Harris Crawford (who had already killed a man, Peter Van Allen, in a previous duel, in 1802) and Georgia Militia Major General John Clark, General Clark’s pistol ball shattered Representative Crawford’s wrist. Here is General Clark:



Disappointed when Crawford would not die, Clark would challenge him to a rematch but Crawford would decline. Enraged by this refusal, General Clark would in 1807 whip one of Crawford’s political supporters, Judge Charles Tait, through the streets of Milledgeville with a riding crop. On a following screen is Crawford, as he would be depicted subsequent to the US Civil War on a “United States Fractional Currency” greenback.

HDT

WHAT?

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Famous Last Words:



"What school is more profitably instructive than the death-bed of the righteous, impressing the understanding with a convincing evidence, that they have not followed cunningly devised fables, but solid substantial truth."



— A COLLECTION OF MEMORIALS CONCERNING DIVERS DECEASED MINISTERS, Philadelphia, 1787

"The death bed scenes & observations even of the best & wisest afford but a sorry picture of our humanity. Some men endeavor to live a constrained life — to subject their whole lives to their will as he who said he might give a sign if he were conscious after his head was cut off — but he gave no sign Dwell as near as possible to the channel in which your life flows."

—Thoreau's JOURNAL, March 12, 1853

1794	George Jacques Danton	he had been convicted of not having made adequate use of the guillotine	<i>"Show my head to the people. It is worth seeing."</i>
1798	Giovanni Casanova	having spent his life collecting sequentially and in tandem 132 pubic scalps	<i>"I have lived as a philosopher and died as a Christian."</i>
1799	George Washington	fearing being buried alive (a common fear for that period), he was being heartily reassured by his physician	<i>"'Tis well."</i>
1806	Charles Dickinson	he was dueling with Andrew Jackson	<i>"Why have you put out the lights?"</i>
1809	Thomas Paine	his physician asked whether he wished to believe Jesus to be the son of God	<i>"I have no wish to believe on that subject."</i>
<i>... other famous last words ...</i>			



The Württemberg sculptor Johann Heinrich Dannecker (1758-1841) completed his most famous piece "Ariadne on the Panther," which is now in the Bethmänn Museum in Frankfurt:

The baths at Nassau were very gay, so was Baden-Baden, where Fred lost some money, and I scolded him. He needs some one to look after him when Frank is not with him. Kate said once she hoped he'd marry soon, and I quite agree with her that it would be well for him. Frankfurt was delightful. I saw Goethe's house, Schiller's statue, and Dannecker's famous 'Ariadne.' It was very lovely, but I should have enjoyed it more if I had known the story better. I didn't like to ask, as every one knew it or pretended they did. I wish Jo would tell me all about it. I ought to have read more, for I find I don't know anything, and it mortifies me.

1806

1806

 Amelia Opie's SIMPLE TALES.



1806

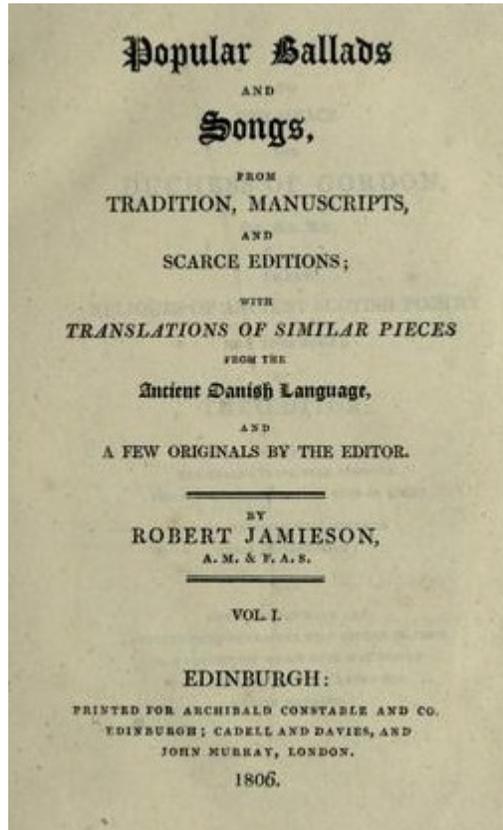
1806



[Walter Scott](#), who in this year was issuing his *BALLADS AND LYRICAL PIECES*, was granted a permanent post which would relieve him of anxiety for the future as a man with a withered leg, as Clerk of the supreme court of [Scotland](#), the “Court of Session.”



[Robert Jamieson](#)'s collection of 149 traditional ballads and songs, along with two lyrics of his own, entitled *POPULAR BALLADS AND SONGS, FROM TRADITION, MANUSCRIPTS, AND SCARCE EDITIONS; WITH TRANSLATIONS OF SIMILAR PIECES FROM THE ANCIENT DANISH LANGUAGE, AND A FEW ORIGINALS BY THE EDITOR* (Edinburgh: Printed for Archibald Constable and Co. Edinburgh; Cadell and Davies, and John Murray, London).



JAMIESON'S BALLADS I

JAMIESON'S BALLADS II

Scott would come to hold Jamieson in high esteem, pointing out his skill in discovering the connection between Scandinavian and Scottish legends, and would help secure for him a government post at Edinburgh.

 At the age of 14, Frederick Marryat signed on with the Royal Navy. He would first sail as a midshipman for three or four years aboard the HMS *Impérieuse* along the coast of France (and into the Mediterranean) under Captain Lord Cochrane. "The *Impérieuse* sailed; the Admiral of the port was one who *would* be obeyed, but *would not* listen always to reason or common sense. The signal for sailing was enforced by gun after gun; the anchor was hove up, and, with all her stores on deck, her guns not even mounted, in a state of confusion unparalleled from her being obliged to hoist faster than it was possible she could stow away, she was driven out of harbour to encounter a heavy gale."



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→ [John Claudius Loudon](#) wrote in his journal: “I am now twenty-three years of age, and perhaps one-third of my life has passed away, and yet what have I done to benefit my fellow-men?”



→ The USS *Constitution* would be cruising in the Mediterranean and the West Indies until 1810.

→ Enoch Cobb Wines was born.



1806

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The following is a set of extracts from a [Friends](#) Book of Discipline dating to this year. First, from the section dealing with GAMING AND OTHER DIVERSIONS:

As our time passeth swiftly away, and our delight ought to be in the law of the Lord; it is advised that a watchful care be exercised over our youth, to prevent their going to stage-plays, horse-races, music, dancing, or any such vain sports and pastimes; and being concerned in lotteries, wagering, or other species of gaming. And if any of our members fall into either of these practices, and cannot be prevailed with, by private labour, to decline them, the monthly meetings to which the offenders belong, should be informed thereof, and, if they be not reclaimed by further labour, proceed to testify our disunity with them.



1806

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From the section dealing with THE READING OF BOOKS:

And it is earnestly recommended to every member of our religious society, that they discourage and suppress the reading of plays, romances, novels, or other pernicious books; and printers and booksellers in profession with us, are cautioned against printing, selling, or lending such books; as it is a practice so inconsistent with the purity of the Christian religion.



From the section dealing with WAR:

Friends are exhorted faithfully to adhere to our ancient testimony against wars, and fightings, and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, towards its desired completion; when, according to ancient prophecy, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants shall learn war no more." When goods have been distrained from any Friends on account of their refusal to pay fines for non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, it is the sense of this meeting, that Friends should maintain their testimony by suffering, rather than accept such overplus, unless the same or a part of it is returned without a change of the species. -1755

It is declared to be the sense of this meeting, that furnishing waggons, or other means for conveying of military stores, is a military service, and that the care of elders, overseers, and faithful Friends, should be extended, in true love and Christian tenderness, to such as deviate herein, in order to convince them of their error. -1755

It is the sense of this meeting, that a tax, levied for the purchasing of drums, colours, or for other warlike uses, cannot be paid consistently with our Christian testimony. -1776

This meeting fervently recommends to the deep attention of all our members that they be religiously guarded against approving or showing the least connivance at war, either by attending at or viewing of military operations, or in any wise encouraging the unstable deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon; but that they sincerely labour to experience a settlement on the alone sure foundation of pure unchangeable truth; whereby, through the prevalence of unfeigned Christian love and good will to men, we may convincingly demonstrate that the kingdom we seek is not of this world. A kingdom and government whose subjects are free indeed! redeemed from those captivating lusts from whence come wars and fighting. -1798



A living concern for the advancement of our testimony to the peaceable kingdom of Christ, continuing to spread in many minds, a fervent desire hath prevailed among us, that the members of our religious society would carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war by purchasing or selling prize goods, importing or shipping goods in armed vessels, paying taxes for the express purpose of war, grinding of grain, feeding of cattle, or selling their property for the use of the army: that through a close attention to the monitions of divine grace, and guarding against the suppression of it either in themselves or others, they may be preserved in a conduct consistent with our holy profession, from wounding the minds or increasing the sufferings of each other; not at all doubting, that he to whom appertains the kingdom and the power; who is wonderful in working, will continue to carry on and perfect his blessed cause of peace in the earth. A solid attention to this concern is recommended to quarterly, monthly and preparative meetings, and to our brethren in general, it being the judgment of this meeting, that if any of our members do either openly or by connivance pay any fine, penalty or tax in lieu of personal service for carrying on war, or allow their children, apprentices or servants to act therein, or are concerned in arming or equipping vessels with guns, or deal in public certificates issued as a compensation for expenses accrued or services performed in war, that they be tenderly dealt with, and if they cannot be brought to an acknowledgment of their error, monthly meetings are at liberty to testify against them. -1780, 1781

It is the sense and judgment of this meeting that it is inconsistent with our religious testimony and principle for any Friend to pay a fine or tax, levied on them on account of their refusal to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and where deviations in this respect occur, tender dealing and advice should be extended to the party in order to their conviction and restoration; and if this proves ineffectual, monthly meetings should proceed to testify against them. -1790



From the section dealing with TRADE:

It being evident that where the manifestations and restraints of the Spirit of truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements; and contrarywise, that an inordinate love and pursuit of worldly riches, often betrays those who are captivated by them, into many difficulties and dangers, to the great obstruction of the work of truth in the heart: we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers, may be borne in remembrance by us "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." – 1695 to 1746

This meeting being earnestly concerned that the service of our religious society may not be obstructed, or its reputation dishonoured, by any imprudence of its members in their worldly engagements, recommends to all, that they be careful not to venture upon such business as they do not well understand; nor to launch out in trade beyond their abilities, and at the risk of others; especially on the credit which may be derived from a profession of the truth; but that they bound their engagements by their means; and when they enter into contracts, or give their words, that they endeavour on all occasions strictly to fulfil them. We particularly exhort that none engage in such concerns as depend on the often deceptive probabilities of hazardous enterprizes; but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle we make profession of; whereby many disappointments and grievous perplexities may be avoided, and that tranquillity of mind obtained which is inseparable from the right enjoyment even of temporal things. And it is advised that, where any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished. – 1724 to 1746



It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate, that they may, at any time, easily know whether they live within the bounds of their circumstances, or not; and, in case of death, that these may not be perplexing to survivors. And whenever any find that they have no more property left than is sufficient to discharge their just debts, it is advised, that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach be incurred by mismanagement. – 1782

And where overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay. And if, notwithstanding this advice, such persons still persist and run into embarrassment, to the loss of others and to their own disreputation, the preparative or monthly meeting to which they belong, ought to be timely informed thereof, and proceed to deal with them according to our rules; when, if this labour also prove ineffectual, a testimony of denial may be issued against them. – 1710

It is advised that where such failures occur, and the means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay. And if, notwithstanding this advice, such persons still persist and run into embarrassment, to the loss of others and to their own disreputation, the preparative or monthly meeting to which they belong, ought to be timely informed thereof, and proceed to deal with them according to our rules; when, if this labour also prove ineffectual, a testimony of denial may be issued against them. – 1710



It is advised that where such failures occur, and the cases are under the care of monthly meetings, that the Friends appointed to visit the parties, inquire of their assignees or trustees, how their deficiencies have happened, and report accordingly. And it is the judgment of this meeting that neither monthly nor other meetings should receive subscriptions, donations or bequests from persons so circumstanced until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors; for it should be remembered that though, in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own, till he has fairly paid off his former debts, to the satisfaction of the creditors. Wherefore we further advise that, if any such person or persons, on being suitably reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the monthly meetings of which they are members, and, they cannot be prevailed with, the said meetings, after a proper time of labour and forbearance, may issue a testimony of denial against them. - 1782.

Advised that when Friends accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution. Advised that Friends every where carefully avoid being any way concerned in defrauding the government of its duties; that so our ancient testimony in this respect may be inviolably maintained. - 1755, 1796

We warn our members against a pernicious practice amongst the trading part of the community, which has often issued in the ruin of those concerned therein, viz. That of raising and circulating a kind of paper credit, with indorsements, to give it an appearance of value, without an intrinsic reality; a practice which, as it appears to be inconsistent with the truth we profess, we declare our disapprobation of, and entreat every member of our society to avoid and discourage. We also caution all in membership with us to avoid entering into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their innocent wives and children reduced to deplorable circumstances. "Be not thou, said the wise man, one of them that strike hands; or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" - 1806



We affectionately desire that Friends may wait for divine counsel in all their engagements, and not suffer their minds to be hurried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours, that "They who will be rich, fall into temptation and a snare;" and, erring from the faith, "pierce themselves through with many sorrows." Even when riches to any extraordinary degree have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimonies, and sometimes into enterprizes, which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation. – 1806

Finally (and such books of mandatory advice do go on and on :-), from the section dealing with DEFAMATION AND DETRACTION:

Friends are every where exhorted to maintain a strict watch over themselves and each other against the subtle and mischievous spirit of tale-bearing and detraction--the manifest tendency of which is to lay waste the unity of the body, by sowing the seeds of disesteem, strife, and discord among brethren and neighbours; as well as to unfit those who either propagate or listen to evil reports, for being of that service to the persons reflected upon, which they might be if the order prescribed by our blessed Lord to his church, was strictly observed, viz. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that, in the mouth of two or three witnesses, ever word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

It is therefore advised that, in whomsoever this weakness appears, it may be immediately checked; and, if any one gives way to it, to the obvious injury of another's reputation or interest, let him or her be faithfully admonished; and, if they persist, and cannot be prevailed with to give due satisfaction, the preparative or monthly meeting should be informed of it, and deal further with them; when, if this produce not the desired effect, they should be testified against.

And, if any member who offends in this respect, shelters him or herself under a pretence, that they say no more than they have heard from others, but will not discover who they are: Such reporters or tale-bearers should in like manner be dealt with, and testified against as being themselves the authors. – 1806



"Let us begin by committing ourselves to the truth – to see it as it is, and tell it like it is – to find the truth, to speak the truth, and to live the truth."

– Republican Presidential nominee

[Richard Milhous Nixon](#), 1968

(a birthright Quaker)



 An attitude toward Quakers in the arts: “As our time passeth swiftly away, and our delight ought to be in the law of the Lord; it is advised that a watchful care be exercised over our youth, to prevent their going to stage-plays, horse-races, music, dancing, or any such vain sports and pastimes....” —Philadelphia Yearly Meeting’s BOOK OF DISCIPLINE

RELIGIOUS SOCIETY OF FRIENDS

 [John Woolman](#). THE WORKS OF JOHN WOOLMAN; IN TWO PARTS. 4th ed. Philadelphia: printed for Benjamin Johnson and David Allinson, 1806



1806

1806



A Philadelphia Quaker discipline stipulated “that no monuments, either of wood or stone, be affixed to graves in any of our burial grounds.” (Later in the century Quaker yearly meetings of various sorts would come to tolerate stones of a limited height with nothing on them other than the name, age, and date of death of the deceased. In the Quaker burying grounds of Newtown Square, Pennsylvania, which were founded in the 1690s, the earliest grave sites have no markers, but starting in the mid-18th Century simple stone markers appear. Rather large and ornate markers are common from 1850s-1890s, and then gradually the markers become simple and small again. A number of Quaker markers now sport iron “Grand Army of the Republic” emblems in addition to the grave and foot stones, indicating that this Quaker had served as a soldier during the civil war — and perhaps that he or his family was not embarrassed at that fact.)



Costumes of Philadelphia Quakers

1806

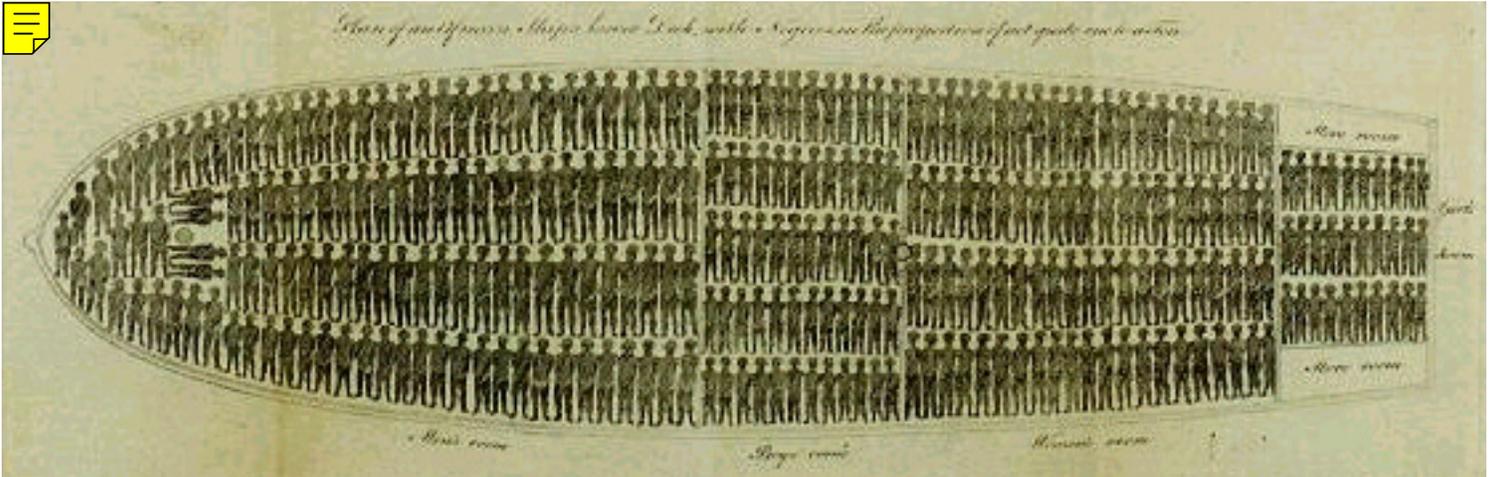
1806



John Parrish noted that “We permit six hundred persons to be kidnapped in six months alone because people want to get rid of the free Negroes” (REMARKS ON THE SLAVERY OF BLACK PEOPLE. Philadelphia: Kimber and Conrad, page 9).

REVERSE UNDERGROUND RR

In this year the [Rhode Island](#) brig *Factor* brought a cargo of 102 new African [slaves](#) to America, and the brig *Neptune* a cargo of 132. —New people, to replace the ones that had been worn out in service!



INTERNATIONAL SLAVE TRADE

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.

In 1768, Isabel Marchant had sold a “Negro Man Slave named Cajoe aged about Thirty three Years” to Governor Samuel Ward. [Cudgoe](#) had accompanied his slavemaster to Philadelphia where this white man assisted in the deliberations of the other white men assembled there, about the preparation of a [Declaration of Independence](#) for these American colonies, and Cudgoe had attended at the deathbed of his slavemaster there in 1776 (unfortunately this slavemaster died before being able to affix his signature to our Declaration — which is why we find instead the signature of William Ellery of [Newport](#)). In this year there comes to our attention a certificate issued by the Town Council of [Westerly, Rhode Island](#) naming “Cuggo” and “Pegg” as being “in want” and as requiring “some speedy support” from the heirs of Governor Samuel Ward. If Cudgoe had been 33 in 1768, this slave would by this point have reached the age of 71 or 72, so it is apparent that Cuggo and Pegg, who as working [slaves](#) would never have been allowed wages, would have needed at that point some assistance, from the community if not from the heirs of their former slavemaster.)



1806

1806



At this point Isaac Wilbour was [Rhode Island](#)'s Lieutenant Governor.

Between this year and 1826, the new-model industrious community known as "Slatersville" would be being developed.

SAMUEL SLATER

At the original Slatersville Mill, which would be not only the very largest but also the most progressive textile mill in our nation, [Walton Felch](#) would begin his career as a master machinist. Promoted to management, Felch would incorporate his experiences as the superintendent of this mill into a didactic poem, *THE MANUFACTURER'S POCKET-PIECE; OR THE COTTON MILL MORALIZED*. As his subtitle suggests, Superintendent Felch would come to regard his cotton mill as an allegory of the moral life. In New Lanark, Scotland the entrepreneur Robert Owen had turned his factory into a utopian community founded on socialist principles, and in New England the mill of Francis Cabot Lowell would become a symbol of efficient and benevolent industrialism. Pilgrims would come from all over to see and study such factories; one such reformer, Henry R. Colman (October 9, 1800-February 7, 1895), would report that the "moral spectacle here presented is in itself beautiful and sublime." In such a cotton mill "each part retains its place, performs its duty," modeling the proper function of human civilization at large. In 1976, in *CIVILIZING THE MACHINE: TECHNOLOGY AND REPUBLICAN VALUES IN AMERICA, 1776-1900* (Hill & Wang), Professor John F. Kasson of the Department of History at the University of North Carolina at Chapel Hill would explain that the "discipline of the factory, Felch suggested, might provide just the salutary influence to keep republican spirits from running to excess. He chose a cotton mill as an illustration and carefully traced the moral lessons of control taught by each of the various elements; then Felch solemnly gestured to the whole and instructed his countrymen:

Remark the moral order reigning here,
How every part observes its destined sphere;
Or, if disorder enter the machine.
A sweeping discord interrupts the scene!
Learn hence, whatever line of life you trace,
In pious awe your proper sphere to grace."

The factory, Professor Kasson would argue, was becoming the symbol of a new kind of social order in which each citizen was to function in her appointed place in the great humming machine of the global economy. His insight would be that what Henry R. Colman and Walton Felch were describing was "essentially an industrial version of the Puritan doctrine of the calling, by which each person pursued his appointed vocation in the place which God had ordained. Factory discipline would provide social discipline as well."

1806

1806



A turnpike was funded between Boston and Worcester. The portion of the pike from Kendall Square in Cambridge to the shire town of **Concord** was built with “straight line mania,” and thus completely bypassed the town of Lexington. It was built straight up and over hills, and the result was such steep grades over the hills between Lincoln and Concord that eventually it had to be relocated.⁷



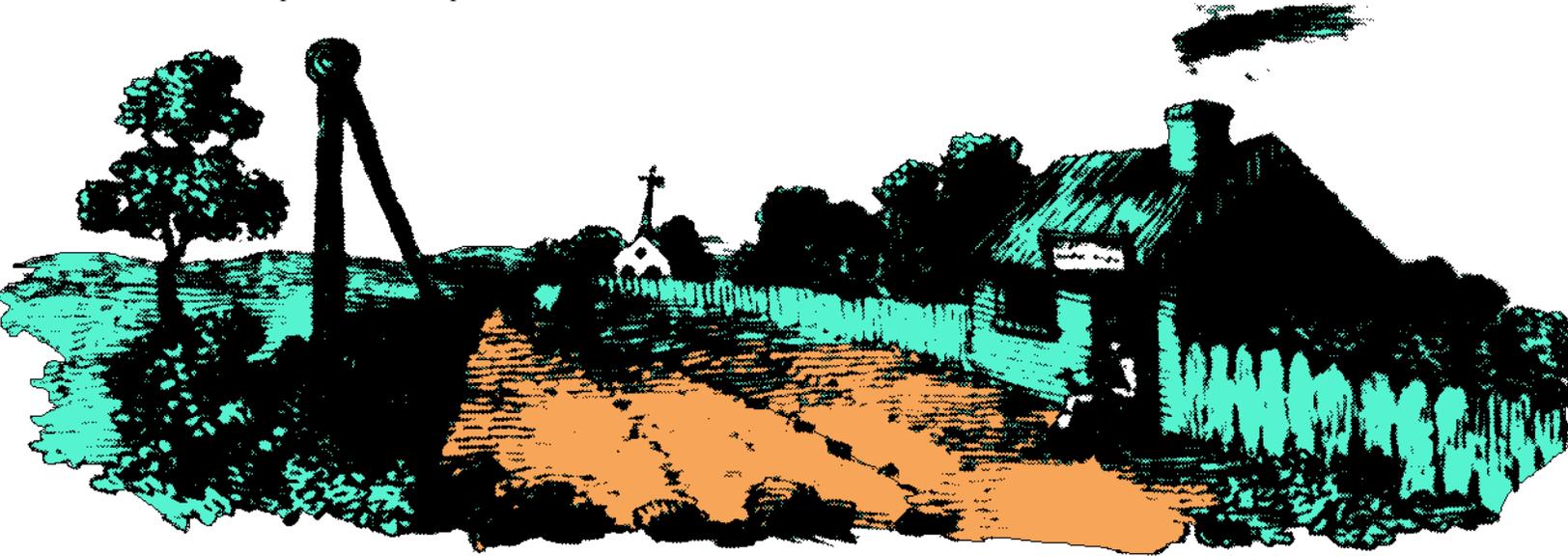
The stagecoach did not exactly follow the turnpike, but deviated to pick up passengers, and the trip took 3 hours in good weather and sometimes 5 in bad. The fare was \$1.⁰⁰. One turnpike ran from Cambridge to Concord and another, the 5th Massachusetts, ran from Concord all the way west to the Connecticut River and

7. Telephone wires still mark the old, straight path.

1806

1806

up into New Hampshire.



Entrance to Turnpike



Jonas Lee and Joseph Chandler were [Concord](#)'s deputies and representatives to the General Court.

In [Concord](#), Nathan Wood was a Selectman.

In [Carlisle](#), Asa Parlin was again the Town Clerk:

Town Clerks of [Carlisle](#)

Zebulon Spaulding	1780-1784
Asa Parlin	1785-1802; 1806-1808
John Jacobs	1803, 1809-1812, 1826
Jonathan Heald	1804-1805
Jonathan Heald, Jr.	1813-1814, 1818-1820
John Heald	1815-1817, 1821-1825, 1827-1829
Cyrus Heald	1829—

1806

1806

➡ Captain [Paul Cuffe](#) built his *Alpha* and sailed to Savannah, Georgia.

➡ In [Providence](#), Water Street, King Street, Williams Street, Constitution Street, and Prince Street, together with a new street leading to the North End, were renamed as, collectively, Main Street. Later, Prince Street, which had been named in honor of the Prince of Wales, would become Constitution Hill.

At some point between 1806 and 1811, John Melish visited [Rhode Island](#).

JOHN MELISH

The Louisquisset Turnpike was chartered to run from [Providence, Rhode Island](#) to Lime Rock (now Route 146A).



Entrance to Turnpike



➡ [Robert Gray](#), born in [Rhode Island](#), first American to circumnavigate the globe, died at the age of 51 while sailing in the vicinity of [Charleston](#), South Carolina.



1806

1806



The periodic [comet](#) Biela passed 0.0366 astronomical units from Earth, and this time was at its brightest ever.

SKY EVENT



[Elizabeth Buffum Chace](#) was born as Elizabeth Buffum in a [Quaker](#) family of [Smithfield, Rhode Island](#).



The Philadelphia [Yearly Meeting](#) discipline of the [Religious Society of Friends](#):

NEGROES OR SLAVES

It appears to have been the concern of this meeting revived from time to time, with increasing weight, to testify their entire disunity with the practice of enslaving mankind (and particularly to guard all in membership with us against being concerned in the purchase of slaves from the coasts of Africa) yet as we have with sorrow to observe that in some parts of our country, this shameful practice is still continued and connived at, we think it proper to revive the advices heretofore issued; and again exhort our members, to be no way accessory to this enormous national evil, but to discourage it by all the justifiable means in their power; it being obvious that wherever it prevails it tends to corrupt the morals of the people, so as not only to render them obnoxious to the displeasure of the Almighty, but deaf to his warnings, and insensible and regardless of his impending judgments. -1755, 1806.

And we earnestly desire it may become the concern of our members generally, to use the influence they have with those who hold slaves by inheritance or otherwise, that they may be treated with moderation and kindness, and instructed as objects of the common salvation in the principles of the Christian religion; as well as in such branches of school-learning as may fit them for freedom, and to become useful members of civil society. Also that Friends in their several neighbourhoods advise and assist such of the black people as are at liberty, in the education of their children, and common worldly concerns. -1778.

Understanding that some in membership with us, either through inadvertence, or from selfish motives, have hired slaves to assist them in their business; we desire such to consider that in so doing they promote the unrighteous traffic, and oppose our testimony against it. Friends are also cautioned against acting as executors or administrators to estates where slaves are bequeathed; and doing any thing whereby their bondage may be prolonged. -1774.

We are united in judgment, that the state of the black people, who have been held as slaves by any of us or our predecessors, calls for a deep inquiry and close examination, how far we are clear of with holding from them, what under such an exercise may be opened to our view as their just right; and we earnestly and affectionately entreat those in particular who have released any of them, to attend to the further openings of duty. Even if no such obligations to this people existed among us, it is worthy of our serious consideration, whether any object of beneficence is more deserving of our regard, than that of training up their youth in such virtuous principles and habits as may render them useful and respectable members of the community. It is the sense and judgment of this meeting, that if any of our members are concerned in importing, selling, or purchasing; or shall give away or transfer any negro or other slave, with or without any other consideration than to clear their estate of any



future incumbrance, or in such manner that their bondage is continued beyond the time limited by law or custom for white persons; and also those who accept of such gift or assignment; they ought to be speedily treated with in the spirit of true love and wisdom, and the iniquity of their conduct laid before them. And if, after Christian labour, they cannot be brought to such a sense of their injustice, as to do every thing which the monthly meeting shall judge to be reasonable and necessary for the restoring such slave to his or her natural and just right to liberty, and condemn their deviation from the law of righteousness and equity, to the satisfaction of the said meeting, that such member or members be testified against as other transgressors are by the rules of our discipline for other immoral, unjust, or reproachful conduct. -1774.

It appearing that, notwithstanding the many afflictive dispensations with which divine wisdom has seen meet to visit this land, many of its inhabitants are so deaf to the language of the rod, as to continue in the nefarious traffic for slaves to the coasts of Africa: and that the importation of them is still connived at: this meeting, considering such a conduct as a bold and impious defiance of the Ruler of nations, and pregnant with the most alarming consequences to our country, earnestly recommends to the meeting for sufferings to embrace every suitable opportunity for advancing our testimony in this respect, and for calling the attention of the public mind to this awfully interesting subject. - 1786, 1787, 1806.

A section of this year's Philadelphia [Yearly Meeting](#) discipline for the [Religious Society of Friends](#) perhaps can help us understand why it was that [Henry David Thoreau](#) would not ever vote:

CIVIL GOVERNMENT

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolable among ourselves: and therefore advise and exhort all in profession with us, to decline the acceptance of any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or think themselves to be, under the necessity of exacting of their brethren any compliances against which we are conscientiously scrupulous. And if any persons in membership with us, notwithstanding this advice, shall persist in a conduct so reverse to our principles and religious liberty, it is the sense of this meeting that they be treated with, as in other cases of offence; and if they cannot be brought to see and acknowledge their error, that the monthly meetings to which they belong should proceed to testify our disunity with them.

And it is also the sense and judgment of this meeting, that Friends ought not, in any wise, to be active or accessory in electing, or promoting to be elected, their brethren to such offices or stations in civil government, the execution whereof tends to lay waste our Christian testimony, or subject their brethren or others to sufferings on account of their conscientious scruples.

Believing that we are called to show forth to the world in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not, will proceed till it attains its completion in the earth, when according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more." Influenced by these principles, we

cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those placed in sovereign or subordinate authority; nor can we unite with or encourage such as revile and asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people." Acts 23:5.

➡ Horatio Bridge was born.

➡ George Fitzhugh was born in an old southern white family fallen on hard times, in Port Royal VA. He would practice law and struggle as a small planter but make a reputation with his two crowdpleasers, SOCIOLOGY FOR THE SOUTH in 1854 and CANNIBALS ALL! in 1857, rousing the white South to take new and higher ground in defense of slavery. Fitzhugh, defining **enslavement** in the broadest terms, on the grounds that the world would need either to progress either toward a situation of complete enslavement of all menial laboring individuals, or toward complete freedom for such laborers, insisted that all labor, regardless of color of skin, would need to become enslaved, and that therefore capitalist competition and its bourgeois individualism, forces tending toward freedom, would need to be eliminated. Free labor meant class war and class war meant **anarchy** and destruction.



"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

➡ Free blacks in Virginia had occasionally acquired ownership of **slaves** as gifts or as inheritance from whites. During the 18th century, these black slaveholders had usually **manumitted** their charges after holding them for only brief periods. At this point Virginia's repression of free blacks was altering this arrangement. Free blacks had become subject to arbitrary expulsion from Virginia at the whim of county officials, so those who owned slaves began, as a way to demonstrate their reliability to the state, to hold them for longer periods. They also fully realized that their charges, a group that often included family members, would as nominal slaves be insulated from the dangers that confronted the state's free black population.

➡ Thomas Lincoln and Nancy Hanks were wed. A daughter, Sarah, would be born eight months later.

1806

1806

➡ On orders from General James Wilkinson, Captain Zebulon Montgomery Pike, with a platoon of troops, invaded Spanish territory considered to be within Mexico, at the headwaters of the Rio Grande. At a fort he would construct in present-day Colorado, Captain Pike would be taken prisoner without offering any resistance, escorted to Mexico, and released after confiscation of his papers.



➡ The fighting *Temaire* had been the vessel behind Admiral Nelson's *Victory* in the line of battle at Trafalgar. In this year J.M.W. Turner painted this in "The Battle of Trafalgar, as Seen from the Mizzen Starboard Shrouds of the *Victory*." (He would paint an additional image, of the hulk of the *Temaire* being hauled its last 55 miles in the sunset, to the dismantling yards in 1838.)

➡ [Tomatoes](#) were purchased for Presidential dinners.

[Michele Felice Cornè](#), who had in 1802 attempted unsuccessfully to grow [tomatoes](#) in Salem, removed to [Boston](#). He would reside and work as a painter there until 1822, when he would relocate again, to [Newport, Rhode Island](#).



➡ The embargo recommended by [Thomas Jefferson](#) was instituted against the island of Haiti. Jefferson's attitude, about people of color thus seizing their freedom, was "Never was so deep a tragedy presented to the feelings of man." He sent muskets to his fellow white slavemasters. Our policy would be to destroy the new republic there through the severest possible economic pressure.

→ “Person of color” had by this point become established in the vocabulary of white Americans as a polite substitute for “Negro,” etc., as witness this report about race relations in New Orleans by Thomas Ashe in TRAVELS IN AMERICA:

“At the white ball-room no lady of colour is admitted.”

Ashe also reported on the great scarcity of coinage, which led to a system of exchange based upon barter. Some outlying farmers might live out their lives without ever so much as glimpsing a silver dollar. In particular, in Erie, Pennsylvania:

“The words ‘buy’ and ‘sell’ are nearly unknown. In business nothing is heard but the word ‘trade.’ ... but you must anticipate all this from the absence of money.”

→ At Londonderry, New Hampshire, a toll road, the Londonderry Turnpike, was completed.

→ Louis Lauriat moved to Salem MA and began to offer lessons in the French language.

→ During political riots, effigies were hung from the Great Elm (*Ulmus americana*) on Boston Common, to which the popular tradition had assigned a great and significant antiquity.

→ The map compiled by William Gordon representing the seat of the revolutionary war in Massachusetts, which dates to the year 1788 and which copied other maps, was rendered at 14 inches by 9 inches by Chief Justice Marshall for inclusion in his life of Washington.⁸

MAPS OF BOSTON

→ In Swansea, England was issued the narrative of THE LIFE, HISTORY, AND UNPARALLELED SUFFERINGS OF John Jea, THE AFRICAN PREACHER. COMPILED AND WRITTEN BY HIMSELF.⁹ In his book Jea recounts having learned to read in a single night, when an angel appeared with a

large book open, which was the Holy Bible, and said unto me,
“*Thou hast desired to read and understand this book, and to speak the language of it both in English and in Dutch; I will therefore teach thee, and now read.*”

This is of course less remarkable than the manner in which Frederick Douglass, during the 1839-1845 period, taught himself how to dash off a literary masterpiece, as Jea admitted having received the most excellent help whereas Douglass ostensibly had none at all.

8. In subsequent editions this would be reduced in size.

9. → John Jea. THE LIFE, HISTORY, AND UNPARALLELED SUFFERINGS OF JOHN JEA, THE AFRICAN PREACHER. COMPILED AND WRITTEN BY HIMSELF. Swansea, England, 1806; Portsea, 1811

1806

1806

 During this year Boston's free black and mulatto citizens were constructing our 1st African Church, on Smith Court off Joy Street on the back slope of Beacon Hill.



This is the building in which in 1832 the Anti-Slavery Society would be initiated.¹⁰

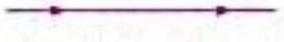
10. And later it would become a Baptist church, and after the midpoint of the century a synagogue.

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

- 

Lewis, M. & W. Clark, 1804-1806 (St. Louis—Mo. R.—Three Forks—Lolo Pass—Columbia R.—Ft. Clatsop; back to Traveler’s Rest; W. Clark heads for Three Forks; both reunite at Mo. and Yellowstone rivers and return)
- 

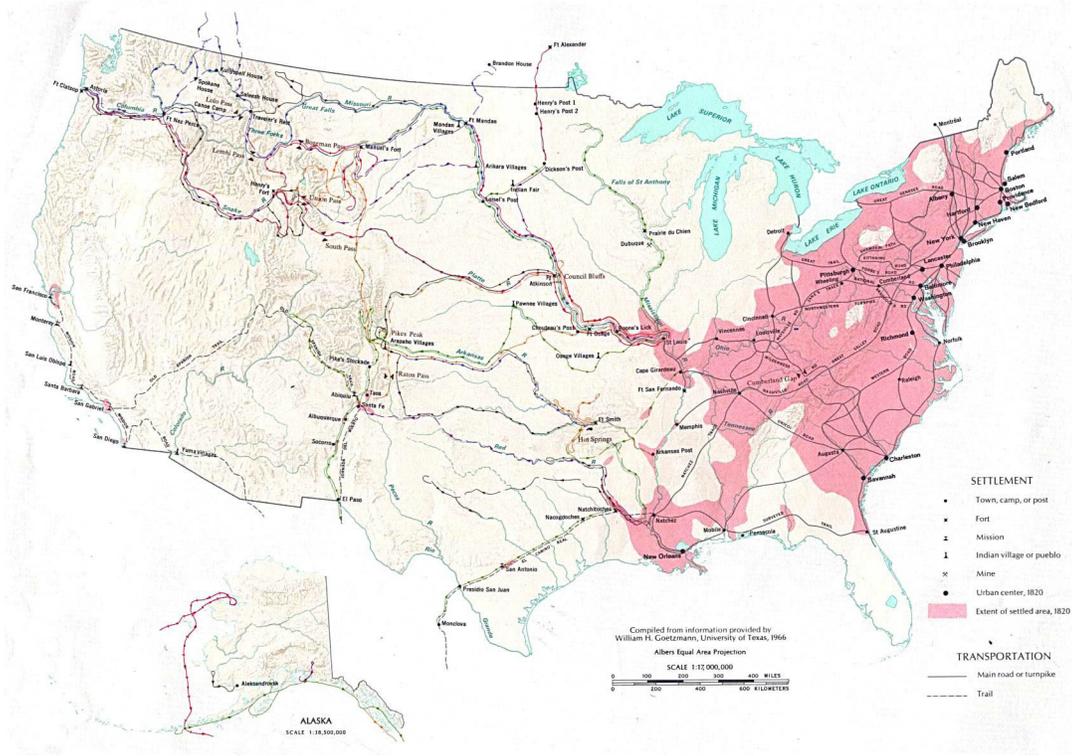
Lewis, M., 1806 (Traveler’s Rest—Marias R.—Mo. R. at Yellowstone R.; meets W. Clark)
- 

Clark, W., 1806 (Traveler’s Rest—Bozeman Pass—Yellowstone R. at Mo. R.; meets M. Lewis)
- 

Aird, J., 1806 (Dickson’s Post—Indian Fair—James R.—Mo. R.)
- 

Freeman, T. & T. Sparks, 1806 (635 miles up Red R. and return)
- 

Pike, Z., 1805-1807 (St. Louis—Pawnee villages—Colo. Rockies—Rio Grande; captured and taken to Mexico; return via El Camino Real)





1806

1806

➡ [Elijah Dunbar](#) was chosen representative from [Keene](#), New Hampshire to the legislature. Joel Parker became a partner in his office, and then became the active manager for the business. Elijah evidently began to do more trout fishing, often with General James Wilson, Jr., than he did court work.

[DUNBAR FAMILY](#)

THOREAU GENEALOGY

➡ The businesses at Savile House, on [London](#)'s Leicester Square, included wine cellars, a shooting gallery, a wrestling gallery, a billiard-room, and a coffee shop. Said a visitor, "The click of Billiard-balls, the music of poses plastiques, the thwacking of single-sticks, the cracking of rifles, and the stamping of delighted Walhallaists, all mingle with each other, and it is only by taking refuge in the lowest apartment, which partakes of a coffee-room, a cabin, and a cellar, that you find repose."

JANUARY

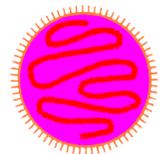
➡ January: [Samuel Taylor Coleridge](#) was in [Roma](#), in [Firenze](#), and in Pisa, [Italy](#).

It would have been during this period that he would have met his lifelong friend [Washington Allston](#).

➡ January: Aaron Burr plotted the establishment of the Louisiana Territory, recently purchased by [Thomas Jefferson](#)'s administration from [Napoléon](#), as a separate nation.

➡ January: It was probably in this month that Mungo Park drowned while his party was under attack by tribesmen in the rapids of the Niger River near Bussa (presently in Nigeria).

➡ January: During this month and the following one, [measles](#) would be killing more than a tenth of the captive population of *Juaneños* who had been being, at Mission San Juan Capistrano, introduced to civilized serfdom.¹¹



11. There's a technical term for this, in our civilized armament of nomenclature. It's being "decimated," meaning specifically, being reduced by one in ten. For instance, when in Poland a unit of German soldiers came under fire, seemingly from the direction of a village, they called out the villagers and lined them up and shot every tenth person: an anti-guerrilla "decimation" tactic.

1806

1806

➡ January 1, Wednesday: Use of the French revolutionary calendar was interdicted by order of the Emperor [Napoléon](#).

[Nicolò Paganini](#) was chosen as 2d violin in the Court Chamber Orchestra of [Lucca](#).

By order of the French Emperor the Duchy of Bavaria became a kingdom — Elector Maximilian IV of Bavaria would be known as King Maximilian I, and Duke-Elector Friedrich II of Württemberg as King Friedrich I.

In his journal entry, Meriwether Lewis exhibited the homesickness that seemed to be afflicting everyone in the expedition during the rainy winter in which they had reached their western destination, during which there would be only a dozen days on which it failed to rain. “Nothing worthy of notice” was the phrase which was quickly replacing their previous “we proceeded on,” as the most common remark jotted down by these diarists:



➡ January 3, Friday: French troops left Vienna.



1806

1806

 January 6, Monday: [Reuben Crandall](#) was born, a son of Esther Carpenter Crandall and Pardon Crandall (who was the grandson of Christopher Crandall, great-grandson of James W. Crandall, great-great-grandson of Joseph Crandall, great-great-great-grandson of Joseph Crandall, and great-great-great-great-grandson of John Crandall), in Canterbury, Connecticut.

The Duchy of Modena-Breisgau was divided between Baden and Württemberg.

 January 8, Wednesday: The British retook the Cape Colony from the Dutch.

1806

1806

➡ January 9, Thursday: The body of Horatio Nelson, after having been conveyed on a black-canopied funeral barge on the River Thames from Greenwich to the Admiralty in Whitehall, was interred at St Paul's Cathedral.



It was inside a coffin fashioned of wood from the mainmast of the French flagship *L'Orient* destroyed at the Battle of the Nile in 1798, which had then been cased in lead inside an outer wooden coffin, with all this inside a gilt outer casket that had been specially designed by the Ackermann brothers. In this painting by Daniel Turner we can see that there had been more than 60 barges in this funeral procession:





The first newspaper illustration which accurately depicted a news event while it was still topical was prepared by an artist who had witnessed that event, in that [The Times](#) of [London](#) published a woodcut.

[William Chapman Hewitson](#) was born in Percy Street, Newcastle-upon-Tyne, in a house opposite the Haymarket, as the 2d son of Middleton Hewitson, Esquire, a gentleman in independent circumstances. His early education would begin at Kirkby Stephen, Westmorland and would be completed at York, where he would be articled to a land surveyor, Mr. John Tuke. At a very early point in his life he would begin to form collections of British coleoptera and lepidoptera, and devote his attention to the study of birds' eggs.

→ January 11, Saturday: French troops evacuated Vienna.

→ January 13, Monday: Commander Francis Beaufort, RN of *HMS Woolwich* first wrote down the wind scale he had developed during the previous year. In his log he described his standardized method for describing wind. Eventually this system of description would be in common use around the world.

→ January 14, Tuesday: [Matthew Fontaine Maury](#) was born in Spotsylvania County, Virginia. His mother's ancestors, of the "Minor" family, had come to Virginia from Holland, and his father Richard Maury's ancestors had been [Huguenots](#) (his granddaddy the Reverend James Maury had taught [Thomas Jefferson](#), [James Madison](#), and James Monroe).

→ January 16, Thursday: Georg Joseph Vogler's *Castor und Pollux*, directed by the composer himself, was performed in München to celebrate the wedding of Napoléon's adopted son Eugene to August Amalia, daughter of King Maximilian I of Bavaria.

→ January 17, Friday: The first infant was born in the White House (which was not yet white), a white grandson of President Thomas Jefferson, that would be named James Madison Randolph.

→ January 19, Sunday: According to the terms of the Treaty of Pressburg, France took control of Venetia for the Kingdom of Italy.

→ January 20, Monday: The federal House of Representatives considered a proposal originating with the government of the state of Vermont, that the federal Constitution be amended to prevent the further importation of [slaves](#), or people of color, from any of the West India Islands, from the coast of Africa, or elsewhere, into the United States, or any part thereof. The proposal, which interestingly combined a refusal of the [international slave trade](#) with bluntly racist immigration controls, was tabled, that is, dropped on the floor and not so much as stepped on.

"Mr. Olin, one of the Representatives from the State of Vermont, presented to the House certain resolutions of the General Assembly of the said State, proposing an article of amendment to the Constitution of the United States, to prevent the further importation of slaves, or people of color, from any of the West India Islands, from the coast of Africa, or elsewhere, into the United States, or any part thereof; which were read, and ordered to lie on the table." No further mention found. HOUSE JOURNAL (reprint of 1826), 9th Congress, 1st session, V. 238; ANNALS OF CONGRESS, 9th Congress, 1st session, pages 343-4.



W.E. Burghardt Du Bois: So alarming did the trade become that North Carolina passed a resolution in December 1804,¹² proposing that the States give Congress power to prohibit the trade. Massachusetts,¹³ Vermont,¹⁴ New Hampshire,¹⁵ and Maryland¹⁶ 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."¹⁷ 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,¹⁸ it finally came up for debate January 20, 1806.¹⁹ Then occurred a most stubborn legislative battle, which lasted during the whole session.²⁰ 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 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.²¹ One was reported on the 27th.²² 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 14.²³ 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.²⁴ On March 4 it appeared again, and a motion to reject it was lost. Finally, in the midst of the war scare and

12. McMaster, HISTORY OF THE PEOPLE OF THE UNITED STATES, III. page 517.

13. 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).

14. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 238.

15. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session., V. 266.

16. SENATE JOURNAL (reprinted 1821), 9th Congress, 1st Session, IV. 76, 77, 79.

17. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171.

18. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 274.

19. ANNALS OF CONGRESS, pages 272-4, 323.

20. ANNALS OF CONGRESS, pages 346-52, 358-75, etc., to 520.

21. ANNALS OF CONGRESS, pages 374-5.

22. See House Bill No. 94.

23. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 466.

24. ANNALS OF CONGRESS, 9th Congress, 1st Session, pages 519-20.

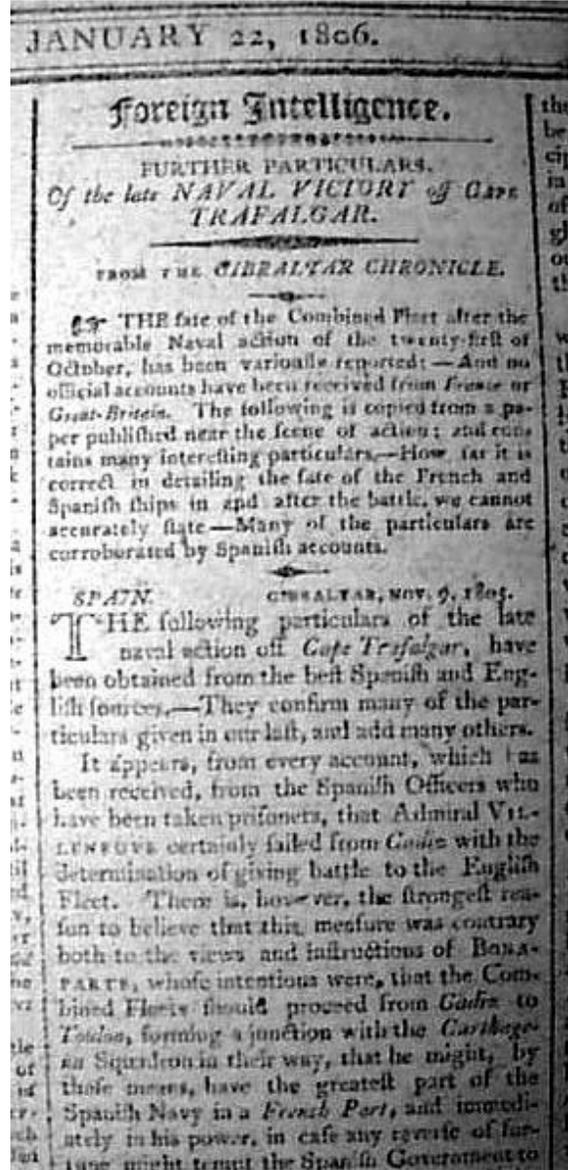
1806

1806

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.



January 22, Wednesday: The newspapers were carrying "Foreign Intelligence" as to a large naval battle that had taken place off Cape Trafalgar:



1806

1806

→ January 23, Thursday: The British Prime Minister, William Pitt, died of a digestive ailment in Putney outside [London](#) at the age of 46.



His last words were reported to have been “Oh, my country! How I leave my country” or “My country! Oh, my country!” (Per another account, “I think I could eat one of Bellamy’s veal pies.”) The body would lie in state for two days in the palace of Westminster and then be deposited in [Westminster Abbey](#). However, in modern sources such as Professor Kenneth Richard Johnston’s UNUSUAL SUSPECTS: PITT’S REIGN OF ALARM AND THE LOST GENERATION OF THE 1790S (Oxford UP, 2013) this successful politician is roundly condemned as having spawned a alarmist regime of intellectual terror in England enduring from 1792 until 1798, ruining lives and careers, in a mode similar to the alarmist regime of intellectual terror spawned by Joseph McCarthy during the Cold War of the 1950s, of whom we in the United States of America possess such bitter memories. This man had staged than 100 trials for treason or sedition against various threatening intellectuals such as the nonconforming Reverend [Joseph Priestley](#) (nothing quite like it has been seen before or since in British history).

→ January 25, Saturday: If [slaves](#) imported illicitly into [Virginia](#) were seized as contraband by the state government, those contraband slaves were to be auctioned by the overseers of the poor, and the funds used to defray state expenses.

“An Act to amend the several laws concerning slaves.”

§ 5. If the jury before whom the importer is brought “shall find that the said slave or slaves were brought into this commonwealth, and have remained therein, contrary to the provisions of this act, the court shall make an order, directing



1806

1806

him, her or them to be delivered to the overseers of the poor, to be by them sold for cash and applied as herein directed."

§ 8. Penalty for bringing slaves, \$400 per slave; the same for buying or hiring, knowingly, such a slave.

§ 16. This act to take effect May 1, 1806. STATUTES AT LARGE OF VIRGINIA, New Series, III. 251.

INTERNATIONAL SLAVE TRADE

 January 26, Sunday: [The Emperor Napoléon](#) returned to Paris after defeating Austria.

 January 27, Monday: The federal House of Representatives extensively debated, but finally dropped, a proposal to place a duty on the importation of [slaves](#).

"A Bill laying a duty on slaves imported into any of the United States." Finally dropped. HOUSE JOURNAL (reprint of 1826), 8th Congress, 2d session, V. 129; HOUSE JOURNAL (reprint of 1826), 9th Congress, 1st session, V. 195, 223, 240, 242, 243-4, 248, 260, 262, 264, 276-7, 287, 294, 305, 309, 338; ANNALS OF CONGRESS, 9th Congress, 1st session, pages 273, 274, 346, 358, 372, 434, 442-4, 533.

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25. McMaster, HISTORY OF THE PEOPLE OF THE UNITED STATES, III. page 517.

26. 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).

27. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 238.

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29. SENATE JOURNAL (reprinted 1821), 9th Congress, 1st Session, IV. 76, 77, 79.

30. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171.

31. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 274.

32. ANNALS OF CONGRESS, pages 272-4, 323.

33. ANNALS OF CONGRESS, pages 346-52, 358-75, etc., to 520.

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 January 28, Tuesday: *Les deux aveugles de Tolède*, an opéra comique by Etienne Nicolas Méhul to words of Marsollier des Vivetières after *The Thousand and One Nights*, was performed for the initial time, in the Théâtre Feydeau, Paris. It would receive 20 performances in Paris and would be even more successful elsewhere.

FEBRUARY

 February: In Lenox, Massachusetts, [Ephraim Wheeler](#), a white man, was led, proclaiming his innocence, to the gallows, and [hanged](#) for the rape of Betsey Wheeler, his 13-year-old daughter of mixed race. There seems little question of his guilt despite legal difficulties that had prevented his son and his wife from offering confirming testimony against him.

 February: [William Bartram](#) declined President [Thomas Jefferson](#)'s offer to serve as naturalist on the Red River expedition.

34. ANNALS OF CONGRESS, pages 374-5.

35. See House Bill No. 94.

36. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 466.

37. ANNALS OF CONGRESS, 9th Congress, 1st Session, pages 519-20.



1806

1806

 February 2, Sunday: Konzertmeister Louis Spohr got married with Dorothea Scheidler, the daughter of a court singer, in the court chapel of Gotha, in the presence of the Duchess.

A new chapel was inaugurated by the Emperor Napoléon in the northern part of the Tuileries Palace.

 February 4, Tuesday: The federal House of Representatives consider a proposition that US citizens no longer, after 1807, participate in the [international slave trade](#), and that US vessels found to be taking part might be claimed in forfeit. When the matter came to a vote it was resoundingly defeated — there were but 17 yea votes (ANNALS OF CONGRESS, 9th Congress, 1st session, page 438).

 February 8, Saturday: L'eccelesia gara, a cantata composed by Gaspare Spontini to words of Balocchi to honor the French victory at Austerlitz, was performed for the initial time in the Salle Louvoise, Paris.

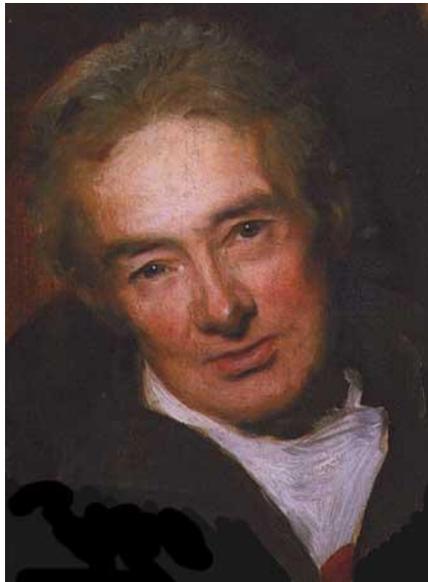
 February 10, Monday: The federal House of Representatives consider a proposition offered by the legislature of the State of [New Hampshire](#), that the US Constitution be amended so as to authorize and empower the federal Congress to pass a law, whenever they may deem it expedient, to prevent the further [slave-trade](#) importation of [slaves](#), or people of color, into the United States, or any part thereof. This achieved a reading but was then tabled, that is, disregarded.

HOUSE JOURNAL (reprint of 1826), 9th Congress, 1st session, V. 266; ANNALS OF CONGRESS, 9th Congress, 1st session, page 448.

February 11, Tuesday: The County of Tirol was annexed to Bavaria.

Lord William Wyndham Grenville, Baron Grenville succeeded William Pitt as Prime Minister of the United Kingdom and formed a Whig administration. Prime Minister Grenville and his Foreign Secretary, Charles Fox, were strong opponents of the slave trade and of colonial slavery (unlike Pitt, who was given to deploring slavery while insisting upon the necessity for it). Fox and [William Wilberforce](#) would lead the campaign in the House of Commons while Lord Grenville would take up the cudgel in the House of Lords. Sugar prices would fall. When it came to a vote in the House of Lords, the bill would pass by 41 votes over 20. In the House of Commons it would carry by 114 over 15. The Abolition of the Slave Trade bill would become effective on March 25, 1807. British captains caught continuing this trade would be fined £100 for each slave found on board. However, this law would not stop the British slave trade. When slavers were in danger of being captured by the British navy, captains might reduce their fines by having the slave cargo pitched over the far side of the ship to be dragged down by their being chained to each other.

THE MIDDLE PASSAGE



W.E. Burghardt Du Bois: At the beginning of the nineteenth century England held 800,000 slaves in her colonies; France, 250,000; Denmark, 27,000; Spain and Portugal, 600,000; Holland, 50,000; Sweden, 600; there were also about 2,000,000 slaves in Brazil, and about 900,000 in the United States.³⁸ This was the powerful basis of the demand for the slave-trade; and against the economic forces which these four and a half millions of enforced laborers represented, the battle for freedom had to be fought.

Denmark first responded to the denunciatory cries of the eighteenth century against slavery and the slave-trade. In 1792, by royal order, this traffic was prohibited in the Danish possessions after 1802. The principles of the French Revolution logically called for the extinction of the slave system by France. This was, however, accomplished more precipitately than the Convention anticipated; and in a whirl of enthusiasm engendered by the appearance of the Dominican deputies, slavery and the slave-trade were abolished in all French colonies February 4, 1794.³⁹ This abolition was short-lived; for at the

38. Cf. Augustine Cochin, in Lalor, *CYCLOPEDIA*, III. 723.

39. By a law of Aug. 11, 1792, the encouragement formerly given to the trade was stopped. Cf. *CHOIX DE RAPPORTS, OPINIONS ET DISCOURS PRONONCÉS À LA TRIBUNE NATIONALE DEPUIS 1789* (Paris, 1821), XIV. 425; quoted in Cochin, *THE RESULTS OF EMANCIPATION* (Booth's translation, 1863), pages 33, 35-8.



1806

1806

command of the First Consul slavery and the slave-trade was restored in An X (1799).⁴⁰ The trade was finally abolished by Napoleon during the Hundred Days by a decree, March 29, 1815, which briefly declared: "À dater de la publication du présent Décret, la Traite des Noirs est abolie."⁴¹ The Treaty of Paris eventually confirmed this law.⁴²

In England, the united efforts of Sharpe, Clarkson, and Wilberforce early began to arouse public opinion by means of agitation and pamphlet literature. May 21, 1788, Sir William Dolben moved a bill regulating the trade, which passed in July and was the last English measure countenancing the traffic.⁴³ The report of the Privy Council on the subject in 1789⁴⁴ precipitated the long struggle. On motion of Pitt, in 1788, the House had resolved to take up at the next session the question of the abolition of the trade.⁴⁵ It was, accordingly, called up by Wilberforce, and a remarkable parliamentary battle ensued, which lasted continuously until 1805. The Grenville-Fox ministry now espoused the cause. This ministry first prohibited the trade with such colonies as England had acquired by conquest during the Napoleonic wars; then, in 1806, they prohibited the foreign slave-trade; and finally, March 25, 1807, enacted the total abolition of the traffic.⁴⁶

 February 15, Saturday: The Treaty of Paris allied France and Prussia against Great Britain. Prussia closed its ports to British ships in return for the promise of Hannover, a British possession. French forces, led by new king Joseph Bonaparte, occupied Naples.

 February 17, Monday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Report of the Committee appointed on the seventh instant, to inquire whether any, and if any, what Additional Provisions are necessary to Prevent the Importation of Slaves into the Territories of the United States." – HOUSE REPORTS, 9 Cong. 1 sess. II. Which is to say, the federal House of Representatives received a resolution from its committee on the [slave-trade](#), that it outlaw the bringing of any [slaves](#) into any of the "Territories" under US control that had not yet achieved the status of states of the union.

The committee on the slave-trade reported a resolution: –
"Resolved, That it shall not be lawful for any person or persons, to import or bring into any of the Territories of the United States, any slave or slaves that may hereafter be imported into the United States." HOUSE JOURNAL, 9th Congress, 1st session, V 264, 278, 308, 345-6; HOUSE REPORTS, 9th Congress, 1st session, II. Feb. 17, 1806; ANNALS OF CONGRESS, 9th Congress, 1st session, pages 472-3.

40. Cochin, THE RESULTS OF EMANCIPATION (Booth's translation, 1863), pages 42-7.

41. BRITISH AND FOREIGN STATE PAPERS, 1815-6, page 196.

42. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 195-9, 292-3; 1816-7, page 755. It was eventually confirmed by royal ordinance, and the law of April 15, 1818.

43. STATUTE 28 GEORGE III., ch. 54. Cf. STATUTE 29 GEORGE III., ch. 66.

44. Various petitions had come in praying for an abolition of the slave-trade; and by an order in Council, Feb. 11, 1788, a committee of the Privy Council was ordered to take evidence on the subject. This committee presented an elaborate report in 1789. See published REPORT, London, 1789.

45. For the history of the Parliamentary struggle, cf. Clarkson's and Copley's histories. The movement was checked in the House of Commons in 1789, 1790, and 1791. In 1792 the House of Commons resolved to abolish the trade in 1796. The Lords postponed the matter to take evidence. A bill to prohibit the foreign slave-trade was lost in 1793, passed the next session, and was lost in the House of Lords. In 1795, 1796, 1798, and 1799 repeated attempts to abolish the trade were defeated. The matter then rested until 1804, when the battle was renewed with more success.

46. STATUTE 46 GEORGE III., ch. 52, 119; 47 GEORGE III., sess. I. ch. 36.



W.E. Burghardt Du Bois: So alarming did the trade become that North Carolina passed a resolution in December 1804,⁴⁷ proposing that the States give Congress power to prohibit the trade. Massachusetts,⁴⁸ Vermont,⁴⁹ New Hampshire,⁵⁰ and Maryland⁵¹ 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."⁵² 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,⁵³ it finally came up for debate January 20, 1806.⁵⁴ Then occurred a most stubborn legislative battle, which lasted during the whole session.⁵⁵ 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 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.⁵⁶ One was reported on the 27th.⁵⁷ 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 14.⁵⁸ 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.⁵⁹ 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

47. McMaster, HISTORY OF THE PEOPLE OF THE UNITED STATES, III. page 517.

48. 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).

49. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 238.

50. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session., V. 266.

51. SENATE JOURNAL (reprinted 1821), 9th Congress, 1st Session, IV. 76, 77, 79.

52. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171.

53. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 274.

54. ANNALS OF CONGRESS, pages 272-4, 323.

55. ANNALS OF CONGRESS, pages 346-52, 358-75, etc., to 520.

56. ANNALS OF CONGRESS, pages 374-5.

57. See House Bill No. 94.

58. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 466.

59. ANNALS OF CONGRESS, 9th Congress, 1st Session, pages 519-20.



slaves ended, like the others, in failure.

 February 20, Thursday: The federal Senate prohibited trade with Haiti.

W.E. Burghardt Du Bois: One of the last acts of this period strikes again the key-note which sounded throughout the whole of it. On February 20, 1806, after considerable opposition, a bill to prohibit trade with San Domingo passed the Senate.⁶⁰ In the House it was charged by one side that the measure was dictated by France, and by the other, that it originated in the fear of countenancing Negro insurrection. The bill, however, became a law, and by continuations remained on the statute-books until 1809. Even at that distance the nightmare of the Haytian insurrection continued to haunt the South, and a proposal to reopen trade with the island caused wild John Randolph to point out the "dreadful evil" of a "direct trade betwixt the town of Charleston and the ports of the island of St. Domingo."⁶¹

 February 22, Saturday: The Hudson River thawed.

 February 24, Monday: During a visit to Vienna by Luigi Cherubini, Franz Joseph Haydn dedicated his Symphony no.103 to him — noting this on the autograph manuscript and then handing it to him.

 February 25, Tuesday: Faniska, an opéra comique by Luigi Cherubini to words of Sonnleithner after Pixérécourt, was performed for the initial time, in the Kärntnertortheater, Vienna, and was directed by the composer. The audience included the Emperor Franz and the royal family, Franz Joseph Haydn, and [Ludwig van Beethoven](#). The piece was a great success and would receive a total of 28 performances.

60. ANNALS OF CONGRESS, pages 21, 52, 75, etc., to 138, 485-515, 1228. See House Bill No. 168. Cf. STATUTES AT LARGE, II. 421-2.

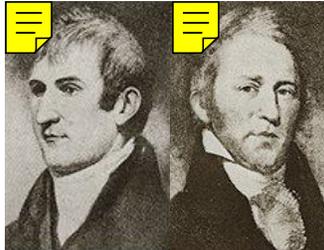
61. A few months later, at the expiration of the period, trade was quietly reopened. ANNALS OF CONGRESS, 11th Congress, 1st Session, pages 443-6.

MARCH

March: A young man named Frederic Tudor, the son of the Judge Advocate General of George Washington, began in the business of producing and wholesaling natural ice in Boston. He had borrowed \$10,000.00 and had purchased the ice brig Favorite, for \$4,750.00, that had been being used to transport ice from a pond in New York near the Hudson River to the hotels and plantations in the vicinity of Charlestown NC, and loaded 130 tons of ice from Massachusetts ponds onto this brig and sent it off to the port of Saint Pierre on the island of Martinique in the Caribbean to cool down the planters, who could well afford to pay for it. It was an obvious idea, not a new idea, to send coolness from some place where there was too much of it to some place where there was not enough of it. The Romans had done this, for instance, with teams of slaves toting snows down from the mountains to ice the Emperor Nero. Tudor would spend the next fifteen years of his life experimenting with the laws of world supply and demand in relation to this obvious idea. Ironically, however, in this initial venture he would lose \$3,000.00 to \$4,000.00 of his capital, in part because of inadequate insulation. If you are in the ice business but your ice has turned to water, it seems nobody wants to know you. This man would visit debtors' prison several times over the next few years, before his dedication and concentration began to pay off for him, and pay off big, and cause his customers to begin to refer to him proudly/enviably as the American Ice King.

March 1, Saturday: France annexed the Kingdom of Naples.

In their journals, Meriwether Lewis and William Clark described prairie chickens.



March 2, Sunday: John Field made his highly successful performing debut in Moscow. He would reside in Moscow and St. Petersburg for some years.

Meriwether Lewis confided to his journal that he didn't much enjoy the "cock of the Plains." The meat was dark and its flavor only tolerable — it could not bear comparison either with the pheasant or the ruffed grouse of the east.

March 3, Monday: The dominions of Lucca were extended over all of Tuscany.

Bysshe Shelley was created Sir Bysshe Shelley, 1st baronet of Castle Goring, Sussex.

March 4, Tuesday: Ephraim Wales Bull was born in Boston.

March 6, Thursday: Elizabeth Barrett was born at Coxhoe Hall, near Durham, England, the first child of Edward Barrett Moulton, a landowner.

62. Did he get this idea from President Washington's humongous icehouse at Mount Vernon?
63. Ephraim is a Hebrew, that is to say, a Biblical, name meaning "fruitful."



1806

1806

 March 9, Sunday: [Edwin Forrest](#) was born in Philadelphia.

After seven months in Vienna, Luigi Cherubini departed for Paris.

 March 12, Wednesday: [Jane Means Appleton](#) was born in Hampton, New Hampshire, daughter of the Reverend Jesse Appleton (a Congregationalist minister who was soon to become the president of Bowdoin College) and Elizabeth Means-Appleton.

 March 14, Friday: [The Emperor Napoléon](#) announced that he intended to create his brother Louis King of Holland.

 March 15, Saturday: The Grand Duchy of Cleves and Berg was created and Joachim Murat, brother-in-law to [the Emperor Napoléon](#), became its Grand Duke.

At 5:30PM a “chondrite” meteor crashed to Earth outside Alaïs, France. It would be on the basis of this one that the type of meteor (one containing carbon and organic-like chemicals) would be identified.

SKY EVENT

 March 17, Monday: Tout le monde a tort, a vaudeville by Gaspare Spontini, was performed for the first time, in Malmaison.

 March 21, Friday: [Benito Pablo Juárez García](#) was born.

NEVER READ AHEAD! TO APPRECIATE MARCH 21ST, 1806 AT ALL ONE MUST APPRECIATE IT AS A TODAY. AS OF TODAY BENITO IS JUST ANOTHER UNREMARKABLE HUMAN INFANT, NOT A REVOLUTIONARY AND CERTAINLY NOT THE PRESIDENT OF MEXICO. REALISTICALLY NOBODY WAS IMAGINING ANYTHING, NOT EVEN HIS MAMA (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST).

1806

1806

➡ March 23, Sunday: Near what is now Astoria, Oregon the Lewis and Clark expedition broke camp, Fort Clatsop was presented to the Clatsops, and the Lewis & Clark expedition struck out for home.



As E.T. used to say so longingly: “Hooome.”

➡ March 29, Saturday: The 2d version of [Ludwig van Beethoven](#)'s opera Leonore (Fidelio) to words of Sonnleithner after Bouilly, with the Leonore Overture no.3, was performed for the initial time in the Theater-an-der-Wien, Vienna. This version received a much better reception with critics and public than the original had.

➡ March 30, Sunday: [Joseph Bonaparte](#), brother of [Napoléon](#), was created King of Sicily.

The Principality of Guastalla was created, subject to French rule under Prince Camillo Filippo Ludovico Principe di Borghese and Pauline Bonaparte. The Duchy of Massa and the Principality of Carrara were restored by the French under Duke and Prince Felice Pasquale Bacciochi.

➡ March 31, Monday: A [duel](#) was fought near [Providence](#) at the Cold Spring, just over the Red Bridge across the Seekonk estuary from Massachusetts (where dueling was a criminal offense) into [Rhode Island](#) (a libertarian venue in which dueling had not yet been criminalized) — a piece of property incidentally belonging to Friend [Moses Brown](#). (If you'd like to go for a weird walk on the East Side, said source of drinking water had been between what is now Pitman Street and Waterman Street.)

Said duel was between a couple of [Harvard College](#) men, Mr. James Henderson Elliot of Boston and Mr. William Austin of Charlestown, Massachusetts. One duelist was a Federalist and the other a Democrat, and their confrontation was over a perceived insult to James Henderson Elliot's father, Major General Simon Elliot. The accusation was that after a militia officer, Joseph Loring, had been cleared of all charges against him, Major General Elliot had not immediately released him from custody but had allowed him to languish in confinement for some additional duration of time. Austin's second was Charles Pinckney Sumner and Elliot's was the portrait painter Henry Sargent. In the 3-shot exchange Austin was twice wounded, but not critically.⁶⁴

64. Austin, Walter. A FORGOTTEN DUEL FOUGHT IN RHODE ISLAND BETWEEN WILLIAM AUSTIN, OF CHARLESTOWN AND JAMES HENDERSON ELLIOT, OF BOSTON, MARCH 31, 1806 (68 pages, privately printed, 1914)



1806

1806

SPRING 1806

APRIL

→ April: [George Gordon, Lord Byron](#) returned to Trinity. At some point, the 15-year-old Trinity choirboy John Edleson would give the 17-year-old Byron a heart-shaped cornelian stone.

→ April 1, Tuesday: The United Kingdom declared war on Prussia because Prussia had annexed Hanover (which was ruled by the British monarch).

Luigi Cherubini arrived back in Paris after an absence of 9 months.

→ April 2, Wednesday: Sally Swan Cheney died in [Concord](#).

→ April 4, Friday: An Imperial Catechism was printed in order to instruct young Roman Catholics about the wisdom of being obedient to the Emperor Napoléon. Be smart, kiddies, do exactly as the man says.

The Eagle Insurance Company was incorporated in New-York, the city's first fire insurance company organized as a stock company.

→ April 5, Saturday: The [Providence, Rhode Island Phoenix](#) reported on the [duel](#) of March 31st as if it had been reporting on the innings of a ballgame:

The first round Mr. Austin's pistol flashed.
Mr. Elliot fired and wounded Mr. Austin in the neck.
The second round they both fired and Mr. Austin was wounded in the thigh.
The third round had no effect.
The parties immediately retired from the field for Boston. We understand Mr. Austin's wounds were not dangerous.

(Mr. William Austin of Charlestown, Massachusetts's children would not learn of their father's involvement in this escapade for many years — in fact only subsequent to his demise.)

→ April 6, Easter Sunday: x

→ April 7, Monday: The federal Senate considered a recommendation that had originated in the legislature of the state of [Maryland](#), that the US Constitution be amended to forbid any further migration (presumably, that meant immigration of free persons of color) or importation of slaves. This proposal would be considered on April 10th and then further consideration would be postponed until December.



1806

1806

"Mr. Wright communicated a resolution of the legislature of the state of Maryland instructing their Senators and Representatives in Congress to use their utmost exertions to obtain an amendment to the constitution of the United States to prevent the further importation of slaves; whereupon, Mr. Wright submitted the following resolutions for the consideration of the Senate....

"Resolved, That the migration or importation of slaves into the United States, or any territory thereof, be prohibited after the first day of January, 1808." SENATE JOURNAL (reprint of 1821), 9th Congress, 1st session, IV. 76-7, 79; ANNALS OF CONGRESS, 9th Congress, 1st session, pages 229, 232.

SLAVERY

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: So alarming did the trade become that North Carolina passed a resolution in December 1804,⁶⁵ proposing that the States give Congress power to prohibit the trade. Massachusetts,⁶⁶ Vermont,⁶⁷ New Hampshire,⁶⁸ and Maryland⁶⁹ 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."⁷⁰ 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,⁷¹ it finally came up for debate January 20, 1806.⁷² Then occurred a most stubborn legislative battle, which lasted during the whole session.⁷³ 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 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.⁷⁴ One was reported on the 27th.⁷⁵ Every sort of

65. McMaster, HISTORY OF THE PEOPLE OF THE UNITED STATES, III. page 517.

66. 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).

67. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session, V. 238.

68. HOUSE JOURNAL (reprinted 1826), 9th Congress, 1st Session., V. 266.

69. SENATE JOURNAL (reprinted 1821), 9th Congress, 1st Session, IV. 76, 77, 79.

70. HOUSE JOURNAL (reprinted 1826), 8th Congress, 2d Session, V. 171.

71. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 274.

72. ANNALS OF CONGRESS, pages 272-4, 323.

73. ANNALS OF CONGRESS, pages 346-52, 358-75, etc., to 520.

74. ANNALS OF CONGRESS, pages 374-5.

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 14.⁷⁶ 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.⁷⁷ 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.

 April 8, Tuesday: The Principality of Anhalt-Bernburg became the Duchy of Anhalt-Bernburg and Prince Alexis became Duke Alexis (otherwise, things would go on pretty much as before).

 April 9, Wednesday: Isambard Kingdom Brunel, only son of a French civil engineer, Sir Marc Brunel, was born in Portsmouth. He would be educated at Hove near Brighton, and at the Henri Quatre in Paris.

Reuss-Schleiz und Gera was created a principality.

Publication of Piano Sonata op.54 by [Ludwig van Beethoven](#) was announced.

 April 11, Friday: Edward Flint was appointed guardian over the five minor children of widow Mary Brooks Merriam.

Uncle [Peter Thoreau](#) wrote a 3rd time from the Isle of [Jersey](#), in the English Channel off the coast of France, to his niece "[Miss Elizabeth Thoreau, Concord](#), Near Boston" (it is not known that any more than this series of three letters were ever written by the Thoreaus on the Channel Islands to their emigrant relatives in the New World).

[ELIZABETH ORROCK THOREAU](#)

 April 15, Tuesday: Johann Nepomuk Hummel's cantata Diana ed Endimione to words of Brizzi was performed for the initial time, in Vienna.

 April 16, Wednesday: In [Rhode Island](#), Old [Glocester](#) was divided, the northern half going its own way as "Burrillville."

 April 18, Friday: As retaliation for British seizure of American ships, the US Congress voted to discontinue importation of certain British goods.

75. See House Bill No. 94.

76. ANNALS OF CONGRESS, 9th Congress, 1st Session, page 466.

77. ANNALS OF CONGRESS, 9th Congress, 1st Session, pages 519-20.

1806

1806

→ April 20, Sunday: Georg Joseph Vogler's Bavarian National Symphony, a reworking of his Symphony in C, was performed for the Bavarian court in München.

→ April 28, Monday: Un tour de soubrette, an opéra comique by Adrien Boieldieu to words of Gersin, was performed for the initial time, at the Hermitage, St. Petersburg.

MAY

→ May: [John James Audubon](#) returned to America accompanied by Ferdinand Rozier, who would partner in Mill Grove, the Pennsylvania estate.

→ May: The British Parliament prohibited any new British ships from entering the [international slave trade](#) as "negreros" and passed a foreign abolition bill — and in June would pass a general abolition-of-human-slavery resolution. 

→ May 1, Thursday: Istria was annexed by the Kingdom of Italy.

Any slave freed after this date in Virginia would need promptly to leave the state (if detected as present in the state, he or she could legally be re-enslaved).

→ May 2, Friday: Upon completion of the Durham grammar school plus a period of private tuition, [Prideaux John Selby](#) entered as a gentleman commoner at [University College, Oxford](#) (he would depart without a degree).

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

7 day 3 of 5 M - 1806 / It has been a day wherein my mind has witnessed some refreshment by being tender'd & (at seasons) mearly [nearly?] melted with a sense of divine goodness being still near & ready to help. For a long time it has felt as if all that was good was withdrawn & no tender feelings spot remaining, but am led to believe there is a way to avoid this barraness which I am tried with, which is by watchfulness & obedience. I am often sensible of suffering much loss & weakness by entering into conversation which tho' innocent in itself tends to destroy the Life, the precious Life in the mind. Oh that I may be more watchful, & search daily to see how far I have

*lived up to knowledge.*⁷⁸



RELIGIOUS SOCIETY OF FRIENDS

 May 4, Sunday: Lydia Margaret Knapp was born to [John Leonard Knapp](#) and [Lydia Frances Freeman Knapp](#) at Llanfoist, near Abergavenny in Monmouthshire, England.

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

*1 day 4 of 5 M / Before meeting this Morning was refreshed with a sense of good being near, but was rather uneasy, & could not get centered in meeting as I expected
In the Afternoon life rose & a better Meeting. Our precious A Robinson was concerned in a living & powerful testimony which I have fully to believe reached the witness in many minds, her testimony was fitting many states, but particularly one who hath known the visiting arm of the Lord from season to season, but hath been halting, or not closed in with it so fully as was required, "Return unto me & I will return unto thee" was a scripture she repeated several times.*

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Monday: The Elector Karl Friedrich of Baden-Durlach became the Duke of Baden-Durlach.

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

2 day 5 of 5 M / My mind of late has been much exercised about, & engaged in a matter which has labor'd in MY Meeting, & from an examination of my conduct am ready to conclude my motives for acting were pretty good tho' I have differed in sentiment from some who are older & much more experienced than myself

RELIGIOUS SOCIETY OF FRIENDS

78. Stephen Wanton Gould Diary, 1806: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 6 Folder 6 for January 1, 1806-May 1, 1806 and Folder 7 for May 3, 1806-December 30, 1806; also on microfilm, see Series 7

 May 6, Tuesday: Johann Simon Mayr opened his new music school, Lezioni Caritatevoli, in Bergamo, in order to provide musicians for the local church. Among the students would be Gaetano Donizetti.

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

3 day of 5 M / My mind was brought under a right feeling last evening which remained 'till after I went to bed, & sleep for a while departed from mine eyes. I feel a desire to be thankful for every favor, Oh Father be with me a little longer try me yet a little longer

The supplication of my heart this morning was graciously answered, it has been a precious day for tho' I have been much engaged in my business, yet the current of divine life has run thro' my mind very sweetly, & desires were earnestly raised for strength to stand the beating storms of temptations, the besetments of satan which are incident to our passing thro' this world

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 7 of 5 M / The town is full of Muster & much Military parade owing to its being Election day. I have been favor'd with quietness of mind & to feel raised above the sound of the drum and fife. While I have sat musing have remembered a saying of our Venerable Ancestor Wm Penn "The vanities of the Wicked world" says he "would clothe a naked one to see the excess of food & clothing that has appear'd in our streets this day is really affecting

Philip Dunham from Little Compton called into the shop to see me with whom I had some agreeable conversation. he feels near to my mind as one who is endeavoring to live in the Truth

This evening walked out to Sam'l Thurstons with D Rodman & came home with E & P Earle.

RELIGIOUS SOCIETY OF FRIENDS

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

5 day of 5 M / While walking to Meeting, I began to reflect on the weak state of my mind, & was ready to conclude it would be to me a barren meeting, & on going into the meeting house yard & finding it late was almost on the point of turning to come home, but from a little further reflection went in, & was well paid for it, for immediately on taking my seat I felt the sweet & precious incomes of divine life to arise in my mind, & those deathly feelings to vanish, which greatly refreshed my mind. Oh

may I bear those seasons of favor in remembrance, & not give over the pursuit, even when things appear so dark & discouraging that no way may appear to be cast up for our escape from the enemy, on how or from where help may be derived. for many times has a way been made when none has appeared, & the fountain unsealed when to all human appearances none could unseal it, & the waters thereof have refreshed my mind when weary & ready to faint for which I desire to be humbly thankful & render praise where it is alone due

This Afternoon my dear friend Clarke Rodman called to see me, we had a very precious time together his counsel & excellent remarks I hope may be long remembered.

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 11 of 5 M / Our meetings were silent & seasons of deep thoughtfulness with me ... particularly this afternoon mine eyes were led to look around & behold the gloomy prospect there is among us, & was almost ready to despair of its being better. some who have known at least good from evil, & been very desirous to walk in the path which leads to everlasting peace & happiness, feeling at seasons the humbling hand of Almighty Power to operate on their hearts & draw them with the cords of his holy love unto his fold of rest, are ready to give out the path proves too narrow, the terms too hard for them. All that was alive within me often of late has been moved & drawn into mental & even vocal earnest prayer that they may yet come to know a being cleansed from all uncleanness, come forth with brightness, & as ornaments to the Church, but Oh how few there are that there are is much to be expected from. I was this Afternoon ready to sink with discouragement & conclude All hopes prayers, & labors were in vain. Spent most of the evening at D Williams afterward called at J Er & C R.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 13 of 5 M / Since the last date my mind has labor'd under much exercise & I trust I have been a mourner in Zion. The extream discourageing prospect which has been allmost continually before me has brought me nearly to despair whether there are any that will hold out to the end in welldoing some who have known the work of truth well begun in them, & convincingly heard this language sounded in their spiritual ears "come ye out & be ye seperate from them" are halting & do not come up faithfully to

the standard; my spirit has been sorely exercised on this acct & was there any thing which I could do to establish them most gladly would I do it, but the work must be wrought out in them selves. The help of others will serve but to stir up the mind, & unless they are faithful to what is made manifest labor will be but in vain

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 14 of 5 M / Tho there are some things left deficient, yet I consider it has been a favor'd day as I have been in a tender susceptible frame, & whenever this is my state I desire to be thankful, as it is often such that it feels as if good was not to be come at or as if when I cryed unto the Lord he was affar off

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 15 of 5 M / Our meetings were silent & probable was favor'd to some, but as to me dry & hard. was tried with drowsiness which is uncommon

RELIGIOUS SOCIETY OF FRIENDS

 May 16, Friday: A limited blockade on France against neutral shipping was imposed by Great Britain. Named after the Foreign Minister, this was referred to as the Fox Blockade.

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

6 day 16 of 5 M / Face much swollen & head out of order from an heavy cold, yet have written a letter to my friend J. Austin & family

RELIGIOUS SOCIETY OF FRIENDS

May 17, Saturday: Etienne Nicolas Méhul's opéra comique Malvina to words of Saint-Victor after MacPherson (Ossian), was performed for the initial time, in Théâtre Feydeau, Paris. (It would later be called Uthal.)

Friend Stephen Wanton Gould wrote in his journal:

7 day 17 5 M / My head continues much out of order & my mind depressed, yet feel something like thanksgiving to arise that I have been helped as I have & am able to keep in my shop.

RELIGIOUS SOCIETY OF FRIENDS

May 18, Sunday: Friend Stephen Wanton Gould wrote in his journal:

7 [?] 18 of 5 M / Our morning meeting was silent, in the afternoon DB was concerned in a very lively testimony on the necessity of watchfulness. Took tea with D. Williams Am in hopes nothing has been lost today tho' perhaps but little gained

RELIGIOUS SOCIETY OF FRIENDS

May 19, Monday: The Free School Society opened the first Lancastrian school, in New-York.

Friend Stephen Wanton Gould wrote in his journal:

2 day 19 of 5 M / My head being much affected, & some other things weightily on my mind, was on as low a spot as at allmost any time in my life. My earnest prayer at seasons is that I may be watchfull over my conduct & be enabled to discharge every duty allotted me with clean hands & to the acceptance of him who assigneth them - face rather more comfortable but quite sore & painful

RELIGIOUS SOCIETY OF FRIENDS

May 20, Tuesday: Birth of John Stuart Mill, a mind which would return "time and again to the idea of improvement"⁷⁹ as if it were a law of the social universe — the way a dog returns to its vomit.

Gott hat unter uns aufgerichtet das Wort von der Versöhnung by Johannes Herbst was performed during the consecration of the Moravian church in Bethlehem, Pennsylvania.

Friend Stephen Wanton Gould wrote in his journal:

3 day 20 of 5 M / This day exercise of mind has been very great, Oh! how goes my poor soul go mourning on its way.

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 21 of 5 M / My face broke last night & is very comfortable this morning

While setting silently just now my mind was humbled under a sense of the many unmerited favors which are bestow'd on me – I long to dwell nearer & nearer to the fountain of life, for from it is all true Strength & wisdom derived.

My exercise thro' the day has been much, tho' perhaps the time not so well improved as might have been.

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 22 of 5 M / Gave way to too much laughter this morning which is a weakness I'm much subject too: nevertheless my feelings of yesterday were renewe'd, & went to meeting under them & sat pretty well composed, tho' life did not arise as I wished or even expected If I was favor'd with a right sense of the state of the meeting, It was a very low & even suffering time with those who were watchmen on Zions Walls.

RELIGIOUS SOCIETY OF FRIENDS

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

day 23 of 5 M / I wish not to stamp my exercise higher than it really is but it is as much as I can well get along with. It being near the close of the day & looking over what has past, cannot find but that I have kept pretty near the Life, or rather the Life has kept pretty near me.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 24, Saturday: The Principality of Guastalla was attached to the Kingdom of Italy.

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

7 day 24 of 5 M / Tho' the watch may not have been kept up so carefully as it might have been yet a degree of living concern has been witnessed in my spirit – I have longed that I might dwell nearer & nearer to the holy spirit, & that Zions border may be enlarged is at present my chief concern. Oh the mourning of my spirit for those who have felt the operations of Truth in their mind & do not surrender to what it manifests should be done. there are some of these within my circle for whom day after day for many days together have I been deeply Baptized for. & I long beyond the power of words to express that they may come forth with their garments clean.

RELIGIOUS SOCIETY OF FRIENDS

➡ May 25, Sunday: [Ralph Waldo Emerson](#)'s 3rd birthday.



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

1 day 25 of 5 M / Our meetings were Silent & to me seasons of Deep wardings tho in the midst of it I felt the mercy at work Oh the exercise & suffering of my poor mind in these days, words fall far short to tell it all Took tea with Saml Thurstons in company with Jon Deenis. Spent the remainder of the evening at C Rodmans

RELIGIOUS SOCIETY OF FRIENDS

➡ May 26, Monday: [Lewis Cass](#) got married with Elizabeth Spencer.

The [Emperor Napoléon](#) decreed the dissolution of the Republic of Dubrovnik.

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

2 day 26 of 5 M / In a pretty guarded State of mind & the pressure of exercise not so great, tho' not free from it

RELIGIOUS SOCIETY OF FRIENDS

➡ May 27, Tuesday: Ansbach, currently under French occupation, was annexed to Bavaria.

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

3 day 27 of 5 M / Rather a want of religious life. This Afternoon seriousness has cover'd my mind, & I have seen that watchfulness us still necessary for me & others - I have been compairing the prospect in society to the state of the present weather - it has been for some time very dry, tho' there are frequent appearances of rain, the wind lashed [?] & heavy clouds hang around, yet rain does not come. & so it is with some they appear hopeful for a time & as far as can be seen & even felt, have begun well, & gone on so for a time, but do not surrender themselves wholly up to be led & guided by that inward principal which is striving within them, & would increase their strength even to strong men & women, & greatly does my very heart fear & tremble on account of some who have often known & felt the living power of truth in a very convincing manner, but from their flexible disposition are in danger of being carried off the ground entirely....

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 28 of 5 M / Scarcely a day passes but there is something that might have been better'd – yet I have felt the Lord to be gracious & long suffering to all – Things have appear'd very dismal & discouraging respecting what was hinted yesterday. It is a time when the ways of Zion do most assuredly Mour

RELIGIOUS SOCIETY OF FRIENDS

 May 29, Thursday: The Prime Minister, Lord Grenville, presented evidence to [King George III](#) of the various indiscretions of [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), and the monarch authorized a Secret Commission of cabinet ministers to examine the witnesses who had provided the damning testimony. The matter would come to be referred to as the “Delicate Investigation.”

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

*May Meeting in town 29 of 5 M / In the silent part of our first meeting my mind was uncommonly favor'd to keep from roving thoughts & near to the sorce of life. I beg to be duly sensible & thankful for all my favors which are many It is a precious enjoyment to feel an easy access to the fountain Dear Abigail was sweetly concerned in supplication, Whereby I felt inwardly helped & it seem'd as if my spirit join'd with hers in a remarkable manner
In the last meeting the business labor'd. & I feel very thankful for not having said any thing to wound my own mind or the cause tho' I had like to have spoken once as would have done me much hurt.*

RELIGIOUS SOCIETY OF FRIENDS

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

6 day of 5 M / Spent the evening at D Williams in company with Susanne Barker, tho' my company was agreeable yet felt but little inclination to join with them in conversation my mind being dipt into an exercise which hath attend it closely for some time...

RELIGIOUS SOCIETY OF FRIENDS

 May 31-June 5: [Mount Vesuvius](#) erupted: “Effusiva — Lava a SW (Camaldoli). Fontane di lava.”

MOUNT VESUVIUS



1806

1806

JUNE

 June: The British not only discontinued their participation in the [international slave trade](#) but also passed a general abolition-of-human-[slavery](#) resolution.

 June 1, Sunday: Bavaria officially became a kingdom under the terms of the Treaty of Pressburg.

The “Delicate Investigation” into the indiscreet conduct of [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), estranged wife of [George, Prince of Wales](#), formally began.

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

1 day 1 of 6 M 1806 / It has been a day of deep exercise, even deep trial... In the morning meeting D Buffum deliver'd a short testimony impressing the necessity of the improvement of our time from the Parable of the ten Virgins... In the afternoon we were silent & after meeting went in company with Obadiah Williams Phebe Earle & Mary Ann Smith out to D Buffums, & tho' my company was agreeable & of the best kind yet could not join much in conversations.

RELIGIOUS SOCIETY OF FRIENDS

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

2 day 2 of 6 M 1806 / My exercise continues so that I could not sleep till late last night, & feeling a renewal thereof this morning, was induced to send for the individual (on whose account it chiefly is) to a friends house where I apprehend I was favor'd to discharge my duty as far as I can feel (as yet pretty much to my own release & satisfaction) It was a memorable season which I hope not to forget, the individual was much tendered, even to tears by what I found to say, I desire not to attribute any thing to my own works, but what ever is done thro' me may be ascribed unto him who fits & quallifies for every work & service.

This afternoon went to Narragansett, & on passing both ferrys there was not a man on board (except myself) but was the worse for liquor; it occasioned a search in my mind, & I was ready to thank God that I was not like them... In crossing the Narragansett ferry there was a young woman on board whose innocent countenance took my attention tho' I did not speak to her while in the boat – when we got over it was quite dark & late in the evening & the poor thing told me she had to walk some distance before she could get to her lodgings which gave me some concern for her – She went on a little distance & returned to the ferry house affrighted which put me upon noticing her a little further, as he looked reputable & dressed something like a friend, there being many lodgers previously engaged at the ferry house she could not stay there, & a man on horse back offer'd to take her along but he appearing to be intoxicated she prudently declined, so I seeing her in a great

*streight, offer'd to go with her to the next house, about half a miles distance. & as we walked our conversation turned on religious subjects – she appear' to be one who was desirous to walk in the right way, & had, as she expressed been almost bewitched by the Newlites in Narragansett but had lately lived with a friend & had contracted a love for them & their ways, tho never fully conform'd to any of them, but was convinced of their ways of worship. Her mentioning the effect the Newlites had upon her mind led me into some expression – I answer'd to her that the effect they had upon her was the workings of her passions & that true religion was found in the silence of all flesh, therfor She must not depend on them for much of their preaching & praying was but a mear form of words with out the true life & power, & then appealed to her judgement if she had not often been burdened with it & found them as empty vessels, to which she very feelingly reply'd "O yes I have found them so" She appear'd to be very tender & I was glad it fell in my way to converse with her, often having to feel much on the account of those who are in a seeking state & feel the power of truth to strive in them but have not arrived to a state, clearly to know what it is that thus affects them. My mind was humbled & brought into desires for her advancement & establishment
After finishing my business at Narragansett came home the next day, & it was remarkable that in both going & coming there was some on board the ferry boats that were the worse for liquor. it is really cause of mourning to see what destruction there is among mankind, by spirituuous liquor.*

RELIGIOUS SOCIETY OF FRIENDS



June 4, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

4 day 4 of 6 M / Felt some disposition to levity, yet very serious thoughts have attended my mind (at times) thro' the day, & trust a good degree of watchfulness – This morning a young man who has been absent from home for several years came to see me, when he went away his conduct was a grief to his friends, but has now returned with a plain dress & uses the plain language, & appears to be under much concern to do right, while I was with him my mind was brought into sympathy & desires were raised for his preservation it seems remarkable that I should be so often dipt into feelings with people of this description – Oh that my conduct may be such as to encorage the honest seekers, & those who know the power of truth in their hearts, to come forth & profess it nobly, & in sincerity, for such there are, & I am led sometimes to fear that the reason more of them does not come forward, is that they meet with stumbling blocks in those who they might expect would be helpers on their journey.

RELIGIOUS SOCIETY OF FRIENDS

→ June 5, Thursday: The Emperor Napoléon transformed the Batavian Commonwealth into the Kingdom of Holland, making his brother Louis the monarch there. The Principality of Benevento was created, subject to France.

Friend Stephen Wanton Gould wrote in his journal:

5 day 5 of 6 M / I'm going to meeting where I hope to get to the center, having felt this morning a renew'd engagement lie [be?] in the line of religious improvement. In the forepart of the meeting felt pretty lively but grew dull before the conclusion - This evening had an agreeable visit from my beloved & intimate acquaintance A Barker, he felt very near to me. Should he continue faithful he bids fair to be of use to Society.

RELIGIOUS SOCIETY OF FRIENDS

→ June 6, Friday: Friend Stephen Wanton Gould wrote in his journal:

6 day 6 of 6 M / This evening called at a friends house where I met with a beloved acquaintance, & finding her to be in a sweet state of mind & apparently under a right concern for her own furtherance in well doing, it was a great comfort to me. I believe it will be from the heart when I say "May the Lord bless her, may his gathering Arm be around her & keep her from the follies & vanities of Youth".....

RELIGIOUS SOCIETY OF FRIENDS

→ June 7, Saturday: Friend Stephen Wanton Gould wrote in his journal:

7 day 7 of 6 M / A want of watchfulness but a degree of favor...

RELIGIOUS SOCIETY OF FRIENDS

→ June 8, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1 day 8 of 6 M / In our morning meeting A Robinsons bore an encouraging testimony. She observed that her feeling had been far from joyous in our religious meetings for some time past yet she had been comforted in this, with a belief that the Lord would feed his people himself, & went on to menage [mention?] those who were deprived of the company or acquaintance of those who were helpers & sympathizers, believing that however destitute they were as to the outward, by obedience the Lord would be a present help in every needful time, & wished them to lift up their heads in hope as he knew the most secret thoughts of all, & would help all who look unto him. It appear'd to be a solid



meeting, but with me as Doc Ruddy says "The coles were under the ashes" –spent the evening at C Rodmans.

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 9 of 6 M / Tho' I have had a considerable reduction of mind of late, yet I find the unweried Adversary is still working in me with an abundance of craft, he hath tried me hard this day, & whether ever I shall subdue him is hard to tell, but I believe & find by degree of experience, that strength is mercifully afforded in proportion to what we have to undergo.

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Tuesday: A DISCOURSE, DELIVERED BEFORE THE HUMANE SOCIETY OF THE COMMONWEALTH OF MASSACHUSETTS, JUNE 10, 1806 BY [THADDEUS MASON HARRIS](#)... (Boston: Printed by E. Lincoln).

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

3 day 10 of 6 M / A sweet current of life this morning, but the day does not conclude with that savor which I could wish...

RELIGIOUS SOCIETY OF FRIENDS

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

4 day 11 of 6 M / I have had very deeply to feel my own weaknesses & have even groaned under them this morning. This afternoon our dear friend R Mitchell called & set a while with me in the shop, his company & conversation was very interesting & encourageing – Also dear J R-n called, & our minds were humbled together under a sense of the continued visitation of our dear Lord & Master, it is a season of humbling affliction with him, & my heart prays that he may be faithful even to the parting with a right hand or a right eye or as he expressed himself to offer up Isaac the only son, or that which is as near & dear if required he is one for whom my spirit hath groaned for deliverance & travelled for his furtherance Oh the deep exercise which I have had of late on account of several may it all tend to deepen me in the root of wisdom.

RELIGIOUS SOCIETY OF FRIENDS



1806

1806



June 12, Thursday: John Augustus Roebling was born in Mühlhausen, Thuringia, Prussia, now Germany, the youngest son of Christoph Polycarpus Roebling and Friederike Dorothea Mueller Roebling.

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

5 day 12 of 6 M / My cousins Henery [sic] & Abigail Gould were this day married. The meeting was remarkably solemn & quiet, and as to my own particular state I know not when it was better... At the conclusion Hannah Dennis was concern'd in a short but lively supplication which I believe was felt by some present in a low state...

RELIGIOUS SOCIETY OF FRIENDS



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

7 day 14 of 6 M / Many friends have come to attend our Yearly Meeting Sacrifice which commences in Town tomorrow I can truly say my spirit seems revived at the sight of some of them, but some that have passed by occasion a very different sensation, & from their appearance had better have kept at home... Had the company of Our beloved friend Micajah Collins from Lynn this evening whose conversation was truly sweet & encoraging to my mind. I love him much & wish there were more of his cast.

RELIGIOUS SOCIETY OF FRIENDS



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

*1 day 15 of 6 M 1806 / Our Meetings this day have been very large, & little or no disturbance which is uncommon when the House is crowded in every part. they appeared to me much favor'd & the heavenly wing of divine love was marvelously stretched over them. The ministers aparently laboured with much power & their testimonys appear'd to reach the minds of many & satisfy all. I have felt thankful & even humbled in believing that the day has closed in a good degree to the Honor of our God. Wm Crotch Isaac Bonsall & Naoime Halstead were the public laborers of the day
This afternoon was gratified with the company of divers of my dear friends to take tea, & had a little precious conversation with Dear Rowland Greene which I hope may prove strengthening.*

RELIGIOUS SOCIETY OF FRIENDS



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

2 day / Owing to the great Eclipse of the Sun which happened this morning & was nearly total, the meeting began buisness [sic] after a solid silence of about fifteen minutes which is much sooner than is common - at near eleven O Clock the meeting broke, as it was very dark & adjourned to three in the Afternoon - In the afternoon we met & entered on the State of Society as



represented by the Queries which drew forth the testimonys of divers living members among whom were Wm Crotch, Enoch Dorland, Isaac Bonsall, Daniel Quinby & others.

RELIGIOUS SOCIETY OF FRIENDS

A total [eclipse](#) of the sun was visible from San Diego, California to New-York. In the Indiana Territory, the Shawnee prophet Tenskwatawa accurately predicted this eclipse. As a result of observing this eclipse from Kinderhook, New York, José Joaquin de Ferrer came up with the name “corona” to designate the faint outer glowing atmosphere of the sun visible only during such a total occultation. On Boston Neck the grazing cattle began their evening walk home at noon as the eclipse blackened the cloudless sky. Observing this phenomenon, [William Cranch Bond](#) determined to become an astronomer. In the garden behind his home on Chestnut Street⁸⁰ in Salem sat Nathaniel Bowditch with a [telescope](#), and a lantern by which to consult his watch.

*“The moon was seen like a black spot in the heavens surrounded by light like that of twilight.
Several of the fixed stars were visible to the naked eye.
At 11h 32’ 18” the light burst forth with great splendor.”*

SKY EVENT**HARVARD OBSERVATORY**

Many years later, a description of this event belatedly recollected by [James Fenimore Cooper](#) in about the year 1831 would belatedly appear in 1869 in [Putnam’s Monthly Magazine](#) (Volume 21, pages 352-359):

THE ECLIPSE. FROM AN UNPUBLISHED MS. OF JAMES FENIMORE COOPER.

Note by the Editor.— During Mr. Cooper’s residence at Paris, he wrote, at the request of an English friend, his recollections of the great eclipse of 1806. This article, which is undated, must have been written about the year 1831, or twenty-five years after the eclipse. His memory was at that period of his life very clear and tenacious, where events of importance were concerned. From some accidental cause, this article was never sent to England, but lay, apparently forgotten, among Mr. Cooper’s papers, where it was found after his death. At the date of the eclipse, the writer was a young sailor of seventeen, just returned from a cruise. At the time of writing these recollections, he had been absent from his old home in Otsego County some fifteen years, and his affectionate remembrance of the ground may be traced in many little touches, which would very possibly have been omitted under other circumstances. S.F.C.

THE eclipse of the sun, which you have requested me to describe, occurred in the summer of 1806, on Monday, the 16th of June. Its greatest depth of shadow fell upon the American continent, somewhere about the latitude of 42 deg. I was then on a visit to my parents, at the home of my family, among the Highlands of Otsego, in that part of the country where the eclipse was most impressive. My recollections of the great event, and the incidents of the day, are as vivid as if they had occurred but yesterday. Lake Otsego, the headwaters of the Susquehanna, lies as nearly as possible in latitude 42 deg. The village, which is the home of my family, is beautifully situated at the foot of the lake, in a valley lying between two nearly parallel ranges of heights, quite mountainous in character. The Susquehanna, a

80. Now 12 Chestnut Street.



clear and rapid stream, flowing from the southeastern shore of the lake, is crossed by a high wooden bridge, which divides the main street of the little town from the lawns and meadows on the eastern bank of the river. Here were all the materials that could be desired, lake, river, mountain, wood, and the dwellings of man, to give full effect to the varied movement of light and shadow through that impressive day. Throughout the belt of country to be darkened by the eclipse, the whole population were in a state of almost anxious expectation for weeks before the event. On the eve of the 16th of June, our family circle could think or talk of little else. I had then a father and four brothers living, and as we paced the broad hall of the house, or sat about the family board, our conversation turned almost entirely upon the movements of planets and comets, occultations and eclipses. We were all exulting in the feeling that a grand and extraordinary spectacle awaited us – a spectacle which millions then living could never behold. There may have been a tinge of selfishness in the feeling that we were thus favored beyond others, and yet, I think, the emotion was too intellectual in its character to have been altogether unworthy. Many were the prophecies regarding the weather, the hopes and fears expressed by different individuals, on this important point, as evening drew near. A passing cloud might veil the grand vision from our sight; rain or mist would sadly impair the sublimity of the hour. I was not myself among the desponding. The great barometer in the hall – one of the very few then found in the State, west of Albany – was carefully consulted. It was propitious. It gave promise of dry weather. Our last looks that night, before sleep fell on us, were turned toward the starlit heavens. And the first movement in the morning was to the open window – again to examine the sky. When I rose from my bed, in the early morning, I found the heavens serene, and cloudless. Day had dawned, but the shadows of night were still lingering over the valley. For a moment, my eye rested on the familiar view – the limpid lake, with its setting of luxuriant woods and farms, its graceful bay and varied points, the hills where every cliff and cave and glen had been trodden a thousand times by my boyish feet – all this was dear to me as the face of a friend. And it appeared as if the landscape, then lovely in summer beauty, were about to assume something of dignity hitherto unknown – were not the shadows of a grand eclipse to fall upon every wave and branch within a few hours! There was one object in the landscape which a stranger would probably have overlooked, or might perhaps have called unsightly, but it was familiar to every eye in the village, and endowed by our people with the honors of an ancient landmark – the tall gray trunk of a dead and branchless pine, which had been standing on the crest of the eastern hill, at the time of the foundation of the village, and which was still erect, though rocked since then by a thousand storms. To my childish fancy, it had seemed an imaginary flag-staff, or, in rustic parlance, the “liberty pole” of some former generation; but now, as I traced the familiar line of the tall trunk, in its peculiar shade of silvery gray, it became to the eye of the young sailor the mast of some phantom ship. I remember greeting it with a smile, as this was the first glance of recognition given to the old ruin of the forest since my return. But an object of far higher interest suddenly attracted my eye. I discovered a star – a solitary star –



twinkling dimly in a sky which had now changed its hue to a pale grayish twilight, while vivid touches of coloring were beginning to flush the eastern sky. There was absolutely no other object visible in the heavens – cloud there was none, not even the lightest vapor. That lonely star excited a vivid interest in my mind. I continued at the window gazing, and losing myself in a sort of day-dream. That star was a heavenly body, it was known to be a planet, and my mind was filling itself with images of planets and suns. My brain was confusing itself with vague ideas of magnitude and distance, and of the time required by light to pierce the apparently illimitable void that lay between us – of the beings who might inhabit an orb like that, with life, feeling, spirit, and aspirations like my own. Soon the sun himself rose into view. I caught a glimpse of fiery light glowing among the branches of the forest, on the eastern mountain. I watched, as I had done a hundred times before, the flushing of the skies, the gradual illuminations of the different hills, crowned with an undulating and ragged outline of pines, nearly two hundred feet in height, the golden light gliding silently down the breast of the western mountains, and opening clearer views of grove and field, until lake, valley, and village lay smiling in one cheerful glow of warm sunshine. Our family party assembled early. We were soon joined by friends and connections, all eager and excited, and each provided with a colored glass for the occasion. By nine o'clock the cool air, which is peculiar to the summer nights in the Highlands, had left us, and the heat of midsummer filled the valley. The heavens were still absolutely cloudless, and a more brilliant day never shone in our own bright climate. There was not a breath of air, and we could see the rays of heat quivering here and there on the smooth surface of the lake. There was every appearance of a hot and sultry noontide. We left the house, and passed beyond the grounds into the broad and grassy street which lay between the gates and the lake. Here there were no overhanging branches to obstruct the view; the heavens, the wooded mountains, and the limpid sheet of water before us, were all distinctly seen. As the hour for the eclipse drew near, our eagerness and excitement increased to an almost boyish impatience. The elders of the party were discussing the details of some previous eclipse: leaving them to revive their recollections, I strolled away, glass in hand, through the principal streets of the village. Scarce a dwelling, or a face, in the little town, that was not familiar to me, and it gave additional zest to the pleasure of a holiday at home, to meet one's townsmen under the excitement of an approaching eclipse. As yet there was no great agitation, although things wore a rather unusual aspect for the busy hours of a summer's day. Many were busy with their usual tasks, women and children were coming and going with pails of water, the broom and the needle were not yet laid aside, the blacksmith's hammer and the carpenter's plane were heard in passing their shops. Loaded teams, and travellers in waggons, were moving through the streets; the usual quiet traffic at the village counters had not yet ceased. A farm-waggon, heavily laden with hay, was just crossing the bridge, coming in from the fields, the driver looking drowsy with sleep, wholly unconscious of the movement in the heavens. The good people in general, however, were on the alert; at every house some one seemed to be watching, and many groups were passed, whose eager up-turned faces and excited



conversation spoke the liveliest interest. It was said, that there were not wanting one or two philosophers of the skeptical school, among our people, who did not choose to commit themselves to the belief in a total eclipse of the sun – simply because they had never seen one. Seeing is believing, we are told, though the axiom admits of dispute. But what these worthy neighbors of ours had not seen, no powers of reasoning, or fulness of evidence, could induce them to credit. Here was the dignity of human reason! Here was private judgment taking a high stand! Anxious to witness the conversion of one of these worthies, with boyish love of fun I went in quest of him. He had left the village, however, on business. But, true to his principles, before mounting his horse that morning, he had declared to his wife that "he was not running away from that eclipse;" nay, more, with noble candor, he averred that if the eclipse did overtake him, in the course of his day's journey, "he would not be above acknowledging it!" This was highly encouraging. I had scarcely returned to the family party, left on the watch, when one of my brothers, more vigilant, or with clearer sight than his companions, exclaimed that he clearly saw a dark line, drawn on the western margin of the sun's disc! All faces were instantly turned upwards, and through the glasses we could indeed now see a dusky, but distinct object, darkening the sun's light. An exclamation of delight, almost triumphant, burst involuntarily from the lips of all. We were not to be disappointed, no cloud was there to veil the grand spectacle; the vision, almost unearthly in its sublime dignity, was about to be revealed to us. In an incredibly short time, the oval formation of the moon was discerned. Another joyous burst of delight followed, as one after another declared that he beheld with distinctness the dark oval outline, drawn against the flood of golden light. Gradually, and at first quite imperceptibly to our sight, that dark and mysterious sphere gained upon the light, while a feeling of watchful stillness, verging upon reverence, fell upon our excited spirits. As yet there was no change perceptible in the sunlight falling upon lake and mountain; the familiar scene wore its usual smiling aspect, bright and glowing as on other days of June. The people, however, were now crowding into the streets – their usual labors were abandoned – forgotten for the moment – and all faces were turned upward. So little, however, was the change in the power of the light, that to a careless observer it seemed more the gaze of faith, than positive perception, which turned the faces of all upward. Gradually a fifth, and even a fourth, of the sun's disc became obscured, and still the unguarded eye could not endure the flood of light – it was only with the colored glass that we could note the progress of the phenomenon. The noon-day heat, however, began to lessen, and something of the coolness of early morning returned to the valley. I was looking upward, intently watching for the first moment where the dark outline of the moon should be visible to the naked eye, when an acquaintance passed. "Come with me!" he said quietly, at the same moment drawing his arm within my own, and leading me away. He was a man of few words, and there was an expression in his face which induced me to accompany him without hesitation. He led me to the Court House, and from thence into an adjoining building, and into a room then occupied by two persons. At a window, looking upward at the heavens, stood a figure which instantly riveted my



attention. It was a man with haggard face, and fettered arms, a prisoner under sentence of death. By his side was the jailor. A painful tragedy had been recently enacted in our little town. The schoolmaster of a small hamlet in the county had beaten a child under his charge very severely – and for a very trifling error. The sufferer was a little girl, his own niece, and it was said that natural infirmity had prevented the child from clearly pronouncing certain words which her teacher required her to utter distinctly. To conquer what he considered the obstinacy of the child, this man continued to beat her so severely that she never recovered from the effects of the blows, and died some days after. The wretched man was arrested, tried for murder, condemned, and sentenced to the gallows. This was the first capital offence in Otsego County. It produced a very deep impression. The general character of the schoolmaster had been, until that evil hour, very good, in every way. He was deeply, and beyond all doubt unfeignedly, penitent for the crime into which he had been led, more, apparently, from false ideas of duty, than from natural severity of temper. He had been entirely unaware of the great physical injury he was doing the child. So great was his contrition, that public sympathy had been awakened in his behalf, and powerful petitions had been sent to the Governor of the State, in order to obtain a respite, if not a pardon. But the day named by the judge arrived without a return of the courier. The Governor was at his country-house, at least eighty miles beyond Albany. The petition had been kept to the last moment, for additional signatures, and the eighty miles to be travelled by the courier, after reaching Albany, had not been included in the calculation. No despatch was received, and there was every appearance that there would be no reprieve. The day arrived – throngs of people from Chenango, and Unadilla, and from the valley of the Mohawk, poured into the village, to witness the painful, and as yet unknown, spectacle of a public execution. In looking down, from an elevated position, upon the principal street of the village that day, it had seemed to me paved with human faces. The hour struck, the prisoner was taken from the jail, and, seated, as is usual, on his coffin, was carried to the place of execution, placed between two ministers of the gospel. His look of utter misery was beyond description. I have seen other offenders expiate for their crimes with life, but never have I beheld such agony, such a clinging to life, such mental horror at the nearness of death, as was betrayed by this miserable man. When he approached the gallows, he rose from his seat, and wringing his fettered hands, turned his back upon the fearful object, as if the view were too frightful for endurance. The ministers of the gospel succeeded at length in restoring him to a decent degree of composure. The last prayer was offered, and his own fervent "Amen!" was still sounding, hoarse, beseeching, and almost despairing, in the ears of the crowd, when the respite made its tardy appearance. A short reprieve was granted, and the prisoner was carried back to the miserable cell from which he had been drawn in the morning. Such was the wretched man who had been brought from his dungeon that morning, to behold the grand phenomenon of the eclipse. During the twelve-month previous, he had seen the sun but once. The prisons of those days were literally dungeons, cut off from the light of day. That striking figure, the very picture of utter misery, his emotion, his wretchedness, I can never forget. I can



see him now, standing at the window, pallid and emaciated by a year's confinement, stricken with grief, his cheeks furrowed with constant weeping, his whole frame attesting the deep and ravaging influences of conscious guilt and remorse. Here was a man drawn from the depths of human misery, to be immediately confronted with the grandest natural exhibition in which the Creator deigns to reveal his Omnipotence to our race. The wretched criminal, a murderer in fact, though not in intention, seemed to gaze upward at the awful spectacle, with an intentness and a distinctness of mental vision far beyond our own, and purchased by an agony scarcely less bitter than death. It seemed as if, for him, the curtain which veils the world beyond the grave, had been lifted. He stood immovable as a statue, with uplifted and manacled arms and clasped hands, the very image of impotent misery and wretchedness. Perhaps human invention could not have conceived of a more powerful moral accessory, to heighten the effect of the sublime movement of the heavenly bodies, than this spectacle of penitent human guilt afforded. It was an incident to stamp on the memory for life. It was a lesson not lost on me. When I left the Court House, a sombre, yellowish, unnatural coloring was shed over the country. A great change had taken place. The trees on the distant heights had lost their verdure and their airy character; they were taking the outline of dark pictures graven upon an unfamiliar sky. The lake wore a lurid aspect, very unusual. All living creatures seemed thrown into a state of agitation. The birds were fluttering to and fro, in great excitement; they seemed to mistrust that this was not the gradual approach of evening, and were undecided in their movements. Even the dogs - honest creatures - became uneasy, and drew closer to their masters. The eager, joyous look of interest and curiosity, which earlier in the morning had appeared in almost every countenance, was now changed to an expression of wonder or anxiety or thoughtfulness, according to the individual character. Every house now gave up its tenants. As the light failed more and more with every passing second, the children came flocking about their mothers in terror. The women themselves were looking about uneasily for their husbands. The American wife is more apt than any other to turn with affectionate confidence to the stronger arm for support. The men were very generally silent and grave. Many a laborer left his employment to be near his wife and children, as the dimness and darkness increased. I once more took my position beside my father and my brothers, before the gates of our own grounds. The sun lay a little obliquely to the south and east, in the most favorable position possible for observation. I remember to have examined, in vain, the whole dusky canopy in search of a single cloud. It was one of those entirely unclouded days, less rare in America than in Europe. The steadily waning light, the gradual approach of darkness, became the more impressive as we observed this absolutely transparent state of the heavens. The birds, which a quarter of an hour earlier had been fluttering about in great agitation, seemed now convinced that night was at hand. Swallows were dimly seen dropping into the chimneys, the martins returned to their little boxes, the pigeons flew home to their dove-cots, and through the open door of a small barn we saw the fowls going to roost. The usual flood of sunlight had now become so much weakened, that we could look upward long, and steadily, without the least pain. The sun



appeared like a young moon of three or four days old, though of course with a larger and more brilliant crescent. Looking westward a moment, a spark appeared to glitter before my eye. For a second I believed it to be an optical illusion, but in another instant I saw it plainly to be a star. One after another they came into view, more rapidly than in the evening twilight, until perhaps fifty stars appeared to us, in a broad, dark zone of the heavens, crowning the pines on the western mountain. This wonderful vision of the stars, during the noontide hours of day, filled the spirit with singular sensations. Suddenly one of my brothers shouted aloud, "The moon!" Quicker than thought, my eye turned eastward again, and there floated the moon, distinctly apparent, to a degree that was almost fearful. The spherical form, the character, the dignity, the substance of the planet, were clearly revealed as I have never beheld them before, or since. It looked grand, dark, majestic, and mighty, as it thus proved its power to rob us entirely of the sun's rays. We are all but larger children. In daily life we judge of objects by their outward aspect. We are accustomed to think of the sun, and also of the moon, as sources of light, as ethereal, almost spiritual, in their essence. But the positive material nature of the moon was now revealed to our senses, with a force of conviction, a clearness of perception, that changed all our usual ideas in connection with the planet. This was no interposition of vapor, no deceptive play of shadow; but a vast mass of obvious matter had interposed between the sun above us and the earth on which we stood. The passage of two ships at sea, sailing on opposite courses, is scarcely more obvious than this movement of one world before another. Darkness like that of early night now fell upon the village. My thoughts turned to the sea. A sailor at heart, already familiar with the face of the ocean, I seemed, in mental vision, to behold the grandeur of that vast pall of supernatural shadow falling suddenly upon the sea, during the brightest hour of the day. The play of light and shade upon the billows, always full of interest, must at that hour have been indeed sublime. And my fancy was busy with pictures of white-sailed schooners, and brigs, and ships, gliding like winged spirits over the darkened waves. I was recalled by a familiar and insignificant incident, the dull tramp of hoofs on the village bridge. A few cows, believing that night had overtaken them, were coming homeward from the wild open pastures about the village. And no wonder the kindly creatures were deceived, the darkness was now much deeper than the twilight which usually turns their faces homeward; the dew was falling perceptibly, as much so as at any hour of the previous night, and the coolness was so great that the thermometer must have fallen many degrees from the great heat of the morning. The lake, the hills, and the buildings of the little town were swallowed up in the darkness. The absence of the usual lights in the dwellings rendered the obscurity still more impressive. All labor had ceased, and the hushed voices of the people only broke the absolute stillness by subdued whispering tones. "Hist! The whippoorwill!" whispered a friend near me; and at the same moment, as we listened in profound silence, we distinctly heard from the eastern bank of the river the wild, plaintive note of that solitary bird of night, slowly repeated at intervals. The song of the summer birds, so full in June, had entirely ceased for the last half hour. A bat came



flitting about our heads. Many stars were now visible, though not in sufficient number to lessen the darkness. At one point only in the far distant northern horizon, something of the brightness of dawn appeared to linger. At twelve minutes past eleven, the moon stood revealed in its greatest distinctness – a vast black orb, so nearly obscuring the sun that the face of the great luminary was entirely and absolutely darkened, though a corona of rays of light appeared beyond. The gloom of night was upon us. A breathless intensity of interest was felt by all. There would appear to be something instinctive in the feeling with which man gazes at all phenomena in the heavens. The peaceful rainbow, the heavy clouds of a great storm, the vivid flash of electricity, the falling meteor, the beautiful lights of the aurora borealis, fickle as the play of fancy, – these never fail to fix the attention with something of a peculiar feeling, different in character from that with which we observe any spectacle on the earth. Connected with all grand movements in the skies there seems an instinctive sense of inquiry, of anxious expectation; akin to awe, which may possibly be traced to the echoes of grand Christian prophecies, whispering to our spirits, and endowing the physical sight with some mysterious mental prescience. In looking back to that impressive hour, such now seem to me the feelings of the youth making one of that family group, all apparently impressed with a sensation of the deepest awe – I speak with certainty – a clearer view than I had ever yet had of the majesty of the Almighty, accompanied with a humiliating, and, I trust, a profitable sense of my own utter insignificance. That movement of the moon, that sublime voyage of the worlds, often recurs to my imagination, and even at this distant day, as distinctly, as majestically, and nearly as fearfully, as it was then beheld. A group of silent, dusky forms stood near me; one emotion appeared to govern all. My father stood immovable, some fifteen feet from me, but I could not discern his features. Three minutes of darkness, all but absolute, elapsed. They appeared strangely lengthened by the intensity of feeling and the flood of overpowering thought which filled the mind. Thus far the sensation created by this majestic spectacle had been one of humiliation and awe. It seemed as if the great Father of the Universe had visibly, and almost palpably, veiled his face in wrath. But, appalling as the withdrawal of light had been, most glorious, most sublime, was its restoration! The corona of light above the moon became suddenly brighter, the heavens beyond were illuminated, the stars retired, and light began to play along the ridges of the distant mountains. And then a flood of grateful, cheering, consoling brightness fell into the valley, with a sweetness and a power inconceivable to the mind, unless the eye has actually beheld it. I can liken this sudden, joyous return of light, after the eclipse, to nothing of the kind that is familiarly known. It was certainly nearest to the change produced by the swift passage of the shadow of a very dark cloud, but it was the effect of this instantaneous transition, multiplied more than a thousand fold. It seemed to speak directly to our spirits, with full assurance of protection, of gracious mercy, and of that Divine love which has produced all the glorious combinations of matter for our enjoyment. It was not in the least like the gradual dawning of day, or the actual rising of the sun. There was no gradation in the change. It was sudden, amazing, like



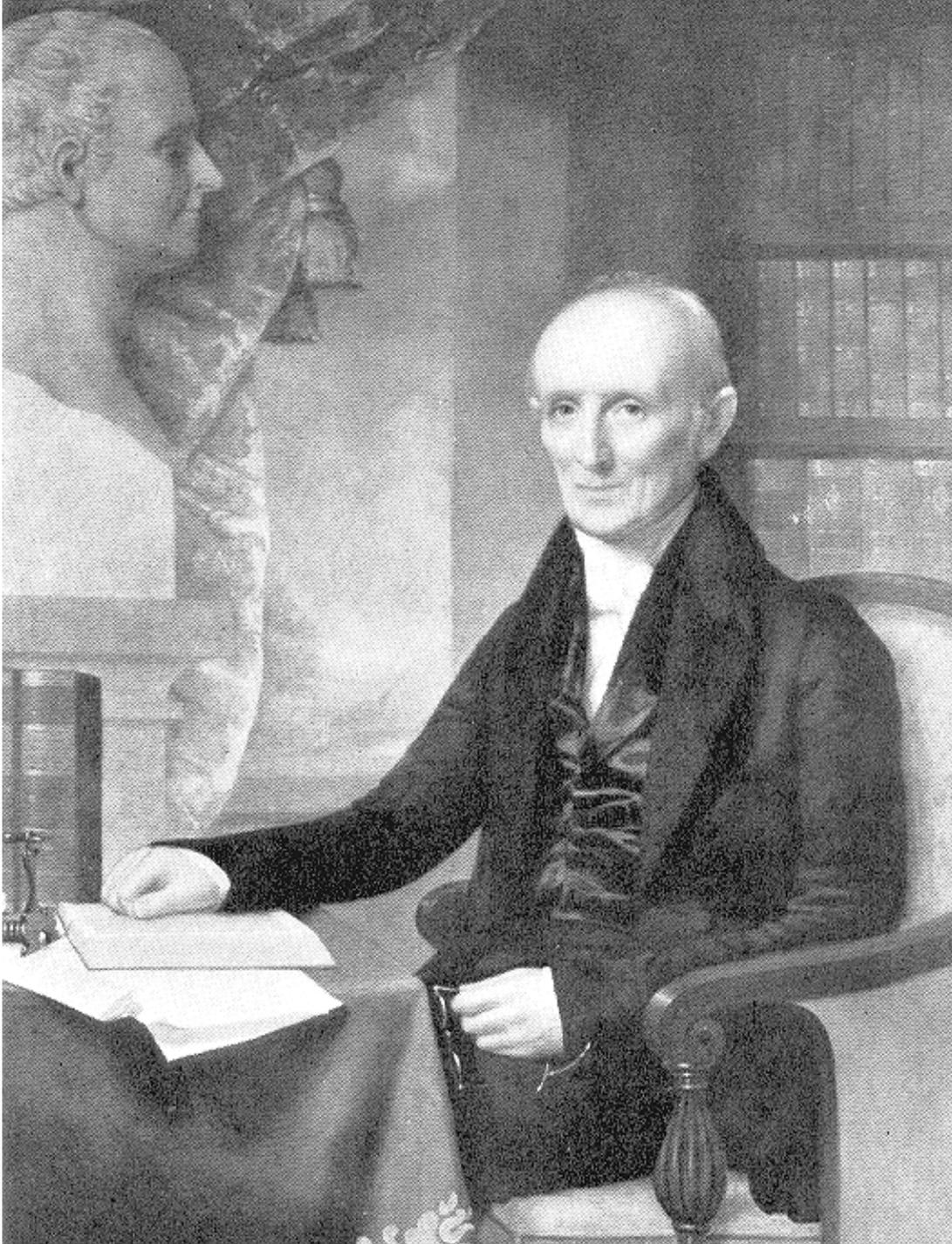
what the imagination would teach us to expect of the advent of a heavenly vision. I know that philosophically I am wrong; but, to me, it seemed that the rays might actually be seen flowing through the darkness in torrents, till they had again illuminated the forest, the mountains, the valley, and the lake with their glowing, genial touch. There was another grand movement, as the crescent of the sun reappeared, and the moon was actually seen steering her course through the void. Venus was still shining brilliantly. This second passage of the moon lasted but a moment, to the naked eye. As it ceased, my eye fell again on the scene around me. The street, now as distinctly seen as ever, was filled with the population of the village. Along the line of road stretching for a mile from the valley, against the side of the mountain, were twenty waggons bearing travellers, or teams from among the hills. All had stopped on their course, impelled, apparently, by unconscious reverence, as much as by curiosity, while every face was turned toward heaven, and every eye drank in the majesty of the sight. Women stood in the open street, near me, with streaming eyes and clasped hands, and sobs were audible in different directions. Even the educated and reflecting men at my side continued silent in thought. Several minutes passed, before the profound impressions of the spectacle allowed of speech. At such a moment the spirit of man bows in humility before his Maker. The changes of the unwonted light, through whose gradations the full brilliancy of the day was restored, must have been very similar to those by which it had been lost, but they were little noted. I remember, however, marking the instant when I could first distinguish the blades of grass at my feet – and later again watching the shadows of the leaves on the gravel walk. The white lilies in my mother's flower-garden were observed by others among the first objects of the vegetation which could be distinguished from the windows of the house. Every living creature was soon rejoicing again in the blessed restoration of light after that frightful moment of a night at noon-day. Men who witness any extraordinary spectacle together, are apt, in after-times, to find a pleasure in conversing on its impressions. But I do not remember to have ever heard a single being freely communicative on the subject of his individual feelings at the most solemn moment of the eclipse. It would seem as if sensations were aroused too closely connected with the constitution of the spirit to be irreverently and familiarly discussed. I shall only say that I have passed a varied and eventful life, that it has been my fortune to see earth, heavens, ocean, and man in most of their aspects; but never have I beheld any spectacle which so plainly manifested the majesty of the Creator, or so forcibly taught the lesson of humility to man as a total eclipse of the sun.



1806

1806

Date	Greatest Eclipse	Type	Saros #	Gamma	Eclipse Mag.	Lat.	Long.	Sun Alt	Path Width	Center Dur.
1806 Jun 16	16:24	T	124	0.320	1.060	42.2N	64.5W	71	210	04m55s





From Henry C. Wright's Autobiography:

When quite young, there was a total eclipse of the sun in June. That event made a deep impression on me. I heard much about it for weeks beforehand. I knew not what it was to be like, except that it was to be dark about mid-day. I was hoeing Indian corn, with two older brothers. They sent me off on an errand, and as I passed to the place, I could see the woods becoming dingy. I started to return, and by this time, birds and beasts began to be in extraordinary excitement, rushing to the roost and the lair. The woods became dark and gloomy. I was in the midst, and night seemed to drop down upon the scene in the midst of daylight. The forest had the same gloomy appearance which it had at night. The sun had an appearance I never saw before; it seemed to be in a process of going out, till, for a moment, it was all gone. I knew where I was, and the way out of the wood, and what was the matter, and had no fear. I stood still in the woods, and contemplated the scene with wonder. It soon passed, and I went on my way; but an awe was on my spirit long afterwards, whenever I saw the heavens by day or night.



June 16, Monday: There is one reliably datable event, in [Austin Steward](#)'s later account of his life as a teenage [slave](#) in upstate [New York](#), and that date is the great [eclipse](#) that occurred on this day. We will therefore need to insert here—for lack of a better position at which to place this material in the general chronology—his autobiographical reminiscences of this period of his life:

Capt. Helm finally concluded to sell his plantation and stock, except the slaves, and remove to the Genesee Country, where he designed to locate his future residence.

The plantation and stock (retaining the slaves) were advertised for sale, and on a certain day named, all would be disposed of at a public sale, or to the highest bidder.

When the day of sale arrived, there flocked from all parts of the surrounding country the largest assemblage of people I ever saw in that place. A large number of wealthy and respectable planters were present, whose gentlemanly behavior should have been an example to others.

The majority of that vast crowd, however, were a rough, quarrelsome, fighting set, just such as might be expected from slave-holding districts. There were several regularly fought battles during the first day of the sale.

One Thomas Ford, a large, muscular, ferocious-looking fellow, a good specimen of a southern bully and woman-whipper, had been victorious through the day in numerous fights and brawls; but he had to pay dear for it when night came. Some one or more of the vanquished party, took advantage of the dark night to stab him in both sides. The knife of the assassin had been thrust into his thigh, tearing the flesh upward, leaving a frightful and dangerous wound; but what is most singular, both sides were wounded in nearly the same manner, and at the same time, for so quickly was the deed committed that the offenders made their escape, before an alarm could be raised for their detection; nor have I ever heard of any one being arrested for the crime.

Ford's groans and cries were painful to hear, but his brother acted like a madman; rushing hither and thither, with a heavy bludgeon in his hand, with which he indiscriminately beat the



fences and whatever came in his way, crying "Oh my brother, my poor brother! Who has murdered my poor brother?"

Physicians came to the aid of the wounded man who at first thought he might recover, but in a climate like that of Virginia it was impossible. His friends did all they could to save him, but the poor wretch lingered a few days and died. Thus ended the life of a bad man and a hard master.

... The sale continued for several days, during which there was no such thing as rest or sleep or one quiet moment on the premises. As was customary in that State, Capt. Helm provided the food and drink for all who came, and of course a great many came to drink and revel and not to buy; and that class generally took the night time for their hideous outbreaks, when the more respectable class had retired to their beds or to their homes. And many foul deeds and cruel outrages were committed; nor could the perpetrators be detected or brought to justice. Nothing could be done but to submit quietly to their depredations.

One peaceable old slave was killed by having his head split open with an ax. He was found in the morning lying in the yard, with the bloody instrument of death by his side. This occasioned some excitement among the slaves, but as the white people paid but little attention to it, it soon passed off, and the sorrowful slaves put the old man's remains in a rough box, and conveyed them to their last resting-place.

After the sale was over, the slaves were allowed a holiday, with permission to go and visit their friends and relatives previous to their departure for their new home in a strange land.

The slaves generally on Capt. Helm's plantation looked upon this removal as the greatest hardship they had ever met; the severest trial they had ever endured; and the separation from our old home and fellow-slaves, from our relatives and the old State of Virginia, was to us a contemplation of sorrowful interest. Those who remained, thought us the most unfortunate of human beings to be taken away off into the State of New York, and, as they believed, beyond the bounds of civilization, where we should in all probability be destroyed by wild beasts, devoured by cannibals, or scalped by the Indians. We never expected to meet again in this life, hence our parting interviews were as solemn as though we were committing our friends to the grave. But He whose tender mercies are over all his creatures, knew best what was for our good.

Little did Capt. Helm think when bringing his slaves to New York that in a few short years, they would be singing the song of deliverance from Slavery's thralldom; and as little thought he of the great and painful change, to be brought about in his own circumstances. Could any one have looked into futurity and traced the difficult path, my master was to tread, - could any one have foreseen the end to which he must soon come, and related it to him in the days of his greatness and prosperity, he would, I am certain, have turned from such a narrator of misfortune in a greater rage than did Namaan when the man of God told him "to go and dip seven times in the Jordan."

He could not have believed, nor could I, that in a few years the powerful, wealthy slaveholder, living in luxury and extravagance, would be so reduced that the **necessaries** of life even, were beyond his means, and that he must be supported by the town!

But I anticipate. Let us return to the old plantation which seems



dearer than ever, now that we are about to leave it forever. We thought Capt. Helm's prospects pretty fair, and yet we shuddered when we realized our condition as slaves. This change in our circumstances was calculated to awaken all our fears that had been slumbering, and bring all the perilous changes to which we might be subjected most vividly to mind.

We were about to leave the land of our birth, the home of our childhood, and we felt that untried scenes were before us. We were slaves, it is true, but we had heart-felt emotions to suppress, when we thought of leaving all that was so familiar to us, and chose rather to "bear the ills we had, than to fly to those we knew not of." And oh, the terrible uncertainty of the future, that ever rests on the slave, even the most favored, was now felt with a crushing weight. To-day, they are in the old familiar cabin surrounded by their family, relatives and friends; to-morrow, they may be scattered, parted forever. The master's circumstances, not their own, may have assigned one to the dreadful slave-pen, and another to the distant rice-swamp; and it is this continual dread of some perilous future that holds in check every joyous emotion, every lofty aspiration, of the most favored slave at the South. They know that their owners indulge in high living, and they are well aware also that their continual indulgences engender disease, which make them very liable to sudden death; or their master may be killed in a duel, or at a horse-race, or in a drunken brawl; then his creditors are active in looking after the estate; and next, the blow of the auctioneer's hammer separates them perhaps for life.

... After the sale of the plantation, Capt. Helm was in possession of quite a large sum of money, and having never paid much attention to his pecuniary interests, he acted as if there could be no end of it. He realized about forty thousand dollars from the sale of his estate in Virginia, which would have been a pretty sum in the hands of a man who had been accustomed to look after his own interests; but under the management of one who had all his life lived and prospered on the unrequited toil of slaves, it was of little account. He bought largely of every thing he thought necessary for himself or the comfort of his family, for which he always paid the most extravagant prices. The Captain was not as well qualified to take care of himself and family as some of his slaves were; but he thought differently, and so the preparations for leaving the old plantation for a home in the wilds of New York, went on under his direction, and at last we bade a final adieu to our friends and all we held dear in the State of Virginia.

All things having been prepared for our departure, our last "Good-bye" spoken, and our last look taken of the old plantation, we started, amid the sobs and prolonged cries of separating families, in company with our master, the overseer and another white man named Davis, who went with us to take back the five-horse "Pennsylvania team," which was provided for the conveyance of the food for the slaves, and what little baggage they might have, and also that of the overseer.

Capt. Helm had determined to leave his family until he could get his slaves settled in their future quarters, and a home provided for himself, when they were expected to join him.

We traveled northward, through Maryland, Pennsylvania, and a portion of New York, to Sodus Bay, where we halted for some time. We made about twenty miles per day, camping out every night, and



reached that place after a march of twenty days. Every morning the overseer called the roll, when every slave must answer to his or her name, felling to the ground with his cowhide, any delinquent who failed to speak out in quick time.

After the roll had been called, and our scanty breakfast eaten, we marched on again, our company presenting the appearance of some numerous caravan crossing the desert of Sahara. When we pitched our tents for the night, the slaves must immediately set about cooking not their supper only, but their breakfast, so as to be ready to start early the next morning, when the tents were struck; and we proceeded on our journey in this way to the end. At Sodus Bay there was then one small tavern, kept by a man named Sill.

The bay is ten miles in length and from a half to two miles in breadth, and makes an excellent harbor. The surrounding country then was almost an unbroken wilderness.

After Capt. Helm had rested a few days at Sodus, he went six miles up the bay and purchased a large tract of land lying on both sides of that beautiful sheet of water, and put his slaves on to clear and cultivate it. Then came the "tug of war." Neither the overseer nor the slaves had the least knowledge of **clearing** land, and that was the first thing to be done. It was useless to consult the Captain, for he knew still less about matters of that kind. To obviate this difficulty, our master bought out a Mr. Cummings, who had some cleared land on the west side of the bay. On this he put the overseer and a part of the slaves, and then hired a Mr. Herrington to take charge of the remainder. Herrington and his gang of slaves was sent to the east side to chop down the heavy timber and clear the land for cultivation, all of which had first to be learned, for we knew nothing of felling trees, and the poor slaves had rather a hard time of it. Provisions were scarce and could not be procured for cash in that section. There was no corn to be had, and we had but little left. We had no neighbors to assist us in this trying time, and we came near starvation. True, the wild, romantic region in which we were located abounded in game, - elk, deer, bear, panther, and wolves, roamed abroad through the dense forest, in great abundance, but the business of the slaves was not hunting or fishing, but clearing the land, preparatory to raising crops of grain the coming season.

At last Capt. Helm chartered a boat, and manned it to go to the mouth of the Genesee River to buy corn. They embarked under favorable auspices, but soon there came on such a tremendous storm, that the boat could no longer be managed, and the crew in despair threw themselves on the bottom of the boat to await their inevitable destruction, when one of their number, a colored man named Dunbar, sprang to the helm, and with great difficulty succeeded in running her safely into a Canadian port, where they were obliged to part with every thing in their possession to obtain the means to return to their families in Sodus, who had given them up as lost. But, to the great joy of all, they came back at last with their lives, but with nothing for the famishing slaves. Before another boat could be sent for our relief, we were reduced to the last extremity. We became so weak we could not work, and it was difficult to drag ourselves about, as we were now obliged to do, to gather up all the old bones we could find, break them up fine and then boil them; which made a sort of broth sufficient barely to sustain life. This we



drank, and merely existed, until at last, the long looked for boat returned, loaded with provision, which saved us from starvation and gave us strength to pursue our labor.

About this time two slaves who were laboring in the forest, instead of returning to their cabin as was expected, got lost, and wandered eight days in the dense forest without provision, except what they could procure from roots and the bark of trees. Great exertion was made to find them; guns were fired, horns blown, and shouts raised, but all to no purpose. Finally, we gave them up, supposing they had starved to death or had been killed by wild beasts. One of them was an elderly man, named Benjamin Bristol, and the other, Edmund Watkins, a lad of about eighteen years of age. They wandered in an easterly direction, a distance of some sixty or seventy miles, through an unbroken wilderness, vainly trying to find their way home. On the eighth day, to their inexpressible joy, they came out on the shore of Lake Ontario, near Oswego; but young Watkins was so completely exhausted that he declared himself incapable of further exertion, and begged to be left to his fate. Bristol, however, who chewed tobacco, which it was supposed kept him from sinking so low as his companion, took him on his back, and carried him home, which they reached in a famished state and reduced to skeletons. All were thankful for the preservation of their lives, and, with the best we could do for them, they soon recruited and became strong as ever.

One day, two others and myself thought we saw some animal swimming across the bay. We got a boat and went out to see what it was. After rowing for some time we came near enough to perceive it was a large bear. Those who watched us from the shore expected to see our boat upset, and all on board drowned, but it was not so to be; the bear was struck on the nose with a blow that killed him instantly, and he was hauled ashore in great triumph.

While these things were transpiring on the east side of the bay, the overseer on the west side determined to punish one of the slaves who worked on the east side. The name of the slave was Williams; a strong, athletic man, and generally a good workman, but he had unfortunately offended the overseer, for which nothing could appease his wrath but the privilege of flogging him. The slave, however, thought as he was no longer in Virginia, he would not submit to such chastisement, and the overseer was obliged to content himself with threatening what he would do if he caught him on the west side of the bay.

A short time after, the overseer called at the cabin of one of the slaves, and was not a little surprised to find there the refractory slave, Williams, in company with three other men. He immediately walked up to him and asked him some question, to which Williams made no reply. Attended, as he always was, by his ferocious bull-dog, he flourished his cowhide in great wrath and demanded an instant reply, but he received none, whereupon he struck the slave a blow with the cowhide. Instantly Williams sprang and caught him by the throat and held him writhing in his vise-like grasp, until he succeeded in getting possession of the cowhide, with which he gave the overseer such a flogging as slaves seldom get. Williams was seized at once by the dog who endeavored to defend his brutal master, but the other slaves came to the rescue, and threw the dog into a huge fire which was near by, from which, after a singeing, he ran off, howling worse



than his master when in the hands of Williams. He foamed and swore and still the blows descended; then he commanded the slaves to assist him, but as none obeyed, he commenced begging in the most humble manner, and at last entreated them as "gentlemen" to spare him; but all to no purpose. When Williams thought he had thrashed him sufficiently, he let him go and hurried to his boat and rowed down the bay, instead of crossing it. The overseer no sooner found himself at liberty than he ran out, calling to a servant girl to bring his rifle, which was loaded. The rifle was brought, but before he could get to the bay, Williams had gone beyond his reach; but unfortunately another boat was at this moment crossing the bay, which he, mad with rage, fired into. The men in the boat immediately cried out to him not to repeat the shot, but he was so angry that he swore he would shoot somebody, and sent another bullet after them. No one was hurt, however, but the brave overseer was vanquished. Crest-fallen and unrevenged, he shortly after called on Capt. Helm for a settlement, which was granted, and bidding a final adieu to the "Genesee Country," he departed for Virginia, where he could beat slaves without himself receiving a cow-hiding. No one regretted his absence, nor do I think any but the most heartless would cordially welcome his return to the land of Slavery.

Capt. Helm went to Virginia for his family, and returning with them, concluded to locate his future residence in the village of Bath, Steuben County. He purchased a large tract of land near the village, a large grist mill, and two saw mills; also, two farms; one called the "Maringo," east of the village; and the other, called "Epsam," north of it; and a fine house and lot in the village. He also kept a distillery, which in those days was well patronized, for nearly every body drank whisky; and with Capt. Helm it was a favorite beverage.

The slaves were removed to Bath, where our master was well suited, and was everywhere noted for his hospitality. He had a great deal of land to cultivate, and carried on a multiplicity of business.

Soon after we were settled at Bath, Capt. Helm's eldest daughter, Jenny, was married to Mr. John Fitzhugh, her cousin, who had come from Virginia to claim his bride.

The wedding was a splendid affair. No pains were spared to make it more imposing than any thing that had ever happened in that country. Never before had the quiet village of Bath seen such splendor. All that wealth, power and ambition could do, was done to make the event one of great brilliancy. Europe contributed her full proportion; Turkey, the Indias, East and West, were heavily taxed to produce their finest fabrics to adorn the bride and bridal guests; and contribute delicacies to add elegance to the festal scene. Two days previous to the wedding, the invited guests began to arrive with their retinue of servants, and on the evening of the marriage the large mansion was thrown open, and there was the most magnificent assemblage I ever beheld. In the drawing-room, where the ceremony took place, every thing was surpassingly elegant. Costly chandeliers shed their light on the rich tapestry, and beautiful dresses glittering with diamonds, and the large mirrors everywhere reflecting the gay concourse. While the servants were preparing supper it was announced that the hour had arrived for the ceremony to commence. The bridal pair took their place in the center of the apartment. Pearls,



diamonds, and jewelry glittered on the bride with such luster, that it was almost painful to the eye to look upon her. The minister, after asking God to bless the assembled guests, and those he was about to unite in the holy bonds of wedlock, proceeded in a very solemn and impressive manner with the marriage service. The ceremony concluded, and good wishes having been expressed over the sparkling wine, the man of God took his leave, two hundred dollars richer than when he came. The company were all very happy, or appeared so; mirth reigned supreme, and every countenance wore a smile. They were seated at tables loaded with luxuries of every description, and while partaking, a band of music enlivened the scene.

All business was suspended for several days, the wedding party making a tour of ten days to [Niagara Falls](#). After a while, however, affairs assumed their usual aspect, and business took its regular routine.

The grist mill belonging to the Captain was the only one for many miles around, and was a source of great profit to him; the saw mills also, were turning out a large quantity of lumber, which was in good demand; and the distillery kept up a **steaming** business. It yielded, however, a handsome income to Capt. Helm, who was now, for the first time since I knew him, overseeing his affairs himself, dispensing altogether with the service of a regularly installed overseer.

The oldest son of our master had been absent from home for sometime, nor did he return to attend his sister's grand wedding. He had sought and obtained a commission in the United States service as a Lieutenant. This had been his own choice; he had preferred the service and hardships of a soldier, to a plantation well stocked with slaves, and the quietude of domestic life. He had cheerfully given up his friends and prospects as a planter, and entered the service of his country. Frank Helm, the second son, soon followed the example of his older brother, Lina. He obtained a like commission, but he did not, like his brother, get along quietly. His prospects as an officer were soon blighted, and all hope of being serviceable to his country vanished forever.

Lina Helm was an easy, good-natured, clever fellow; but his brother Frank was his opposite in nearly every thing; proud, fractious and unyielding. As might be expected, Frank, soon after entering the army, got into an "affair of honor," according to the duelist's code of laws. He was not, however, the principal in the difficulty. One of his friends and a brother officer, had a quarrel with a gentleman whom he challenged to mortal combat. Frank was the bearer of his friend's challenge, and on presenting it, the gentleman refused to accept it, saying that the challenger "was no gentleman." Then, according to the rules of dueling, no alternative was left for Frank, but to take his brother officer's place, and fight. This he did and came from the bloody field disabled for life. In consequence of his lameness, he was under the necessity of resigning his commission in the army, which he did, and came home a cripple, and nearly unfitted for any kind of business whatever....

After the return of the wedding party, Mr. Fitzhugh purchased a tract of land near that of Capt. Helm, on which the newly-married couple commenced keeping house. They, however, became dissatisfied with their location, and soon after sold their possessions and returned to the South.



Capt. Helm still continued to take the oversight of his slaves, and was out every day, superintending his business, just as his overseer used to do.

About this time a man named Henry Tower came to Bath to hire "slave boys," as we were called. The Captain hired to him Simon and myself, and a Mr. Baker also hired to him one slave named Vol. McKenzie. We three started for Dresden, Ontario County, where we arrived in due time.

Mr. Tower had just bought a tract of land, three miles this side of the village of Lyons, on the Canandaigua outlet. Here Mr. Tower contemplated making great improvements, building mills, opening stores &c. This tract of land was comparatively wild, there being but a small frame house for a dwelling, one for a store, and another for a blacksmith shop. Mr. Tower had two brothers; James, the eldest, who took charge of the store, and John, the younger, who took charge of the hands who worked on the farm; Henry himself superintending the building of the mills. This firm had a great number of men in their employ that year. I was kept busy helping the women about the cooking and house-work. And here, for the first time in my life, I had a comfortable bed to sleep on, and plenty of wholesome food to eat; which was something both new and strange to me.

The Towers were thorough-going business-men; they built a large grist mill, with four run of stone, and also a distillery. In those days it was customary for nearly all classes to drink spirituous liquors; hence, the distilleries were sources of great pecuniary interest to those who owned them. But having lived to see the dreadful evils which the drinking of alcoholic beverages have produced on community, I can hardly speak of distilleries in the favorable light in which they were then regarded.

The Towers, with commendable enterprise, cleared a great number of acres of land during the first year I lived with them, besides doing a heavy business in the mill, store and distillery.

It was customary then for men to assemble at some public place for the purpose of drinking whisky and racing horses.

One Saturday afternoon there was to be a race, and all was excitement. Being young, I wished to go with the rest. I hurried through my work as fast as possible, and then, with a trembling heart, set off in search of my master, fearing lest he would refuse me the simple request. But he happened to be in uncommon good humor, and readily gave his consent; and away I went, "as happy as a lark." When I reached the race-ground, they were just preparing to run the horses. Seeing me, they knew me to be a poor friendless little slave boy, helpless and unprotected, and they could therefore do with me as they pleased, and have some fine sport at my expense.

When I was asked to ride one of the fast horses, I felt proud of the honor conferred, and was assisted to mount, feeling highly elated with the lofty position I had gained.

The word "go," was shouted, and the horse whirled off, and it seemed to me as if he flew with the speed of lightning. My hat fell off the first thing; and there I was, clinging with might and main to the neck of the fiery animal, my head bare, my feet bootless, and my old stripped shirt blown from my back, and streaming out behind, and fluttering like a banner in the breeze; my ragged pants off at the knees, and my long legs dangling down some length below; and at the same time crying



"Whoa! whoa!" as loud as I could. Nor was this all; frightened as I was, nearly to death, I cast a despairing look behind me, and the loud, derisive laugh of the bystanders rung in my ears. Ludicrous as I must have appeared, this was too much, — I felt a giddiness coming over me, my brain reeled, my hold relaxed, and the next instant I had fallen to the ground, where all consciousness left me. When I came to my senses I was lying in bed, surrounded by all the appurtenances of a dying person. The first thing I heard was Mr. Tower scolding the men who put me on the horse, and threatening them with a law-suit for presuming to do such a thing without his permission. Mr. Tower considered himself holden to Capt. Helm for my safe return, and was therefore justly indignant at their placing my life in such peril. It was indeed a narrow escape, for the horse was running with all his speed when I fell. My bones were unbroken, however, and I suppose it must have been the tremendous jar I got when I fell that rendered me unconscious; nor do I think it impossible that the fright may not have contributed somewhat to the catastrophe.

... I continued to live with the Towers; and in the fall of that year, I had the misfortune to cut my foot badly. While chopping fire wood at the door, I accidentally struck my ax against a post, which glanced the blow in such a manner that it came down with sufficient force to nearly sever my great toe from my left foot, gashing upward completely through the large joint, which made a terrible wound. Dr. Taylor was immediately called, and sewed the flesh together, taking two stitches on the upper, and one on the under, side of the foot, before it began to swell; but when the swelling came on, the stitches on the upper side gave way, which occasioned the toe to fall over so much, that I have been slightly lame from that day to this. For several weeks I was unable to be moved, and was regularly attended by Dr. Taylor, but as soon as it could be done without danger, I was taken back to Capt. Helm's, where I found things in much the same condition as when I left them over a year before.

... I managed to purchase a spelling book, and set about teaching myself to read, as best I could. Every spare moment I could find was devoted to that employment, and when about my work I could catch now and then a stolen glance at my book, just to refresh my memory with the simple lesson I was trying to learn. But here Slavery showed its cloven foot in all its hideous deformity. It finally reached the ears of my master that I was learning to read; and then, if he saw me with a book or a paper in my hand, oh, how he would swear at me, sending me off in a hurry, about some employment. Still I persevered, but was more careful about being seen making any attempt to learn to read. At last, however, I was discovered, and had to pay the penalty of my determination. I had been set to work in the sugar bush, and I took my spelling book with me. When a spare moment occurred I sat down to study, and so absorbed was I in the attempt to blunder through my lesson, that I did not hear the Captain's son-in-law coming until he was fairly upon me. He sprang forward, caught my poor old spelling book, and threw it into the fire, where it was burned to ashes; and then came my turn. He gave me first a severe flogging, and then swore if he ever caught me with another book, he would "whip every inch of skin off my back," &c.

... About this time Capt. Helm began to sell off his slaves to different persons, as he could find opportunity, and sometimes



at a great sacrifice. It became apparent that the Captain, instead of prospering in business, was getting poorer every day. ... I was one afternoon at a neighbor's house in the village, when I was suddenly taken so violently ill with pain in my head and side, that I had to be carried home. When we arrived there, I was allowed a pallet of straw to lie on, which was better than nothing. Day after day, my disease increased in violence, and my master employed a physician to attend me through my illness, which brought me very low indeed. I was constantly burning with fever, and so thirsty that I knew not what I would have given for a draught of cold water, which was denied me by the physician's direction. I daily grew weaker until I was reduced to helplessness, and was little else than "skin and bones." I really thought my time had come to die; and when I had strength to talk, I tried to arrange the few little business affairs I had, and give my father direction concerning them. And then I began to examine my own condition before God, and to determine how the case stood between Him and my poor soul. And "there was the rub." I had often excused myself, for frequent derelictions in duty, and often wild and passionate outbreaks, on account of the hardness of my lot, and the injustice with which I was treated, even in my best endeavors to do as well as I knew how. But now, with death staring me in the face, I could see that though I was a friendless "slave-boy," I had **not** always done as well as I knew how; that I had **not** served God as I knew I ought, nor had I always set a good example before my fellow-slaves, nor warned them as well as I might, "to flee the wrath to come." Then I prayed my Heavenly Father to spare me a little longer, that I might serve Him better; and in His mercy and gracious goodness, He did so; though when the fever was turning they gave me up; and I could hear them say, when they came to feel my pulse, "he is almost gone," "it will soon be over," &c., and then inquire if I knew them. I did, but was too weak to say so. I recollect with gratitude, the kindness of Mrs. H.A. Townsend, who sent me many delicacies and cooling drinks to soften the rigor of my disease; and though I suppose she has long since "passed away" and gone to her reward, may the blessing of those who are ready to perish, rest upon the descendants of that excellent woman.

Capt. Helm was driving on in his milling, distillery and farming business. He now began to see the necessity of treating his slaves better by far than he had ever done before, and granted them greater privileges than he would have dared to do at the South. Many of the slaves he had sold, were getting their liberty and doing well.

While I was staying with my master at Bath, he having little necessity for my services, hired me out to a man by the name of Joseph Robinson, for the purpose of learning me to drive a team. Robinson lived about three miles from the village of Bath, on a small farm, and was not only a poor man but a very mean one. He was cross and heartless in his family, as well as tyrannical and cruel to those in his employ; and having hired me as a "slave boy," he appeared to feel at full liberty to wreak his brutal passion on me at any time, whether I deserved rebuke or not; nor did his terrible outbreaks of anger vent themselves in oaths, curses and threatenings only, but he would frequently draw from the cart-tongue a heavy iron pin, and beat me over the head with it, so unmercifully that he frequently sent the blood flowing



over my scanty apparel, and from that to the ground, before he could feel satisfied.

These kind of beatings were not only excessively painful, but they always reminded me of the blows I had so often received from the key, in the hand of Mrs. Helm, when I was but a little waiter lad; and in truth I must say that the effect of these heavy blows on the head, have followed me thus far through life; subjecting me to frequent and violent head-aches, from which I never expect to be entirely free. Even to this day I shudder at the thought, when I think how Robinson used to fly at me, swearing, foaming, and seeming to think there was no weapon too large or too heavy to strike me with.

He and I were at one time logging with a yoke of oxen, which it was my business to drive. At that time rattle-snakes were numerous, and a great terror to the inhabitants. To be bitten by one of these poisonous reptiles was certain and almost instant death; hence, the greatest caution and constant vigilance was necessary to avoid them while at work. I had been sent with the oxen to draw a log to the pile, and when I came up to it, I observed that it appeared to be hollow; but stepping forward, with the chain in my hand, ready to attach it to the log, when, oh, horror! the warning rattle of a snake sounded like a death knell in my ears, proceeding from the log I was about to lay hold of. I was so much frightened by the sound, that I dropped the chain as though it were red hot, left my team, and ran with all the speed in my power, screaming "murder, murder!" as loud as I could.

This proceeding, which was the fearful impulse of the moment, offended Robinson, and gave him another opportunity to beat me most cruelly. He was himself as much afraid of rattle-snakes as I; but he was the master and I the "slave boy," which made a vast difference. He caught hold of me, and, with horrid oaths, beat me with his fist again and again; threatening me with awful punishment if I did not instantly return and bring the log to the desired spot. I never can forget the mortal agony I was in, while compelled by his kicks and blows to return and fasten the chain around the log containing the deadly serpent. I, however, succeeded with trembling hands, and drove the oxen, but keeping myself at the farthest possible distance from them and the log. When I finally arrived at the pile, Mr. Robinson and some other men, cut a hole with an ax in the log, and killed the large, venomous rattle-snake that had occasioned me so much alarm and such a cruel beating. Nor was the uncontrollable and brutal passion of Robinson his only deficiency; he was mean as he was brutal.

He had, at one time, borrowed a wagon of a neighbor living two miles distant, through a dense forest. On the day of the total eclipse of the sun, it entered his head that it would be fine sport, knowing my ignorance and superstition, to send me, just as the darkness was coming on, to return the borrowed wagon. I accordingly hitched the ox-team to it and started. As I proceeded through the wood, I saw, with astonishment and some alarm, that it was growing very dark, and thought it singular at that hour of the day. When I reached the place of my destination it was almost total darkness, and some persons, ignorant as myself, were running about, wringing their hands, and declaring that they believed the Day of Judgment had come, and such like expressions.



The effect of all this was, however, very different from what my master had expected. I thought, of course, if the judgment day had come, I should be no longer a slave in the power of a heartless tyrant. I recollect well of thinking, that if indeed all things earthly were coming to an end, I should be free from Robinson's brutal force, and as to meeting my Creator, I felt far less dread of that than of meeting my cross, unmerciful master. I felt that, sinful as I had been, and unworthy as I was, I should be far better off than I then was; driven to labor all day, without compensation; half starved and poorly clad, and above all, subjected to the whims and caprices of any heartless tyrant to whom my master might give the power to rule over me. But I had not much time for reflection, I hurried home; my mind filled with the calm anticipation that the end of all things was at hand; which greatly disappointed my expectant master, who was looking for me to return in a great fright, making some very ludicrous demonstration of fear and alarm. But after a few months more of hardship I was permitted to return to Capt. Helm's, where I was treated much better than at Robinson's, and much, better than the Captain used to treat his slaves.

Capt. Helm, not having demand for slave labor as much as formerly, was in the practice of hiring out his slaves to different persons, both in and out of the village; and among others, my only sister was hired out to a **professed** gentleman living in Bath. She had become the mother of two or three children, and was considered a good servant.

One pleasant Sabbath morning, as I was passing the house where she lived, on my way to the Presbyterian church, where I was sent to ring the bell as usual, I heard the most piteous cries and earnest pleadings issuing from the dwelling. To my horror and the astonishment of those with me, my poor sister made her appearance, weeping bitterly, and followed by her inhuman master, who was polluting the air of that clear Sabbath morning, with the most horrid imprecations and threatenings, and at the same time flourishing a large raw-hide. Very soon his bottled wrath burst forth, and the blows, aimed with all his strength, descended upon the unprotected head, shoulders and back of the helpless woman, until she was literally cut to pieces. She writhed in his powerful grasp, while shriek after shriek died away in heart-rending moanings; and yet the inhuman demon continued to beat her, though her pleading cries had ceased, until obliged to desist from the exhaustion of his own strength. What a spectacle was that, for the sight of a brother? The God of heaven only knows the conflict of feeling I then endured; He alone witnessed the tumult of my heart, at this outrage of manhood and kindred affection. God knows that my will was good enough to have wrung his neck; or to have drained from his heartless system its last drop of blood! And yet I was obliged to turn a deaf ear to her cries for assistance, which to this day ring in my ears. Strong and athletic as I was, no hand of mine could be raised in her defence, but at the peril of both our lives; – nor could her husband, had he been a witness of the scene, be allowed any thing more than unresisting submission to any cruelty, any indignity which the master saw fit to inflict on **his wife**, but the other's **slave**.

Does any indignant reader feel that I was wanting in courage or brotherly affection, and say that he would have interfered, and, at all hazards, rescued his sister from the power of her master;



let him remember that he is a **freeman**; that he has not from his infancy been taught to cower beneath the white man's frown, and bow at his bidding, or suffer all the rigor of the slave laws. Had the gentlemanly woman-whipper been seen beating his horse, or his ox, in the manner he beat my poor sister, and that too for no fault which the law could recognize as an offence, he would have been complained of most likely; but as it was, she was but a "slave girl," - with whom the slave law allowed her master to do what he pleased.

... The Captain sold my aunt Betsy Bristol to a distinguished lawyer in the village, retaining her husband, Aaron Bristol, in his own employ; and two of her children he sold to another legal gentleman named Cruger. One day Captain Helm came out where the slaves were at work, and finding Aaron was not there, he fell into a great rage and swore terribly. He finally started off to a beach tree, from which he cut a stout limb, and trimmed it so as to leave a knot on the but end of the stick, or bludgeon rather, which was about two and a half feet in length. With this formidable weapon he started for Aaron's lonely cabin. When the solitary husband saw him coming he suspected that he was angry, and went forth to meet him in the street. They had no sooner met than my master seized Aaron by the collar, and taking the limb he had prepared by the smaller end, commenced beating him with it, over the head and face, and struck him some thirty or more terrible blows in quick succession; after which Aaron begged to know for what he was so unmercifully flogged.

"Because you deserve it," was the angry reply. Aaron said that he had ever endeavored to discharge his duty, and had done so to the best of his ability; and that he thought it very hard to be treated in that manner for no offence at all. Capt. Helm was astonished at his audacity; but the reader will perceive that the slaves were not blind to the political condition of the country, and were beginning to feel that they had some rights, and meant to claim them.

Poor Aaron's face and head, however, was left in a pitiable condition after such a pummeling with a knotty stick. His face, covered with blood, was so swollen that he could hardly see for some time; but what of that? Did he not belong to Capt. Helm, soul and body; and if his brutal owner chose to destroy his own property, certainly had he not a right to do so, without let or hindrance? Of course; such is the power that Slavery gives one human being over another.

And yet it must be confessed that among the poor, degraded and ignorant slaves there exists a foolish pride, which loves to boast of their master's wealth and influence. A white person, too poor to own slaves, is as often looked upon with as much disdain by the miserable slave as by his wealthy owner. This disposition seems to be instilled into the mind of every slave at the South, and indeed, I have heard slaves object to being sent in very small companies to labor in the field, lest that some passer-by should think that they belonged to a poor man, who was unable to keep a large gang. Nor is this ridiculous sentiment maintained by the slaves only; the rich planter feels such a contempt for all white persons without slaves, that he does not want them for his neighbors. I know of many instances where such persons have been under the necessity of buying or hiring slaves, just to preserve their reputation and keep up appearances; and even among a class of people who profess to be



opposed to Slavery, have I known instances of the same kind, and have heard them apologize for their conduct by saying that "when in Rome, we must do as the Romans do."

Uncle Aaron Bristol was one of Capt. Helm's slaves who had a large amount of this miserable pride; and for him to be associated with a white man in the same humble occupation, seemed to give him ideas of great superiority, and full liberty to treat him with all the scorn and sarcasm he was capable of, in which my uncle was by no means deficient.

At this time the Captain owned a fine and valuable horse, by the name of *Speculator*. This horse, groomed by uncle Aaron, stood sometimes at Bath and sometimes at Geneva; and at the latter village another horse was kept, groomed by a white man. The white groom was not very well pleased with Aaron's continual disparagement of the clumsy animal which my uncle called "a great, awkward plow-horse;" and then he would fling out some of his proud nonsense about "**poor white people** who were obliged to groom their own old dumpy horses," &c.

Well, things went on in this unpleasant manner for several weeks, when at last the white groom and Aaron met at Geneva, and the horse belonging to the former, designedly or accidentally, escaped from his keeper, and came with full speed, with his mouth wide open, after *Speculator*. When the fiery fellow had overtaken uncle Aaron he attempted to grasp the wethers of *Speculator* with his teeth, instead of which he caught Aaron on the inside of his thigh, near the groin, from whence he bit a large piece of flesh, laying the bone entirely bare; at the same moment flinging Aaron to the ground, some rods off; and the next instant he kicked *Speculator* down a steep embankment Aaron was taken up for dead, and Dr. Henry sent for, who dressed his wounds; and after several months' confinement he finally recovered. It is probable that the biting and overthrow of Aaron saved his life, as he must have otherwise been killed in the encounter of the two horses. A while after his recovery, uncle Aaron succeeded in procuring a team and some kind of vehicle, in which he put his wife and children, and between two days, took "French leave" of his master as well as of the lawyer to whom his wife belonged.

The lawyer, however, was far from being pleased when he missed his property, and immediately set his wits to work to reclaim her. All was kept secret as possible, but it was whispered about that it was to be done by a State's warrant, for removing the clothing and furniture they had taken, and so, being thus arrested, "Madam Bristol" would be glad to return to her work in the lawyer's kitchen. But Aaron was a smart, shrewd man, and kept out of their reach, where he soon found friends and employment, and could go where he pleased, without having an infuriated master to beat and disfigure him with a knotted stick, until his clothes were bespattered with blood. They appreciated their liberty, and lived and died in peace and freedom.

Capt. Helm continued his old manner of treating slaves, dealing out their weekly allowance of corn or meal; but living as we now did, so much more intimately with white inhabitants, our condition was materially improved. The slaves became more refined in manners and in possession of far greater opportunities to provide for themselves, than they had ever before enjoyed, and yet it was **Slavery**. Any reverse in the fortunes of our master would be disadvantageous to us. Oh, how

this fearful uncertainty weighed upon us as we saw that our master was not prospering and increasing in wealth; but we had not the dismal fears of the loathsome slave-pen, rice swamps, and many other things we should have to fear in Virginia. We were still **slaves**, and yet we had so much greater chance to learn from the kind, intelligent people about us, so many things which we never knew before, that I think a slave-trader would have found it a difficult task to take any one of us to a Southern slave market, if our master had so ordered it.

The village of Bath is rather an out-of-the-way place, hemmed in on all sides by mountains of considerable height, leaving an opening on the north, through a pleasant valley, to the head of Crooked Lake. Produce of every kind, when once there, met a ready sale for the New York market.

In the first settlement of the country this was the only outlet for the country produce, which was transported in rude boats or vessels called **arks**, built during the winter season to await the spring freshet; then they loaded them with wheat or other produce, and sent them to Baltimore or elsewhere. They used also to obtain great quantities of fine lumber, and floated it through the same rivers every spring; but it was attended with great loss of life and property.

Bath assumed a warlike appearance during the last war with Great Britain; the public square was dotted all over with officers, marquees, and soldiers' tents. Some of these soldiers were unprincipled and reckless men, who seemed to care very little what they did.

One evening I was walking around the encampment in company with a Mr. James Morrison, a clerk in the land office, looking at the soldiers, until we came near a sentinel on duty. He kept his gun to his shoulder until we came near enough, and then he attempted to run me through with his bayonet. Young Morrison sprang forward, and seizing the musket, told me to run; I did so, which probably saved my life.

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

3 day / buisness was conducted with brotherly love & condescention. I never remember more favor'd meetings. the young people very quiet, & many appear to be bound to the good cause

RELIGIOUS SOCIETY OF FRIENDS

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

4 day / There has been the most cordial uninimity prevailing in the minds of friends in conducting the concerns of Society thro' the setting of this meeting, & altho three have been some of a trying nature before us today which hath occasioned much exercise & some debate among the bretheren yet all was done in love, & condescention, & no jar or discord appear'd in any. The youth have in every setting, been encoraged with much seasonable caution & counsel, by our friend Wm Crotch, Enoch Dorland, John Casey, Isaac Bonsall, Daniel Quinby & Brownell Swift, & at the close of our meeting this Afternoon Lydia Rotch paid us a visit

& particularly address the young men.
For my own part, I have not been favor'd with the arisings of the prescious seed of life as at some seasons owing to many concerns I was obliged to attend too such as visiting the boarding houses &c, Yet it has been a strengthening time & the company of my friends was very grateful & I have reason to be humbly thankful that things have gone on as well as they have

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 19 of 6 M 1806 / Our friends have now nearly all left us, tho' they are absent in boody yet I trust they will remain present in spirit with some, having doubtless left precious seals behind them. Our meeting to day was large & the testimonys of those concern'd were lively & powerful

RELIGIOUS SOCIETY OF FRIENDS

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

6 day 20 of 6 M / Seem to be pretty much like the dry bones as to inward & spiritual life, yet at times I have thought it was operating in my mind in the corse of the day & at others doubtings & fears have been let in whether by my unfaithfulness I have not frustrated the design of Providence concerning me

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Saturday: Carl Maria von Weber closed his career in Breslau (Wroclaw) with a farewell concert.

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

1 day 22 of 6 M / I am hardly able to determine whether any improvement has been made today. My mind in meetings was either dull or floating on the surfice. I could not keep to the center long at a time. In the Afternoon O Williams delivered a short testimony nearly in these words "It seems to be my place to say to this people improve your time, you that have known the divine visitation improve your time, thousands have missed of those blessed mansions for which they were designed," which appear'd to bring solemnity over the meeting

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Monday: [Samuel Taylor Coleridge](#) sailed from Livorno, for England.

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



1806

1806

2 day 23 of 6 M / Very barran, & life hard to come at.

RELIGIOUS SOCIETY OF FRIENDS



June 24, Tuesday: The Bologna Accademia Filarmonica admitted the extraordinary vocalist Gioachino Rossini without charge.

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

3 day 24 of 6 M / There seems to be a precious revival of life in my mind this morning. This afternoon there arose a violent thunder gust attended with violent wind (tho' not materially felt in town) the storm appear'd to run in a vain [vein] especially the wind acrosst [sic] the neck, the lightning struck the four chimney'd house, did much damage to the roof threw down two stacks of its chimneys, part of the bricks falling on the top of the house penetrated thro' all the floors into the cellar. It is remarkable & displays an hand of providence that there were eleven persons in the house & none of them hurt a woman standing with a door in her hand had it taken off the hinges & knocked against the wall & she not hurt, a spinning wheel was split to peaces which a girl had left but a minute before & nearby [?] hog troth which a boy was sitting on & left but a minute before was split to peaces by the lightning. The wind or lightning or both tore up fourteen large Apple Trees in the Orchard near the house. The hail in the same gust broke many windows in the neck, Connanicut & Narragansett

RELIGIOUS SOCIETY OF FRIENDS



June 25, Wednesday: Gabrielle d'Estrées, ou Les amours d'Henri IV, an opéra by Etienne Nicolas Méhul to words of Saint-Just, was performed for the initial time at the Théâtre Feydeau in Paris. It was popular, perhaps because of the similarity of its Henri IV figure to the Emperor Napoléon, but would be suspended, nobody knew quite why, after six performances.



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

5 day 26 of 6 M 1806 / I'm going this Morning to [Portsmouth](#) in company with my precious young friend John Rodman to attend our MY [monthly] Meeting, where it hath been for several days the concern of my spirit that I may be preserved from saying or doing any thing which may wound any or injure the good cause, & that buisness of Society may be conducted in the wisdom of truth & the honor of its cause. Oh Lord keep me humble keep me low, keep me watchful

Our first meeting was silent, & buisness in the last went on better than I expected considering it appear'd to be a low time

among us. We dined at Holder Almys, took tea at Jethro Mitchells, & rode home pleasantly. I felt a wish that when things are pleasant as to the outward, that we may not enter into the enjoyment of them so much as to hurt the life or strength which we may have attained by inward suffering, which is often the case, which I fear was something so today, but on the whole am glad I was there.

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Friday: Fearing that the Emperor Napoléon would soon usurp the Spanish throne, English troops landed at Buenos Aires and occupied the town. The Spanish governor fled to Córdoba (local forces would expel the British in August).

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

6 day 27 of 6 M 1806 / This Afternoon attended the funeral of my cousin John Wanton who was drowned 12 of 4 M [April] last & has not been heard of since till last evening when he was found at point of trees in the neck.

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Sunday: Das Fest des Dankes und Freude, a cantata by Johann Nepomuk Hummel, was performed for the initial time in Vienna.

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

1 day 29 of 6 M / This morning my mind was touched with the precious spirit of life which measurably continued thro' the morning meeting, tho' while I was setting I was reduced very low & almost began to conclude my case was so bad that I had never done any thing good in my life. Abigail Robinson was concern'd in testimony, to encorage those who had set their feet in the path of Religion, & exorted such to press forward that they might touch the hem of Jeusu's Garment & thereby be healed of their infermities, & observed that she was of the belief that he did not ask who it was that touched him because he knew not, but did it in order to bring the woman more into public notice that others might see her faith, infering from thence, that those who are desirous to follow the Master must do it as well publicly as privately

Our Meeting this Afternoon was silent & my morning afflictions were repeated & greater than in the morning for I fear'd I had carried more sail than ballace [ballast] or was more in profession that perception & was in great danger of becoming a reproach & a castaway. I often breathed to the Lord in these words which was all I could utter "Oh God help me, save me." Went to Dennis's & took tea with J Rodman in the evening we drew into silence, & it was doubtless good for us to be there

RELIGIOUS SOCIETY OF FRIENDS



1806

1806

SUMMER 1806

→ Late in the Summer: Late in the summer, [Alexander Wilson](#) was offered a “generous salary” by the publisher Samuel Bradford and resigned from his teaching duties at Gray’s Ferry. In Philadelphia he would work as the assistant editor of REE’S CYCLOPEDIA while continuing with his bird drawings. His employer, impressed with this devotion to the project, then agreed to fund and publish the ORNITHOLOGY.

JULY

→ July: While at Southwell, [George Gordon, Lord Byron](#) prepared a collection of his poems.

→ July 1, Tuesday: Overtura Chinesa by Carl Maria von Weber was performed for the initial time, in Breslau (Wroclaw).

The [Reverend Wilkes Allen](#) was commissioned as the Chaplain of the 3d Regiment, 2d Brigade, 3d Division.

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

5 day 3 of 7 M 1806 / After several days derth & keen poverty or leaness, my mind is again once more favor'd to feel its beloved to arise with his life giving presence, tho' there has been much of the time since the last date in which I was unable to witness that refreshment which is trylu deletibles Yet there was seasons wherein the Masters presence was felt, tho' not long at a time. I am in measure sincerely desirous to return thanks for this days favor in particular. Our meeting was silent, perhaps laborious to some Yet to me it was a precious season feeling an earnest engagement to remew my covenant. Oh saith my spirit at this season may my ears be boared to the Posts of the doors of my masters house that I go no more out. Spent the evening at Tho Robinsons in company with D & J Rodman

RELIGIOUS SOCIETY OF FRIENDS



Our national birthday, Friday the 4th of July.⁸¹ Ebenezer French caused the attention of an assembly of Maine Republicans to focus on “the glorious instrument written by the illuminous JEFFERSON, called the ‘Declaration of American Independence.’”⁸² Although other speechmakers of this year were merely crediting the hand of [Thomas Jefferson](#) with having drawn up the document, these Republican partisans were averring that their guy’s thoughts had conceived it. During this year, however, the murder of Jefferson’s friend and mentor George Wythe, poisoned by an angry relative,⁸³ was attracting additional attention in regard to the authorship of the [Declaration of Independence](#), for among the Wythe papers was discovered a copy of a draft of the document that, to appearances, Jefferson had sent him at the time.⁸⁴ Already the easy assumption was being made, that whatever differed from this draft was the work of others in the Continental Congress and that whatever was in this draft had been created by Mr. Jefferson alone, ignoring the stated fact that in the preparation of this draft Mr. Jefferson had not only been acting under instruction but also had taken at least a part of that instruction back to his chamber that night with him in writing. The nuance, that what was in this rough draft might be or might not have been the originative thought of Jefferson himself, was already being lost on everyone.

In Bennington, Vermont a couple of elderly Revolutionary officers marched in the town parade.

CELEBRATING OUR B-DAY



British forces defeated the French at Maida in Calabria and then returned to Sicily.

The Lord Commissioners of the “Delicate Investigation” ruled that [George, Prince of Wales](#) did not have grounds for divorce from [Caroline Amelia of Brunswick-Wolfenbüttel, Princess of Wales](#), because they had produced no evidence of her having committed any actual crime. They did consider, however, that her indiscreet conduct entitled him to severely limit her further contact with their daughter, [Princess Charlotte, Augusta Hanover of Wales](#) (henceforward she would be able to see her daughter only once a week at most, and only in the presence of her mother –her daughter’s grandmother– the Dowager Duchess of Brunswick).

July 5, Saturday: Napoléon’s brother Louis Bonaparte was created king of Holland. The British took over Dutch possessions in South Africa.

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

1 day 6 of 7 M / Was favor’d this morning with the precious flowings of life & therein fresh desires were raised that my mind might be purified from all uncleanness, which continued in good measure thro’ our morning meeting, but in the afternoon leaness again enter’d for the want of labor to get enough down to that spring from whence flows the waters of divine life. Oh the very great loss I have sustained in the corse of my time for the want of timely diging & searching after that which give strength in weakness & enables to overcome the enemy tho’ ever so strongly beset.

81. This was [Nathaniel Hawthorne](#)’s, or [Hathorne](#)’s 2nd birthday.

82. AN ORATION, PRONOUNCED BEFORE THE REPUBLICAN INHABITANTS, OF PORTLAND, ON THE FOURTH OF JULY, 1806, BEING THE THIRTIETH ANNIVERSARY OF AMERICAN INDEPENDENCE (Portland ME: 1806)

83. Boyd, Julian P. “The Murder of George Wythe,” [William and Mary Quarterly](#), 3rd Series, **XII** (1955):513-74

84. Boyd, Julian P. THE DECLARATION OF INDEPENDENCE: THE EVOLUTION OF THE TEXT AS SHOWN IN FACSIMILES OF VARIOUS DRAFTS BY ITS AUTHOR, THOMAS JEFFERSON. Princeton NJ: 1945, 43-45



Took tea & spent the evening at my cousin Henry Gould, for the first time since he has commenced house keeper, which was in the forepart of last week. Their pretty convenient situation almost made me wish mine was like theirs, but when or ever will it be cannot tell, therefore desire sincerely to be content with my lot whether Married or single, Rich or Poor so that I keep my place in religious duty, for this soul is often concern'd, & feel at this moment renew'd fervant desires to dwell deeper & deeper in spirit, for I am confirm'd beyond a doubt that there is no real enjoyment in this life without it or acceptance in the life to come.

RELIGIOUS SOCIETY OF FRIENDS



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

2 day 7 of 7 M / Tho' disputes with deists are seldom or ever proffitable yet this Afternoon I had a little with one which I thought pretty much to the purpose. We did not dispute Pro & Con, or enter into metaphysical reasoning, but I endeavor'd to [speak to] him to that certain something within him, which he acknowledged, had many times told him when he had done wrong. he acknowledged he was often in much doubt respecting the truth of his sentiments & wanted to feel more certain. what little I said to him appear'd to Sober his mind, & I really thought was reached but strove to conceal it. The sincerity & anxiety which I manifested for his restoration & wellfare, he appear'd to take affectionately tho' I spoke very plainly. Oh that the poor child may timly see his error for I must say it is an effecting sight & did move me to the heart to see a youth as he is possessed of uncommon tallents & devoting them to such ruinous principals.

RELIGIOUS SOCIETY OF FRIENDS



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

4 day 9 of 7 M / This morning my mind is brought into desires to be more faithful, & have had to remember an observation of our friend Richard Jordan when here the first time in an highly favor'd testimony, speaking to the youth he said, "beware of the snares & intreagues of satan, & one of the most dangerous is that of his diverting the mind from the life by presenteng vain thoughts, & lulling it into a state of ease, for, says he his first blow is to root out the life in the mind, he strikes at that first, & if he can kill it he matters not how much we are in outward performance of religion, for he know, unless we possess as well as profess our profession is vain." My mind has felt the necessity of an increase of watchfulness to maintain this inward life, for I feel the truth of Richards expressions & know the enemy is continually let work in my mind to lay waste the precious seed there sown.

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

5 day 10 of 7 M / Tho' attended with much weakness & discouragement yet feel a degree of humble thankfulness to the tender father of mercies that he hath vouchsafed this life giving presence to my mind this morning. I am favor'd beyond what I deserve, concidering [sic] my small advancement, & sometimes fear my unfaithfulness is so great that the sorce of help will be taken away.

At meeting my life was nearly taken away but was favor'd with a little strength to wrestle against the enemy, who strove hard to overthrow me. All I could breath forth in the midst of my conflict was "Do help me Oh Lord" & that arose but feebly. Thro' divine favor there are divers hopeful young men & women in this town who at present appear to be under religious exercise, which affords a prospect that the Great Head of the Church will not leave himself without living witnesses to his holy name & Power, & tho' it is my lot to experience much leaness, & conciousness of my short attainments in religion yet my heart is often under deep exercise & travel [travail] for their advancement & I have been brought to sympathise with divers this afternoon.

 July 12, Saturday: By a treaty signed on this day in Paris between France and 16 German princes, a "Confederation of the Rhine" consisting of Bavaria, Württemberg, Baden, Hesse-Darmstadt and other smaller states was created. Carl Theodor, Baron von Dalberg, Archbishop of Mainz became the Prince-Primate of the confederation.

The Duchy of Cleves and Berg was made into the Grand Duchy of Berg. Duke Joachim Murat was created Grand Duke.

The County of Hohengeroldseck became the Principality of Hohengeroldseck. Philipp Franz Wilhelm Ignaz Peter, Count of Leyen and Hohengeroldseck took on the title Prince of Leyen and Hohengeroldseck.

Liechtenstein became a sovereign principality under Prince Johann I.

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

7 day 12 of 7 M / My mind is tried on various sides. I have endeavor'd to investigate my conduct thro' life & do not find but my intentions have been Sincere, with a wish to be in my place whether rich or poor, I find hard rubings in my outward circumstances, which is almost a discouragement, & I am ready to give (at times) & fear I have not exerted myself as much as would have been best. I frankly acknowledge I could have done more buisness & made larger calculations than I have done, but from my early life having felt a desire to possess a large share of



the One thing needful, & that desire increasing with my growth, have never felt freedom from the best discernment that I have been favor'd with to launch out into the world so largely as is common for young men to do when first entering the Stage of action. I humbly trust that hitherto my life & conduct has been preserved in a good degree of innocency, & that the main bent of my Spirit is faithfully to serve the Lord in the way of his requiring, & if I can keep under this precious influence to the end of my days, But Oh the darkness, the dimness of Sight which has been my portion this day in this painful State if I cried unto the Lord it seemed as if my prayer was unavailing & my heart not right before him. I have groaned under these sensations with bitterness. Oh my God I feel myself in need of thee, purge me, purge me that all offence be removed. This days barrenness has not been without its use for in my Silent waitings this evening the Sweet incomes of divine love life & favor has sweetly flowed into my mind. I feel thanksgiving beyond expression.

RELIGIOUS SOCIETY OF FRIENDS



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

1 day 13 of 7 M / In the forenoon Hannah Dennis David Buffum & Abigail Sherman were concerned in testimony. David was large & all were acceptable. Afternoon silent & a good degree of life arose in my mind. for several days past my mind has been under close exercise & a search witnessed even into holes & corners with lighted candles. Took tea at D Buffums in company with John Rodman, & on our way home we stopt at D Williams where we met Russel Davis, who after a few minutes pause addressed me, but from the witness I thought I felt of my own state & condition He came far short of true sight of it, tho' some things which he mentioned was just and necessary but what he mentioned respecting the gain of wealth I thought premature & apprehended if he had tarried at Jerusalem a little longer he would have known better how to divide the Word perhaps his testimony on the whole will have a good effect as my mind was deeply humbled.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 15 of 7 M / The two last were days of deep search, trial & discouragement. May the search continue & Jerusalem be searched even as to holes and corners with lighted candles. In my silent waiting this evening, my spirit was comforted with a lively hope that I should yet attain to a place of religious stability. it seemed while setting in my shop in Awful profound Stillness before God this evening, that if my whole mind & boody was filled with divine life & animation, May thanksgiving & praise assend unto him.

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 17 of 7 M / Several of the last have been days of great conflict trial & exercise of mind. it seems to be a visitation from the Almighty for which I am thankful believing it is permitted for my refinement
I am led deeply to search into & examine myself, & find defects where I little suspected them. in the time of my conflict I have almost doubted whether I had ever known any thing of religion, & felt so discouraged that I have been ready to sink, & really believe I should had not the divine hand been kindly manifested in the midst of proving Oh the deep inward cries of my spirit to the Lord for preservation how have I longed to be made clean if preserved from bringing reproach to the precious testimony, which I do sincerely love & at time am willing to spend & be spent in its cause "A Saviour or I die a Redeemer or I perish".*

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Friday: The Emperor Napoléon created Giovanni Paisiello a member of the French Legion of Honor.

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

6 day 18 7 M / Hardly assurance to say Lord have mercy on me a sinner

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Saturday: [Alexander Dallas Bache](#) was born in Philadelphia, the son of the journalist Richard Bache, Jr. and Sophia Burrell Dallas (he was thus a great-grandson of Benjamin Franklin).

[Josiah Gregg](#) was born in Overton Country, Tennessee (when he was 6 his family would trek to Missouri; he would suffer all his life from [TB](#)).

 July 20, Sunday: Representatives of France and Russia signed a draft peace treaty in Paris (this would never be ratified by Russia).

 July 21, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2 day 21 of 7 M Last seventh day evening rode to [Portsmouth](#) with Daniel Austin, lodged at Cousin Chases & in the Morning went to [Tiverton](#) & attended meeting where we had the company of Asa Russel who spoke a few words which might fully apply to all present & encourage to a stedy perseverance in the line of religious duty.
Tho' very low & depressed in my mind, yet was comforted by my*

visit We din'd at Thomas's & took tea at Joseph Barkers, & in the evening came home.

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Wednesday: Louise Reichardt's first publication of 12 songs was favorably reviewed in the Allgemeine musikalische Zeitung.

 July 24, Thursday: Maria Weston was born in Weymouth, Massachusetts.

 July 26, Saturday: [Caroline von Günderode](#) had of course resisted the idea that in order to be married to Friedrich Kreuzer, she would need to pledge to discontinue her reading in the works of Schelling. At Winkel im Rheingau, Germany, therefore, she received his "Dear John" letter. She strolled to the banks of the Rhine and did herself in with a dagger.

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

*2 day Morning 27 [sic] of 7 M / My feelings for some time past were such that I durst not attempt to insert anything of them. it is a time of Singular & deep Baptism even the Baptism of suffering wherein I have had to go back & search into holes & corners, & see how far my life has been concistent with, & sincere in what I have long made profession of. Oh the Stripedness, the nothingness to which I have been reduced. May I be reduced till all which is of the reprobate kind be done away, for I am sensible there is much remaining that hinders my groth in the truth. My soul has often craved in deep humility to be made a true self denying follower of Christ, but my unfaithfulness so stares me in the face I have feared the day was over & that I should never attain to any stability in the truth. I have not dared to look out at others either for example or precept, but find the most peace in dwelling in my own tent, nor dare I to advise others as my concern has been on my own account, that my heart may be renewdly washed & cleansed from the hurtful things & spirit of the world
I am thankful to be able to say that I had good meetings Yesterday, & trust it was a day of some proffit.*

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Wednesday: [Samuel Lapham Hill](#) was born in [Smithfield, Rhode Island](#), a son of Samuel Hill, Jr. (1767-1831) and Olive Lapham Lapham Hill (1766-1844). This family was [Quaker](#).

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

4 day 30 of 7 M 1806 / My sufferings still continue, & trust they are necessary that I may be taught in the School of Christ. daily experience teaches me there is much to be reduced. I greatly desire patiently to abide under every dispensation however trying to flesh & blood.

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

5 day 31 of 7 M / Our M Meeting is held in town. Before meeting inward desires were raised in my heart to the Lord for help in my weak condition, & under a thankful sense of his goodness may now acknowledge that it was a remarkable favor'd time to me. my mind was inwardly & sweetly gather'd to the right sorce. I have not witnessed such a refreshing season for a long time. The testimony of our friends Anne Greene & Holder Almy were truly sweet & comfortable Holder concluded the meeting in supplication & those who were affar off in heart from the truth were sweetly remembered.

RELIGIOUS SOCIETY OF FRIENDS

AUGUST

➡ August 1, Friday: The Emperor Napoléon declared the Holy Roman Empire to be no longer in existence.

Bentheim and Steinfurt were annexed to Berg. The County of Salm-Horstmar was also annexed to Berg.

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

6 day 1 of 8 M 1806 / Last night watched with a sick friend who was in great extremity of pain & required constant attention. It was an awful scene which moved all within me. Oh Lord prepare me for my final Awful change.

RELIGIOUS SOCIETY OF FRIENDS

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

1 day 3 of 8 M / Our morning meeting was thought to be measurably favor'd with sweet quiet but my mind was tried with rovings, tho' not so much as at some times. In the Afternoon I was pretty well gathered, tho' under a sense of my unworthiness. Anne Greene was with us, & had a few sweet & comfortable expressions to those that were tried, saying these is no discouragement to those that are tried for the Lord will have a tried people.

RELIGIOUS SOCIETY OF FRIENDS

➡ August 6, Wednesday: The Holy Roman Empire or *Heiliges Römisches Reich* formally ended as Franz II became merely Emperor Franz I of Austria. The First Reich took its place in the ashbins of history.⁸⁵

85. The *Deutsches Reich* or *Zweites Reich* would arise under Chancellor Otto von Bismarck in 1871, and *das Dritte Reich* in 1933 under Chancellor Adolf Hitler. By 1939 the term "Third Reich" would come, among [Nazis](#), to seem insufficiently grandiose, and would be banned and superceded by such descriptions as *Grossdeutsches Reich*.

1806

1806

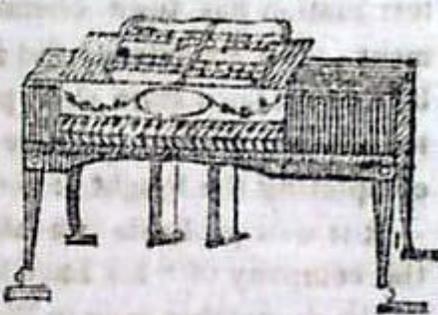
➡ August 7, Thursday: [George Gordon, Lord Byron](#) fled to London after a fight with his mother.

➡ August 8, Friday: At a concert given by students of the Accademia Filarmonica of Bologna, Gioachino Rossini made his final appearance as a soprano.

An advertisement for pianos:

New Patent Piano Fortes.

FOR sale at the
**BOSTON PIANO
 FORTE WAREHOUSE**
 corner of Short and
 Essex streets, direct-
 ly opposite the
 Glass House, by P.
**VON HAGEN, &
 CO.** a large assort-
 ment of



NEW PATENT PIANO FORTES.
 (by the last arrivals from London) with addition-
 of keys; some an octave above the common
 Piano; made by *George Aster & Co.* and *Riker
 Barlow & Co.*

Also—a grand English, and a few American,
 Piano Fortes; Barrel Organs; French Concert
 Horns; Hautboys; Clarionets; Flutes; Vio-
 lins; Strings; and Instruction Books.

☞ Piano Fortes Let, and tuned in town or
 country, as usual. Aug. 1.

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

6 day 8 of 8 M / On forth day evening walked to [Portsmouth](#) to attend our Quarterly Meeting the next day. we said [stayed] that night at Z Chases, & in the morning went up to Holder Almy's where we found a number of agreeable & valuable friends, from there we went to meeting which was a quiet favor'd one to me Our friend Elisha Thornton rose with these words "beautiful in prospect substantially comfortable in practice, & preeminently glorious in effect is a truly religious & pious life" & went on with much lively & pertinent matter. Stephen Buffington was also favor'd in his public appearance with something in the prophetic line. he said, he apprehended the time was approaching when the foundations of many present would be nearly tried. The last meeting was much crowded with buisness, which kept us sitting till past 4 O'clock, yet the meeting kept much in patience, & much condescension was manifest in conducting the concerns before us. John & I dined at Z Chases, & then walked home, I trust with no loss by our absence from our buisness &

concerns at home

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Sunday: Johann Michael Haydn died in Salzburg of consumption at the age of 68.

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

1 day 10 of 8 M / Our meetings were large, but not so still as at some times. And my poor mind was on a very barren spot, tho' there were intervals when some gleams of life arose, but "like the visits of Ghosts short & far between". Of all the states I have ever had to pass thro', that of leanness or absence of Grace is the most painful. I am so extremely destitute as not to be able to breath for help or to say, Lord have mercy on me. I have scarcely dared to write in my journal, nor felt that openness towards my friends as at other times, but my mind has felt hard & unsurceptable of that precious love which I sometimes am favor'd with.

RELIGIOUS SOCIETY OF FRIENDS

 August 12, Tuesday: The British garrison at Buenos Aires surrendered to local troops from Argentina and Uruguay after holding out in the city for 46 days.

Elizabeth Oakes Prince was born near North Yarmouth ME, her father a ship's captain.

 August 13, Wednesday: Duke Karl Friedrich of Baden-Durlach became the Grand Duke of Baden-Durlach. Hesse-Darmstadt was created the Grand Duchy of Hesse. Duke Ludwig X of Hesse-Darmstadt became Grand Duke Ludwig I. (Except for that, nothing much changed.)

Amos Melvin (2) died. He had drawn up a will on August 9, 1806 in which he left his estate in charge of his wife Anna Flatt Melvin, who would provide for their nine surviving children. (Besides property in [Concord](#), the family owned land in [Acton](#).)

THE MELVINS OF CONCORD

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

5 day 14 of 8 M 1806 / Last evening while setting alone in my shop endeavoring to turn my mind as much as my lean condition would admit, to him who is Merciful, & able to deliver out of every straight, I was favor'd to feel that painful state to vanish, & for a season my mind was raised above it & experienced the inflowings of life & the good presence of the Master. this morning the heavenly visitant has again appear'd to the comfort of my poor mind. I had a good meeting, but for the want of watchfulness in the forepart of it, it did not end so well as it began. I am in measure thankful for this favor, & hope & really desire that I may be so reduced as to be more livly & fervant in spirit.

RELIGIOUS SOCIETY OF FRIENDS

 August 17, Sunday: [Samuel Taylor Coleridge](#) landed in England. He was in worse shape than when he had left for his health back in April 1804.

 August 20, Wednesday: [George Gordon, Lord Byron](#) was at Little Hampton with N.E. Long.

Viktor II replaced Karl as Prince of Anhalt-Bernburg-Schaumburg-Hoym.

 August 24, Sunday: [George Augustus Thatcher](#) was born, who later would become [Henry Thoreau](#)'s cousin by way of his marriage to a Thoreau descendant, Rebecca Jane Billings.

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

*1 day 24 of 8 M / Owing to heavy storm of rain our meetings were small, but three women met this afternoon
At a few times in the course of the week my mind was favor'd with a little ray of divine life & sweetness, but for the most part, Oh how painfully dead & barren. Called at a friends house this evening, but my mind was in such a condition that I could scarcely think a good thought. it seem'd as if rottenness had enter'd my bones, & every time I spoke the sound of my voice was a burden to myself & if I sat still my mind was so vacant of good that I fear'd my presence would burden others. This was my condition at meeting tho' I strove hard to center down into life, yet could scarce feel a ray of it. Why I am thus left I know not, except it is for my unfaithfulness & extream depravity of heart. I some times think my heart is as unsurceptable as a stone. If I am not wholly forsaken I desire to keep patient that I may not provoke the Almighty still further, so that he withdraw himself entirely.*

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 26 of 8 M / Thro' divine goodness I am one more favor'd with a comfortable degree of life, as it has been so long shut out, I can enjoy its sweetness the more. I desire to be thankful, & watchful that I may merit the continuance of divine regard. I believe the bitter cup is often dispensed to our portion for our refinement & to fit us for his service.

RELIGIOUS SOCIETY OF FRIENDS

 August 29, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6 day 29 of 8 M / On fourth day evening J Rodman & I walked to [Portsmouth](#) to attend the MY Meeting to be held the next day, where my mind was mercifully covered with the Wing of Ancient goodness. in the first meeting Holder Almy & Abigail Roninson

were much favor'd in testimony, & Holder & O Williams were very livly in their testimonial remarks on the buisness which came before us in the last which was much & several trying subjects. All appeared to be discussed with much condescention & I hope to the honor of the Good Cause. I trust my mind is humbly thankful for the favor experienced at meeting yesterday, & hope what I gained may not soon be lost.

RELIGIOUS SOCIETY OF FRIENDS

➡ August 30, Saturday: The Principalities of Nassau-Weilburg and Nassau-Usingen were joined together to form the Duchy of Nassau. This would be ruled jointly by Friedrich August, Duke of Nassau (-Usingen) and Friedrich Wilhelm, Prince of Nassau (-Weilburg).

➡ August 31, Sunday: [Stephen Elliott, Jr.](#) was born in Beaufort, South Carolina.⁸⁶

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

1 day 31 of 8 M / Silent meetings & to me but low seasons as to life, scarce able to think a good thought, & if there was any of the precious seed beginning to work it was not long before the enemy, or the little foxes would rush in & nip the buds of the tender vine. this is a very distressing discouraging dispensation thro' which I'm passing. But why should I expect it better? when there is not that faithful submission in my mind to divine requiring which is requisite to insure eternal happiness. I am desirous at this time not to be feeding on yesterdays manna, but to conform to the daily dictates of Truth, & to be more abstemious & more watchful for I believe I am called to both

RELIGIOUS SOCIETY OF FRIENDS

SEPTEMBER

➡ September: [George Gordon, Lord Byron](#) was back at Southwell.

➡ September: [Sam Houston](#)'s father Major Sam Houston died suddenly while doing militia inspections, 40 miles west of Timber Ridge at Dennis Callighan's Tavern near present-day Callaghan, Virginia.

➡ September 3, Wednesday: The Emperor [Napoléon](#) received Tsar Alyeksandr's rejection of the July 20th treaty.

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

86. This [Stephen Elliott, Jr.](#) born in Beaufort, South Carolina was not the [Stephen Elliott](#) of South Carolina whose botany textbook Henry Thoreau would consult, but his son.



1806

1806

5 day 4 of 9 M 1806 / Thro' divine favor I am once more (in measure) released from that heavy cloud of death which hath so long & painfully encompassed my mind. the precious life is so scarce with me that evry spark of it feels near & relishes like delicious food to an hungry man.

This day David Rodman & Joanna Mitchell were married at our meeting house in [Newport](#). David Buffum was concern'd in a lively testimony wherein he enforced the necessity of our making an individual enquiry like the young man formerly who came to Christ asking "What good things he should do to inherit eternal life" & desired none might neglect to do what he should command, tho the Cross be ever so great.

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Friday: [Karl Wilhelm Isenberg](#) was born at Barmen in the industrial sector of western [Germany](#). He would translate the BOOK OF COMMON PRAYER into Marathi and Amharic and assist in revision of translations of the BIBLE into Amharic and Marathi.

The Emperor [Napoléon](#), who definitely did not enjoy being opposed, fearful he said that there was some sort of international conspiracy going on against France (Lord knows why!), called to service 50,000 conscripts and 30,000 reservists.⁸⁷

At the "Lewis and Clark" encampment south of what has become Decatur, Nebraska, at a lake formed by a cut-off oxbow on the Missouri River, Meriwether Lewis was "still in a convalescent state" from having been shot in the butt by Pierre Cruzatte (Pierre had only one eye, and the Captain had been mistaken, in his buckskin outfit, for an elk).

 September 7, Sunday: For nine years the Californio natives had been carrying stones from the site of the old *Mission San Juan Capistrano de Quanis Savit* on the coast of [California](#) that had been abandoned in 1778, and supplementing these with fresh stones from a rocky point near the ocean, in order to construct a new basilica somewhat farther inland. As of this date the new impressive stone basilica of Mission San Juan Capistrano, made up of a number of heavy masonry domes, an artificial cavern unlike anything ever seen before on this coast, was ready for consecration.

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

2 day 8 of 9 M 1806 / Since the last date I trust I have been rather more watchful, & favor'd with a little Life, tho' some distressing circumstances await me. In our meeting yesterday my mind was favor'd with quiet & brought into deep reflection. In the Afternoon Hannah Dennis was concern'd in a short but lively testimony. She said it was much in the cross that she stood among us at that time, but soon after taking her seat it was sounded in her mind Prepare Prepare Oh house of Israel to meet thy God & observ'd it was necessary for us to be on the Watch have our thoughts & works tried by Him whose right it was, for we knew not how soon the summons might be sent by the pale messenger to our dwellings "Stewards give an account of thy stewards life for thou may be no longer Steward."

87. Have you died for your nation yet?

RELIGIOUS SOCIETY OF FRIENDS

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

3 day 9 of 9 M / This afternoon went to Jonathon Dennis's took tea & spent the evening. to me it was a sweet visit & do not regret spending the time, tho' I left my shop under some disadvantage

RELIGIOUS SOCIETY OF FRIENDS

 September 11, Thursday: [John Brand](#) died at the age of 63. He had risen in his apartments at the Society of Antiquaries as usual at about 7AM and gone to his study, and his female servant had delivered the breakfast egg which he usually had before walking to Somerset Place. She went into an adjoining room as was her custom, and was waiting for him to come along after having eaten so that she could as usual brush his coat or tie his shoes for him. When at last she ventured into his study, he was lifeless on the floor with a head injury received by falling.

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

*5 day 11 of 9 M / Our friends John Baley from Hanover & Micajah Collins from Lynn are with us on a religious visit & were at our meeting today, their testimonies were lively & pertinent & Micajah's deeply affecting to my mind. they appear'd to have a low time among us but were comforted with a belief that tho' the Ancient standard bearers were removed from among us, & those still remaining would soon be removed, yet there was an hopeful succession among the Youth whom they encouraged to hold on their way.
Oh that I may be renewed, that my mind may be fresh & green in religion, for what is the world without it? it is all nothing & worse than nothing.*

RELIGIOUS SOCIETY OF FRIENDS

 September 13, Saturday: Charles James Fox died in Chiswick, Devon.

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

1 day 14 of 9 M / Our meeting this morning was very full & D Buffum was concern'd in a livly testimony from these words "My peace I leave with you, my peace I give unto you not as the world givith give I unto you" In the Afternoon O Williams deliver'd nearly the following "The preparation of the heart & the answer of the Tongue are of the Lord every Sacrifice must be by fire & every offering season'd with salt" As to my own state it was barraness.



1806

1806

RELIGIOUS SOCIETY OF FRIENDS

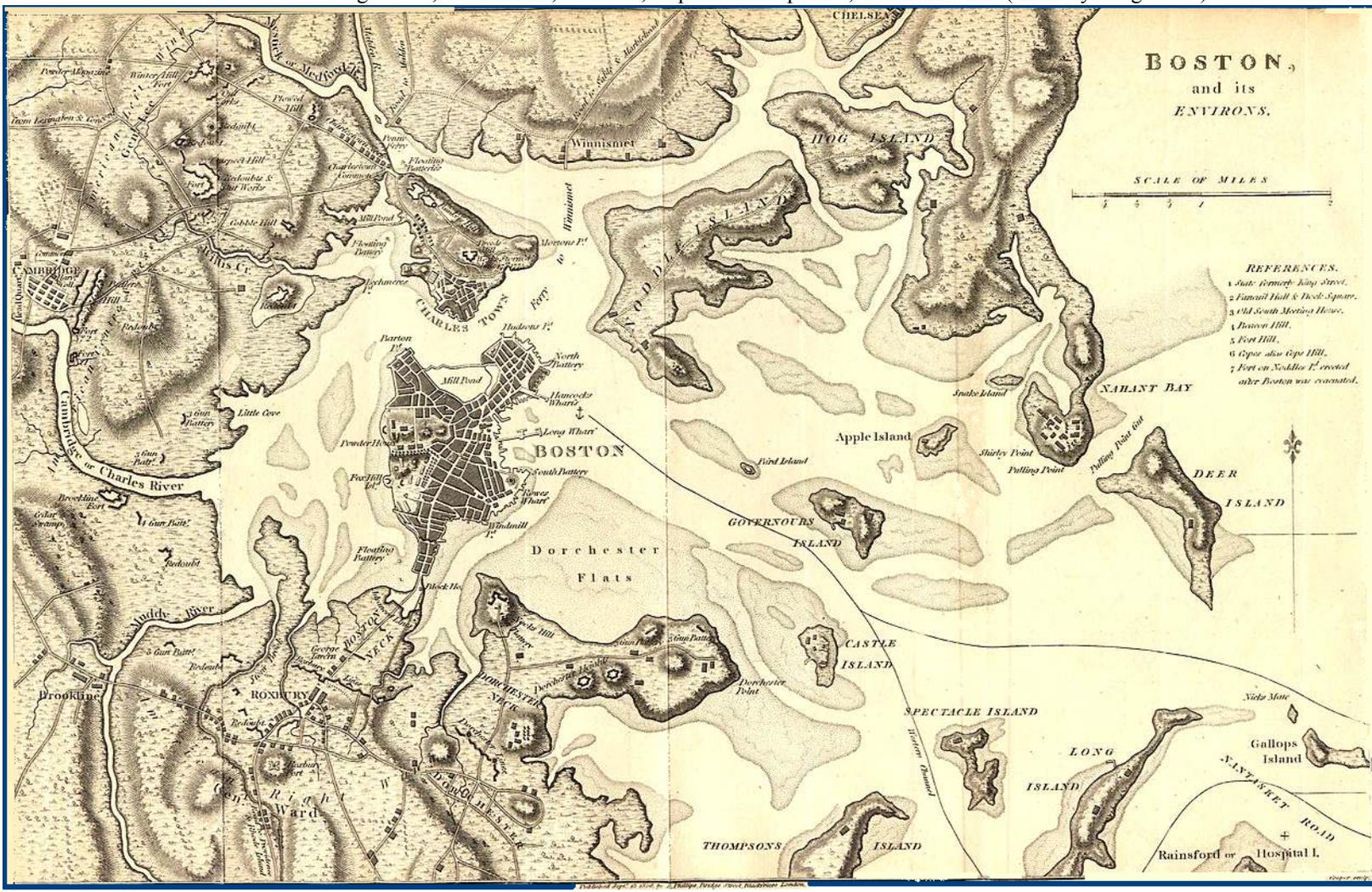
 September 15, Monday: The free city of Nürnberg was attached to Bavaria.

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

2 day 15 of 9 M / Called to see my beloved young friends D & J Rodman who have this day commenced house-keepers. I found them comfortably settled, I was given to believe that the Masters promise was to them as to his followers formerly "My peace I leave with you, my peace I give unto you" While setting with them my mind was so forcibly impressed with this passage that I was ready to offer it for their encouragement, but weakness or unfaithfulness getting the upper hand, I omitted the expression of it.

RELIGIOUS SOCIETY OF FRIENDS

→ September 18, Thursday: Marshall's Life of Washington, published by P. Phillips, Bridge Street, Black Friars, London, included an 8" X 12 1/2" map of the **Boston** area indicating Faneuil Hall and Dock Square, the Old South Meeting House, Beacon Hill, Fort Hill, Copes alias Cops Hill, and State Street (formerly King Street):



→ September 19, Friday: The free city of Frankfurt-am-Main was attached to the possessions of the Prince of Regensburg.

→ September 20, Saturday: The Lewis and Clark expedition returned to La Charette, the collection of huts it had previously noted to be the white settlement furthest up the Missouri River.

→ September 21, Sunday: Friend **Stephen Wanton Gould** wrote in his journal:

1 day 21 of 9 M / Silent meetings, & to me rather more favor'd with quiet that at some others.



1806

1806

 September 23, Tuesday: The Lewis and Clark expedition reached St. Louis two years and four months after setting out from it.

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

day 23 of 9 M / This Morning my friends James Bringham & wife sailed sailed for NYork intending for Philadelphia. I parted with them in a sweet degree of love I tenderness.

RELIGIOUS SOCIETY OF FRIENDS

 September 24, Wednesday: The body of [John Brand](#) was buried in the chancel of his church. (I do not have an explanation for the unusual length of time between the death and the burial, except to speculate that due to the nature of such a head wound the constabulary would obviously have needed to assure themselves that this death had not been due to any robbery.)

The Reverend had accumulated a very numerous and curious library, with an immense mass of manuscript collections for the augmentation of his work on folklore. The 1st part, consisting 8,611 articles or lots of printed books exclusive of 243 lots of manuscripts, would be sold by a bookseller, Mr. Stewart, during May 1807. The 2d part, containing 4,054 articles of duplicates and pamphlets, would be sold during February 1808. Much of this material would wind up in the hands of Mr. (afterwards Sir) Henry Ellis, who would incorporate them into a new edition entitled OBSERVATIONS ON POPULAR ANTIQUITIES: CHIEFLY ILLUSTRATING THE ORIGIN OF OUR VULGAR CUSTOMS, CEREMONIES, AND SUPERSTITIONS and published at London in two volumes in 1813. The British Museum now holds a copy of this edition which possesses numerous interleaved additions, and holds also another copy of this edition which has been annotated by the Reverend Joseph Hunter, FSA (Additional MSS 24544, 24545, in case anyone is interested).

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

4 day 24 of 9 M / My mind for several days has been in a weak condition, but am favor'd to feel tender & the sorce of life is not so hard to come at as at some times.

RELIGIOUS SOCIETY OF FRIENDS

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

5 day 25 of 9 M / At our Monthly Meeting my mind was favor'd with a degree of life. In the first H Almy was concern'd in testimony & much favor'd in supplication. In the last he couched much excellent advice & tender caution to the Youth. The buisness went on heavily tho generally ended well.

RELIGIOUS SOCIETY OF FRIENDS



1806

1806



September 26, Friday: An ultimatum went out from King Friedrich Wilhelm of Prussia to the Emperor Napoléon, demanding removal of all French troops beyond the Rhine River, French acquiescence in a North German Confederation, and oh yes a few other mentionables (the Emperor's forces were, however, already on the march).

Würzburg became a Grand Duchy under Grand Duke Ferdinand Joseph Johann Baptist of Austria.

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

6 day 26 of 9 M / Much engaged in buisness, & but little time to think in religious concerns, but believe the has passed pretty well.

RELIGIOUS SOCIETY OF FRIENDS



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

3 day 30 of 9 M / Last seventh day went to Narragansett on buisness Lodged at cousin J Hazards, & in the morning rode with cousin Nathan to Wickford, we got there late to meeting but went in & was favor'd with a precious opportunity. our friend Anne Smith was concerned in a lively & authoritiative testimony. After meeting we dined at John Smiths & called to see his Sisters Avis & Ann, then returned to meeting where my mind was again favor'd with a sweet covering for which I was very thankful Our friend Ann Smith appear'd in supplication which felt to me fervant & livly. we took tea at Avis & Ann's & then returned to cousin Hazards I trust with a truly thankful heart at being made to set once more at the table of fat things, tho' unworthy

RELIGIOUS SOCIETY OF FRIENDS

FALL 1806



Fall: The captains Lewis and Clark were national heroes; as they traveled to [Washington DC](#), balls and galas were held in the towns they pass through. In the capitol, one senator told Meriwether Lewis that it was as if he had just returned from the moon. Their men got double pay and 320 acres of land each, as rewards; the captains got 1,600 acres, each. Lewis was named governor of the Louisiana Territory; William Clark was made Indian agent for the West and brigadier general of the territory's militia.



OCTOBER

→ October: One of [Napoléon](#)'s armies crushed the Prussians at Jena-Auerstädt.

→ October: Alexander Ross's 1649 English translation of the French version of THE KORAN COMMONLY CALLED THE ALCORAN OF [MAHOMET](#) was republished in Springfield, Massachusetts.



→ October: [George Gordon, Lord Byron](#) composed his poem "The Cornelian."

No specious splendour of this stone,
Endears it to my memory ever;
With lustre only once it shone,
and blushes modest as the giver.

Some who can sneer of friendship's ties,
Have for my weakness oft reprov'd me,
Yet still the simple gift I prize,
For I am sure, the giver lov'd me.

He offer'd it with downcast look,
As fearful that I might refuse it,
I told him when the gift I took,
My only fear should be to lose it.

This pledge attentively I view'd,
And sparkling as I held it near,
Methought one drop the stone bedew'd,
And ever since I've lov'd a tear.

Still to adorn his humble youth,
Nor wealth nor birth their treasures yield,
But he who seeks the flowers of truth,
Must quit the garden for the field.

'Tis not the plant uprear'd in sloth,
Which beauty shews, and sheds perfume;
The flowers which yield the most of both
In nature's wild luxuriance bloom.

Had Fortune aided Nature's care,
For once forgetting to be blind,
His would have been an ample share,
If well proportioned to his mind.

But had the Goddess clearly seen,
His form had fixed her fickle breast,
Her countless hoards would his have been,
And none remain'd to give the rest.

 October 1, Wednesday: Georg Joseph Vogler bought into a printing company in München.

Jan Ladislav Dussek wrote to his publishers, Breitkopf and Härtel, to advise them that he was departing for war in the company of his employer and friend, Prince Ludwig Ferdinand of Prussia.

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

*4 day 1 of 10 M 1806 / I desire to be thankful for the many favors which I receive inwardly & outwardly, tho' much leanness & weakness has been my lot of late, yet feel an hope some enlargement of experience has been witnessed
This Afternoon I went to view the corps of an old black woman who deceased yesterday, & said to be an hundred & four years of age She looked remarkable pleasant & did not bear the marks of [?] as I expected tho' appear'd very old, her name was Barry [Bany?] Malbone*

RELIGIOUS SOCIETY OF FRIENDS

 October 2, Thursday: When Prussia's ultimatum of September 26th reached Paris, Napoléon had already taken command of his troops at Würzburg.

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

7 day 4 of 10 M / Some exercise to dwell on the right foundation, but rather to much lightness in my conduct.

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Sunday: James Morrill Allen was born to Mary Morrill Allen and the [Reverend Wilkes Allen](#) in Chelmsford, Massachusetts.

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

*1 day 5 of 10 M / To me meetings were rather dull but better than at sometimes. In the forenoon O Williams spoke nearly the following "My mind has been introduced into deep exercise & travel [travail?] of spirit before the God of mercy & truth, that he would be pleased to open the understandings of the peoples for it has appear'd to me to be a time of great insensibility, as every one looking at, or leaning on his Neighbor"
Took tea at J Denniss in company with John Rodman, in the evening we drew into silence & dear Hannah was concern'd in supplication. The wing of ancient goodness seemed to spread over us, & our minds experienced the refreshing dew, for which I desire to be thankful & keep in remembrance*

RELIGIOUS SOCIETY OF FRIENDS



1806

1806



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

on 2nd day finished my buisness & took a walk in the woods which was the first time I had viewed so wild a scene in nature, the tall trees, lofty & majestic rocks, clearly evinced to my understanding the hand of a Great Creator, & to any one capable of description would afford a copious theme. after dinner came to the ferry & crossed it, but being late before the boat went off & the wind light, could not reach Connanincut till after dark, which obliged me to stay at cousin J Greenes all night had a pleasant visit with cousin Anne, & this Morning came home & believe my journey has not been unprofitable.

RELIGIOUS SOCIETY OF FRIENDS

The town of [Acton](#) determined the proper location for its new meetinghouse, to replace the one that had been erected in 1736 that obviously was no longer at its center of population:

ECCLESIASTICAL HISTORY. A Meeting-house, 46 feet long, 36 broad, and 21 high, was built in 1736 [in [Acton](#)], which served as a public worship till the present one was erected in 1808. Considerable difficulty having arisen on the question, where it should be situated, as often occurs in similar cases, Col. Holman of Bolton was employed to survey the town and find its centre. The report of this survey was not satisfactory; and after several other trials to fix upon a spot, it was agreed to refer the subject to Gen. Joseph Varnum of Dracut, Gen. John Whiting of Lancaster, and Mr. Walter McFarlane of Hopkinton. These gentlemen made a report which was amicably accepted, October 6, 1806.

Public worship was first held in the meeting-house in January, 1738, and that year the town raised the first money – 50 pounds, for its support. In March a day of public fasting and prayer to Almighty God was kept, preparatory to establishing the preaching of the gospel; and the Rev. Messrs. Israel Loring, William Cook, John Gardner, Oliver Peabody, and Daniel Rogers, assisted in the exercises on the occasion.⁸⁸⁸⁹



October 7, Tuesday: The Prussian ultimatum finally reached Napoléon.

Ralph Wedgewood received a British patent for carbon paper.

88. The church records during Mr. Swift's ministry are so imperfect, that it will be impossible to give an account of its proceedings. They do not even mention the date of its organization, nor all the admissions of members.

89. [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.)



1806

1806

 October 8, Wednesday,: The [Emperor Napoléon](#) responded to Prussia's ultimatum by invading Prussian territory by way of the Thuringerwald (Franconian Forest). Bayreuth passed into French administration.

Congreve rockets were used for the initial time by the Royal Navy, to destroy a substantial portion of the city of Boulogne, France.

 October 9, Thursday: Benjamin Banneker died at his farm.

As the first skirmishes occurred with a French army marching toward Berlin, at Schleiz, Prussia declared war on France.

At the home of the Prince of Rudolstadt, Jan Ladislav Dussek performed his concerto for two pianos and orchestra op.63 C.206 for the initial time (possibly with string quartet).

 October 10, Friday: French forces defeated the Prussians at Saalfeld southeast of Erfurt. Prince Ludwig Ferdinand of Prussia was killed in action. Upon his death, Prussian and Saxon troops fled before the French. He had been accompanied into battle by his friend and employee, Jan Ladislav Dussek, who would survive to honor the memory of his good friend by penning the *Elégie harmonique sur la mort du Prince Louis Ferdinand de Prusse*.

Friedrich Wilhelm replaced Karl Wilhelm Ferdinand as Duke of Brunswick.

 October 12, Sunday: [William Henry Brisbane](#) was born in Beaufort County, South Carolina, a son of Adam Fowler Brisbane (1783-1830).

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

1 day 12 of 10 M / For the week past I have had but little strength or disposition to write, nor do I feel enough at this time scarcely to say that our forenoon meeting was silent, & in the afternoon O Williams was concern'd in a short but sweet testimony on the necessity of watchfulness

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Monday: Hilmi Ibrahim Pasha replaced Hafiz Isamil Pasha as Grand Vizier of the Ottoman Empire.

The Reverend Ezra Conant was dismissed from his ministerial duties at Winchester, New Hampshire.

 October 14, Tuesday: Invading French forces encountered the Prussians and Saxons at Jena and Auerstädt, near Weimar, and left 32,000 dead [German](#) bodies on the battlefield. As the battles raged nearby a professor at the University of Jena, [G.W.F. Hegel](#), was laboring over his monograph THE PHENOMENOLOGY OF MIND.

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

3 day evening 14 of 10 M / For sometime past my mind has been in such a situation that I have hardly known how to describe it. Sometimes in a very dry barran state not a capacity to think a



1806

1806

good thought, nor authority to speak a good word, which I am sensible is the result of sin. & when favor'd to draw nearer the fountain of divine help & feel the precious light & life to arise in my mind, then my unworthiness stairs me in the face & I am ready to blush that I have not attained to a greater degree of knowledge in divine truth, for I see that I have missed of much good which was intended for me by neglecting or not submitting to bear the cross in younger years but to my great consolation there are seasons when I am favor'd to feel that infinite mercy & goodness is yet extended & that on the grounds of obedience I may yet be advanced to a greater degree of religious experience. I felt this morning entirely destitute of every good qualification not even power to raise a sigh – but the latter part of the Afternoon & evening I can hardly vent them fast enough. My spirit is led to pray for mercy & forgiveness, ability to do good & strength to retain my ground for I clearly see that there is no true help but that which cometh from the Lord who giveth all that is necessary for us – Oh that I may be preserved in humble thankfulness to to him the Author of every good for the many favors which he is pleased to bestow on me a poor unworthy worm.

RELIGIOUS SOCIETY OF FRIENDS



October 16, Thursday: The Prussian command reorganized its forces and retreated towards Magdeburg while the pursuing French were capturing Erfurt.

In response to Turkish action of August 18th, [Russian](#) forces invaded Ottoman territory across the Dniester River.

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

*16 of 10 M / For the want of watchfulness before meeting suffered much barrenness while there.
This Afternoon my mind has been introduced into an exercise which hath at times been very weightily, & long, on my mind & I trust sincere desires are raised that it may be clearly manifested what is best for me to do – it is that of changing my single state to a married one. for a long time I have apprehended the time would come when it would be right for me to disclose my prospect to a young woman with whom I am acquainted, & of late have begun to think it has nearly arrived, tho' do not yet see it clearly. I am desirous to know & wait for the right time be it longer or shorter & if it should appear to be my place to live a single life, may I quietly acquiese & fill my station with propriety, if to mercy, may I be enabled to discharge my duty faithfully, not murmuring in adversity, or rejoicing above measure in prosperity*

RELIGIOUS SOCIETY OF FRIENDS

1806

1806

➡ October 17, Friday: The emperor Napoléon's troops caught up with the retreating Prussian forces at Halle, and engaged them. The Prussians fled. There were 5,800 fresh corpses.

King Jacques I of Haiti was killed while attempting to quell a revolt of mulattos, and General Henri Christophe came to power as King Henry I.



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

7 day evening 18 of 10 M / Oh that I may increase in watchful care over every part of my conduct, I desire to dwell deeper and nearer the spirit of life, for I see the necessity of it & feel myself to be a poor empty creature.

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

1 day 19 of 10 M / Our meetings were silent & the morning an empty season but by deep digging retired in my chamber between meeting, was favor'd with more life in the Afternoon Took tea at Sam' Thurstons & spent most of the evening, favor'd with quietness, tho' under deep exercise Oh it is a trying season to me

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Monday: [The Reverend Thaddeus Mason Harris](#)'s A SERMON DELIVERED AT THE DEDICATION OF THE SOUTH MEETING HOUSE IN Dorchester, OCTOBER 20, 1806 (Boston: Belcher & Armstrong, 1806).

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

5 day 23 of 10 M / Cold suffering meeting with a roving mind. O Williams Abigail Robinson & D Buffum were concern'd in livly testimonys, & I doubt not but some minds were comforted therfrom, but I seemed to be shut out from the enjoyment of good.

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Friday: French forces reached the suburbs of Berlin.

At this point what was left of his reason deserted [Timothy Dexter](#). He would continue for two days in this condition.

Friend [Stephen Wanton Gould](#) instanced in his journal that he had been fined for his failure as a [Quaker](#) to participate under arms in the local militia and that the penalty had been unfairly exacted through the tax seizure of his hat, that had cost him considerably more than that penalty:

6 day 24 of 10 M / James Chappel has just taken from me an Hat what in the 6 M last cost me six Dollars for a Militia fine amounting to only 2 Dollars & 5 cents including fees – by order of Charles C Dunham the Capt. The warrant dated 6 day of October 1806 & signed by Robt Taylor Just Peace.

THE QUAKER PEACE TESTIMONY

CIVIL DISOBEDIENCE

 October 25, Saturday: French troops entered Berlin as the Prussian court fled to Königsberg.

 October 26, Sunday: French forces occupied Osnabrück.

[Timothy Dexter](#), who had been drinking heavily for some time despite the best efforts of his live-in personal trainer Lucy “Black Luce” Lancaster, and had been entirely bereft of his wits for the past couple of days, succumbed at the age of 59. His house was on High Street in Newburyport, Massachusetts among the stately homes of the other shipowners and captains, but its yard was crowded with disintegrating larger-than-life wooden statues of famous men, including a bust of himself. At the point of his death all the statues were still in prime shape. Although he had constructed in his back yard a fine mausoleum with major windows (12 by 12 with an 11-foot ceiling, featuring 158 squares of glass), and invested in an elaborate coffin of the finest woods with large silver fittings which he kept inside the house with him, none of this would be taken into consideration by the people who would dispose of his remainders — which would be taken heedlessly to the Old Hill burying-ground where they would disappear beneath a simple marble slab:

**He gave liberal Donations,
For the support of the Gospel:
For the benefit of the Poor,
And for other benevolent purposes.**

His wife would eventually be interred by his side. Here is an engraving done from life in 1805 by James Akin, that was published during this year of the man’s death:



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

1 day 26 of 10 M / Favor'd with rather more animation at meetings than of late, dear cousin Anne Greene was concern'd to leave with

us in the morning a few words of warning & exhortation to those who continue in evil practice, & concluded with an affectionate address to the Youth. Took tea with D Rodman & wife, in company with cousin Anne & two of David's precious sisters, on the edge of evening we drew into silence & Anne was engaged to speak to our several states in a very sweet & encouraging manner, from there I waited on her to J Earl's where we again drew into silence, & she found much to communicate to our several states. in these opportunities my mind was much solemnized & favor'd to witness the extendings of divine goodness to be spread over us, for which I desire to be thankful & retain the savor that it may not vanish like the early dew.

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Monday: [Alphonse Louis Pierre Pyramus de Candolle](#) was born in Paris. His father [Augustin Pyramus de Candolle](#) would be involved until 1612 in a French government survey of the nation's botanical and agricultural resources.

The [Emperor Napoléon](#) entered Berlin and immediately, to pay suitable homage, headed for the tomb of Frederick the Great.

A French administration took over in Fulda.

 October 28, Tuesday: A Prussian army, surmising itself to be surrounded by a French force ten times its size (it was not), surrendered at Prenzlau northeast of Berlin.

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

3 day 28 of 10 M / While setting alone this morning in company with my endeared friend & old companion Isaac Austin with our minds inwardly retired, we were favord to feel our love renewed & I trust reciprocal desires were raised for each other that we might be firmly grounded on the sure foundation of truth & as we grow in years we may grow in the knowledge of the best things, my heart was truly humbled & brought to crave on the bended knee of my spirit that I may not suffer the surfeiting things of this world to engrose my attention to the prejudice or hurt of my spiritual wellfare. Oh Lord keep & preserve me thro' all.

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Wednesday: Publication of the Rondo for piano op.19 and the Hungarian Dance for piano op.23 by Johann Nepomuk Hummel was announced in the *Wiener Zeitung*.

At Pasewalk northeast of Prenzlau, Prussian cavalry surrendered to a French force less than a fifth its size. Meanwhile, to the east, the French were engulfing Stettin (Szczecin) without gunfire.

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

6 day 31 of 10 M 1806 / Fourth day evening went to [Portsmouth](#)

in company with my dear J Rodman & lodged at cousin Z Chase's, next day went to meeting where I trust my mind was favor'd with the fresh extendings of divine life. Holder Almy & David Buffum were concerned in livly testimonys – I know not when I was favord with better meetings

RELIGIOUS SOCIETY OF FRIENDS

NOVEMBER

→ November: Soon after his arrival home in Keswick, England, [Samuel Taylor Coleridge](#) became determined to separate from his wife Sara Fricker Coleridge.

→ November: [George Gordon, Lord Byron](#)'s FUGITIVE PIECES was privately printed.

→ November 2, Sunday: New Jersey appoints a commission consisting of Lewis Condict, Alexander C. McWhorter, Aaron Ogden, James Parker and William S. Pennington, to settle the state's border with [New York](#). The dispute would nevertheless remain unsettled at this time.

SERMON PREACHED AT Dorchester ON THE FORENOON OF THE LORD'S DAY, NOVEMBER 2D, 1806 TO THOSE WHO ASSEMBLE IN THE SOUTH MEETING HOUSE IN DORCHESTER. BY [THADDEUS MASON HARRIS](#), MINISTER OF DORCHESTER (Boston: Belcher & Armstrong, 1806).

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

1 day 2 of 11 M 1806 / In the forenoon a poor roving meeting, in the Afternoon more composed & more life O Williams was concernd in in a short tho' livly testimony as follows "John preached unto the people the Baptism of repentance & remission of sins, he was declared unto them to be a bright & shining light to teach them the way of the Lord & to make his paths streight, this we must be brought into before we can know the Kingdom of the Son"

Took tea at Saml Thurstons in company with Clarke Rodman from there we came home & I took a very affecting leave of my most endeared friend Isaac Austin who expects to leave us tomorrow morning for Easton NYork where his parents now reside. I love him beyond the power of my tongue or pen to describe. May he be preserved from evil, may the Lord be with him & bless him even to the end of his days. – I spent the remainder of the evening at D Rodmans our minds were so affected in parting with Isaac that we found but little to converse upon & set mostly silent. My mind was engaged in in secret fervant prayer for our preservation & that my dear Isaac might witness the protecting arm of divine Power thro' every allotment in passing along this vale of tears

RELIGIOUS SOCIETY OF FRIENDS



November 3, Monday: With [Emperor Napoléon](#)'s blessing, Polish leaders in Berlin issued a call for a national Polish uprising.

Essen was transferred from Prussia to Berg.

When the will [Timothy Dexter](#) had signed on March 1, 1799 was proved, it was revealed that he had made several public bequests such as \$2,000 per year to be expended upon the town's poor outside of the almshouse, \$300 for a bell for the meetinghouse, and \$2,000 for the preaching of the gospel there. The remainder of the estate after these bequests was to go to his son [Samuel Lord Dexter](#) and daughter [Nancy Dexter Bishop](#), divorced wife of Abraham Bishop. His live-in personal trainer [Lucy "Black Luce" Lancaster](#) was not provided for, but then, as a free black, she would not have been expecting to be provided for. [William "Dwarf Billy" Burley](#), the protector, similarly, had not been expecting consideration. The poet lauret (*sic*) [Jonathan Plummer](#), however, in the black livery uniform bearing stars and fringes that had been provided for him, was another matter — he had somehow come to expect that his needs would continue to be met and was considerably disappointed. He would live out his life with his unmarried cousins Eunice Alexander, Hannah Alexander, and Elizabeth Alexander in a home at the corner of High and Federal Streets, while tramping around New England making himself here and there a welcome nuisance.

November 4, Tuesday: The County of Hanau was placed under French administration.

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

3 day afternoon 4 of 11 M / I am now going to [Portsmouth](#) expecting from thence to go to [Swanzy](#) to attend our Quarterly Meeting. I leave home under much inconvenience, but believe it best to go hoping to get a penny by it, tho' feel very undeserving of any reward. Lodged at cousin Zachary Chases & the next morning set out with him in his Chace we crossed [Bristol](#) ferry, rode thro' [Bristol](#) & [Warren](#) & went to [Swanzy](#) & lodged at John Gardiners who is not a member but entertained us kindly. next morning we rode to meeting, & I was favor'd with a composed mind tho' but little life. James Green opened the Service with a few words & was succeeded by Obadiah Davis in a very lengthy & Authorative testimony whereby I trust truth lost no ground & the meeting ended well. — Buisness in the last went on pretty well & the London Epistle for the present Year was read to our edification we dined at Wm Reads who is not a member but married a woman that was & is very kind in entertaining friends at the Quarterly Meeting time Here my mind was brought under exercise & sympathy for the woman, & desires were raised that she may yet return to her birth right with brightness. we crossed Slaid's ferry the same night & I lodged at Daniel Buffingtons in Trory next morning we came to Thomas Barkers & made a pleasant visit then came homeward & reached cousin Chases about 2 O'clock After tea I came home on foot, it rained nearly the whole way & walking against an high wind made me very wet & fatigued. — I went to this meeting under discouragment with a prospect of much inward suffering, & it has proved as I expected. And what has tended to augment my sufferings was being so much at the houses of those who were not members, tho' they were very kind. yet I could not feel towards them as I wished, feeling under such restraint that it seemed as if I could scarcely endure it. I felt killed to the

very heart – perhaps it was best for it so to be that I may learn to bear all things, & I am far from thinking it to be an unprofitable visit tho' but little inward enjoyment came to my lot.

After meeting on fifth day while standing in the meeting house yard I fell in with my dear friend Rowland Greene with whom I had a sweet opportunity which in measure compensated for my other sufferings.

RELIGIOUS SOCIETY OF FRIENDS

November 7, Friday: The last Prussian force of consequence surrendered to the French at Lübeck. Napoléon had completed a conquest of Prussia in seven weeks and immediately dispatched large forces to the east, into Poland.

 November 9, Sunday: Eleazer Brooks died at the age of 79.

Succession of the deacons of Lincoln:⁹⁰

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.		

90. [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.)



1806

1806

November 10, Monday: Magdeburg surrendered to the French.



November 12, Wednesday: [Edward Horatio Faucon](#) was born in Boston, the son of Catherine Dawes Waters and a French instructor at [Harvard College](#), Nicolas Michel Faucon.

Muzio Clementi arrived in Vienna from St. Petersburg. He would meet [Ludwig van Beethoven](#) and purchase the rights to some of his works.

French troops occupied Hildesheim.

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

4 day 12 of 11 M / Since my return from Quarterly Meeting I have had to labor under much discouragement feeling at seasons borne down with the weight of my sins & manyfold transgressions insomuch that I have not dared to write in my journal. Oh the grievous death which the mind is brought into by unwatchfulness or a want of care to dwell at all times in the vally of humility. May I more and more come down & be humble, may all that is yet opposed to the powerful workings of truth be done away. Often when I view my self & see how little of the right thing has grown & florished within me tho' often watered & norished, I am ready to blush at not furnishing a better example than I do.

RELIGIOUS SOCIETY OF FRIENDS

November 15, Saturday: Captain Zebulon Montgomery Pike first viewed the peak that now bears his name.

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

1 day 16 of 11 M / In our meetings today my mind was closly proved & especially in the Afternoon with the suggestions of the enemy, but thro' divine favor I was enabled to say with him with such Authority "Get thee behind me Satan" that he vanished & I met with him no more while setting in meeting. Many are the trials and buffitings of Satan which I have to pass thro' in these days

RELIGIOUS SOCIETY OF FRIENDS

November 18, Tuesday: Mo'in ad-Din Abu'n Nasr Mohammad Akbar Padshah Saheb Quiran-e Sani replaced Jalal ad-Din Abu'l Mozaffar Mohammad Shah Alam II Padshah as Emperor of [India](#).

November 19, Wednesday: French forces occupied Hamburg.

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

4 day 19 of 11 M / Tho' encompassed with infermity yet feel a degree of divine favor yet extended. There is a necessity for me to dwell deeper & deeper in Spirit that at the conclusion of



1806

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time I may be found acceptable to the holy head – and in passing along this vale of tears exhibit an example worthy to be imitated by my brothers & sisters, for I find as I grow older more is expected of me & not an increase of ability equal to the expectations

RELIGIOUS SOCIETY OF FRIENDS

November 20, Thursday: Birth of Henry Bradford Greenleaf Webster, 7th child of Rebecca Greenleaf Webster with [Noah Webster, Jr.](#)

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

5 day 20 of 11 M / On taking my seat in meeting I felt my mind animated by the arisings of life, & looked forward to a favor'd season which was measurably permitted by a pretty composed mind & rather easier access to the fountain than at sometimes – but could not attain to that state which I wished or at first expected.

Susanna Barker broke silence in a few words of encouragement to those who were wrestling for life, observing to those who know an overcoming of themselves should be given a White Stone & in it a new name written. which was succeeded by Abigail Robinson in an encouraging testimony to the same effect.

RELIGIOUS SOCIETY OF FRIENDS

November 21, Friday: Napoléon issued the Berlin Decrees — all continental ports were closed to British ships and all British ports were to be blockaded.

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

1 day 23 of 11 M / Not tried with barraness as much as common, yet my meetings were exercising seasons, owing to a subject which has been at times very mightily before my mind for some months past. Oh that I may be Rightly directed & protected thro' the many difficulties which attend poor mortals in passing along this probationary State – After meeting in the Afternoon went to visit Edward Sissin who is confined to his house with an heavy cough & fever After tea we drew into Silence & D Buffum & O Williams were concerned in livly testimony. it was a season of instruction to me & I hope to some others present.

RELIGIOUS SOCIETY OF FRIENDS

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

27 of 11 M 5 day / At our Monthly Meeting this day held in town I was favor'd (in the first) by watchfulness & striving, to attain to a pretty good spot – but in the last was very destitute, & it appeared to me that a generall prevailed, buisness went on dull

November 28, Friday: Invading French forces captured Warsaw, which had been abandoned by the Russians. Russia declared war on France.

WINTER 1806/1807

➡ Winter: The British, faced with large numbers of French prisoners of war, began building a dour granite prison complex near the mist-enshrouded village of Princetown on the stark Devonshire moor about a day's march from the port town of Plymouth. The complex would be completed in 1808.

➡ Winter: During this grim winter in Berlin, [Alexander von Humboldt](#) was delivering the series of lectures which would become, in 1808, *ANSICHEN DER NATUR*, "views" or portraits of regions which he had experienced during his travels.



DECEMBER

➡ December: During this month more than 500 ships docked in New-York harbor.

➡ December: [Samuel Taylor Coleridge](#) would reside at Coleorton with [William Wordsworth](#), [Dorothy Wordsworth](#), [Mary Wordsworth](#), and [Sara Hutchinson](#), until April 1807.

➡ December 1, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2 day 1 of 12 M 1806 / It is to me a times of deep suffering & want – I often feel as tho' I was forsaken & no more to be raised



1806

1806

from my miserable condition. When I endeavor to turn my mind inward & wait for the arisings of life to strengthen & animate the Inward man, there is as it were the confusion of tongues, nothing can be clearly understood. Oh that there may be more indwelling & closer attention to the inshinings of heavenly light for the want of this I am often sensible of suffering much loss, but thro' divine mercy & favor there is yet at times a livly concern remaining to be more faithful in every sense & in particular that of a better government of my natural will.

RELIGIOUS SOCIETY OF FRIENDS



December 2, Tuesday: The US Congress voted to end importation of slaves, after 1807, sort of.

President [Thomas Jefferson](#)'s 6th Annual Message to the federal congress.

See ANNALS OF CONGRESS, 9th Congress, 1st session, pages 97-98.
HOUSE JOURNAL (reprint of 1826), 9th Congress, 2d session, V. 468.

SLAVERY

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: The first great goal of anti-slavery effort in the United States had been, since the Revolution, the suppression of the slave-trade by national law. It would hardly be too much to say that the Haytian revolution, in addition to its influence in the years from 1791 to 1806, was one of the main causes that rendered the accomplishment of this aim possible at the earliest constitutional moment. To the great influence of the fears of the South was added the failure of the French designs on Louisiana, of which Toussaint L'Ouverture was the most probable cause. The cession of Louisiana in 1803 challenged and aroused the North on the slavery question again; put the Carolina and Georgia slave-traders in the saddle, to the dismay of the Border States; and brought the whole slave-trade question vividly before the public conscience. Another scarcely less potent influence was, naturally, the great anti-slavery movement in England, which after a mighty struggle of eighteen years was about to gain its first victory in the British Act of 1807.

President Jefferson, in his pacificatory message of December 2, 1806, said:

"I congratulate you, fellow-citizens, on the approach of the period at which you may interpose your authority constitutionally, to withdraw the citizens of the United States from all further participation in those violations of human rights which have been so long continued on the unoffending inhabitants of Africa, and which the morality, the reputation, and the best interests of our country, have long been eager to proscribe. Although no law you may pass can take prohibitory effect till the first day of the year one thousand eight hundred and eight, yet the intervening period is not too long to prevent, by timely notice, expeditions which cannot be completed before that

day.”⁹¹

In pursuance of this recommendation, the very next day Senator Bradley of Vermont introduced into the Senate a bill which, after a complicated legislative history, became the Act of March 2, 1807, prohibiting the African slave-trade.⁹²

Three main questions were to be settled by this bill: first, and most prominent, that of the disposal of illegally imported Africans; second, that of the punishment of those concerned in the importation; third, that of the proper limitation of the interstate traffic by water.

The character of the debate on these three questions, as well as the state of public opinion, is illustrated by the fact that forty of the sixty pages of officially reported debates are devoted to the first question, less than twenty to the second, and only two to the third. A sad commentary on the previous enforcement of State and national laws is the readiness with which it was admitted that wholesale violations of the law would take place; indeed, Southern men declared that no strict law against the slave-trade could be executed in the South, and that it was only by playing on the motives of personal interest that the trade could be checked. The question of punishment indicated the slowly changing moral attitude of the South toward the slave system. Early boldly said, “A large majority of people in the Southern States do not consider slavery as even an evil.”⁹³ The South, in fact, insisted on regarding man-stealing as a minor offence, a “misdemeanor” rather than a “crime.” Finally, in the short and sharp debate on the interstate coastwise trade, the growing economic side of the slavery question came to the front, the vested interests’ argument was squarely put, and the future interstate trade almost consciously provided for.

From these considerations, it is doubtful as to how far it was expected that the Act of 1807 would check the slave traffic; at any rate, so far as the South was concerned, there seemed to be an evident desire to limit the trade, but little thought that this statute would definitively suppress it.

 December 3, Wednesday: Publication of the Variations for piano of Johann Nepomuk Hummel was announced in the *Wiener Zeitung*.

 December 6, Saturday: Dedication of the African Meeting House at what has become 8 Smith Court off Joy Street on the back slope of Beacon Hill in Boston. This is now the oldest church building in the United States built by and for black Americans. The \$7,700 needed to build the African Meeting House had been raised in the black and the white communities of Boston. One African native, Cato Gardner, is credited with himself raising more than \$1,500 of the cost, and his effort is still memorialized in an inscription above the front door: “Cato Gardner, first promoter of this building, 1806.” The façade of the Meeting House was based on a design by the architect [Asher Benjamin](#).

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

*1 day 7 of 12 M 1806 / My mind has been favor'd to keep near the
sorce of life this day & had good meetings, for which I feel
humbly thankful Oh that I could attain to more fixedness in the*

91. HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 468.

92. Cf. below, § 59.

93. ANNALS OF CONGRESS, 9th Congress 2d session, page 238.

*life of truth, yet there is a great want of watchfulness
Spent most of the evening at C R's called at D's where I met
with his sister H & found an opportunity to put into her hand a
paper signifying what had long been on my mind towards her which
I did in much fear & trembling & believe whatever may be the
Issue it was right for me to do it. I trust my mind has been
sincerely engaged to seek for the direction of best wisdom in
the matter. May that wisdom direct her in the termination is my
earnest desire.*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 8 of 12 M / I have undeavored to look at my own state &
situation, both inward & outward & feel it to be very trying,
but hope thro' infinite mercy & goodness, hedged about as my way
now appears, yet to witness a way made in the deep & a path in
Mighty waters - Oh Lord enable me to keep up the warfare & teach
me in times of streight to enquire in thy holy temple, how & in
what manner to conduct thro' this probationary scene.*

RELIGIOUS SOCIETY OF FRIENDS

 December 9, Tuesday: Ernst I replaced Franz Friedrich Anton as Duke of Saxe-Coburg-Saalfeld.

At Marietta on the Ohio River, Ohio militiamen seized boats and supplies stockpiled by Aaron Burr and his accomplice Harman Blennerhassett (Burr had been intending to use these for his plan to separate the southwest from the United States of America).

 December 10, Wednesday: In a meeting at a mansion on Blennerhassett's Island in the Ohio River between Ohio and Virginia, a proposal was made by persons associated with former Vice-President Aaron Burr (not himself present) to assemble a military force to wage war against the United States of America (this discussion would become the specific basis for a later treason trial against Burr).

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

*4 day 10 of 12 M / My mind is reduced into an humble frame this
morning, & I must crave that it may be kept so. "Oh Lord help
mine infirmity."*

RELIGIOUS SOCIETY OF FRIENDS



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 December 11, Thursday: A treaty of peace was signed between France and Saxony at Posen (Poznan). Saxony was made a kingdom and joined the Rhenish Confederation. Elector Friedrich August III became King Friedrich August I.

Militiamen raided the island of Harman Blennerhassett, in the Ohio River near Marietta where Aaron Burr's "army" has been congregating (most of these guys had already run off).

 December 13, Saturday: Robert Fulton arrived in New-York, aboard the Windsor Castle returning from England.

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

1 day 14 of 12 M 1806 / My mind was roving at meeting but toward the close was favor'd to get pretty well settled -Our friend O Williams was engaged in testimony twice in the forenoon & twice in the Afternoon, in a few words at each time & much to the purpose in my small opinion.

[RELIGIOUS SOCIETY OF FRIENDS](#)

 December 15, Monday: In the federal House of Representatives, a bill was discussed that would prohibit the importation or bringing of slaves into the United States, beginning with January 1st of the year 1807. House Bill #148 would become merged into a bill in the US Senate.

"A bill to prohibit the importation or bringing of slaves into the United States, etc.," after Dec. 31, 1807. Finally merged into Senate bill. HOUSE JOURNAL (reprint of 1826), 9th Congress, 2d session, V. 468.

[SLAVERY](#)

[INTERNATIONAL SLAVE TRADE](#)

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

2 day 15 of 12 M 1806 / Spent the evening in a very agreeable circle at D Buffums, but my mind was occupied in a way which prevented the enjoyment which I sometimes have at such opportunities. We sat a little time in silence & O Williams expressed a few words by way of testimony very sweet.

[RELIGIOUS SOCIETY OF FRIENDS](#)

 December 17, Wednesday: In the federal House of Representatives, Representative Sloan urged that the bill that would prohibit the importation or bringing of new [slaves](#) into the United States be amended. Although the full text of the proposal has been lost, we know that it asserted that not only would such a slave be taken away from the importer, but also:

"And such person or slave shall be entitled to his freedom."
ANNALS OF CONGRESS, 9th Congress, 2d session, pages 167-77, 180-89.

[INTERNATIONAL SLAVE TRADE](#)

 December 18, Thursday: [Thomas Davis](#) was born in Dublin, Ireland.

The [Emperor Napoléon](#) reached Warsaw, which had been under French control since November 28th.

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

1 day 21 of 12 M 1806 / Our meeting this Morning was a quiet solid time & I was more than commonly favor'd to enjoy the sweets of silence, for which I desire to be preserved in humble thankfulness. D. Buffum was concernd in a short but livly testimony from these words "What proffiteth it a man if he gain the whole world & loose his own soul." – In the Afternoon we were silent & equally favor'd with solid quiet – Oh that I may dwell nearer & nearer the holy inshinings of truth in the mind & be enabled to meet the cross occurances of time with christian patience, for this my mind is often solemnly engaged in secret prayer to Almighty God.— Took tea at D Williams, his wife's sister Betsy Woodward was there, she is one that I was never acquainted with nor never saw before, but I love her & believe she is one who is endeavoring to live up to our profession & meet with heavy conflicts therin. Spent remainder of the evening at C R's with as much enjoyment as the state of my mind would admit.

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Monday: The French forced their way across the Narew River against [Russian](#) defenders at Tscharnovo (Debe), north of Warsaw (2,800 corpses).

 December 23, Tuesday: The US House of Representatives considered adding, to its bill under discussion that would outlaw the further [importation of slaves](#), a proviso no person might be sold as a [slave](#) in the process of the federal implementation of this policy. Such a proposed addition was rejected.

[Ludwig van Beethoven](#)'s Concerto for violin and orchestra op.61 was performed for the initial time, in the Theater-an-der-Wien, Vienna. The music hadn't been ready until the last minute and the soloist, Franz Clement, was able to do only minimal preparation.

 December 24, Wednesday: [Russian](#) troops entered Bucharest.

Duke Ferdinando of Modena, Reggio, and Ferrara died and was succeeded by his son Francesco IV.

 December 26, Friday: Two engagements between French and [Russian](#) troops took place near Warsaw. At Pultusk north of the city this had no impact. At Golymin northwest of Pultusk the French gained a slight advantage.

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

6 day 26 of 12 M 1806 / On forth day evening John Rodman & I rode to [Portsmouth](#) & lodged at cousin Z Chases next morning we called to see our friend Holder Almy whose conversation was



truly comforting & edifying from there we went to meeting & in the first my mind was truly & sweetly favord with flowings in of Life for which I was bowed in humble thankfulness to the Author & giver of all Good that men can receive. May his great & glorious name be exalted more & more in the Earth saith my soul at this time, & all the doings of proud man abased & laid in the dust. Holder Almy (to my feelings) was authorativly & edifyingly engaged in public testimony & supplication. Also D Buffum in a few words – In the last meeting the buisness labor'd unpleasantly & had not the savor of the first kept in my mind. I should have been nearly ready to sink, but strength was afforded to my admiration

We dined At Isaac Almy's with a pleasant company of my young acquaintance, I rode him with my dear H R which afforded me an opportunity to speak with her on the subject which I committed to her consideration sometime past the manner in which we conversed was I trust in reverence & fear not leaning to our own understanding in the matter, but "seeking to him who in all things directeth to an hairs bredth" after having duly weighed the subject for sometimes past, & some conversation explanitory & preliminary, at the time she in a very weighty manner informed me that she so far acquiesced with my proposal to leave me at liberty to consult our parents on the subject – the importance of this undertaking hath many times been very exercising to my mind but when we had this interview it was doubly so, tho' much of the doubts & fears as to our Living in the world was removed, & a faith was begotten in my heart that as we kept our plans in the truth we should not lack the necessaries of life but be who cloths the lillies & feeds the sparrows would bless our endeavors & make us useful to one another, & that it may [be] so is often the fervant prayer of my heart

It was a day wherin I was confirmed of my being in the right line, & most earnestly crave that it may be lastingly blessed

RELIGIOUS SOCIETY OF FRIENDS



December 27, Saturday: The Ottoman Empire declared war on Russia.

Samuel Wesley's third setting of Dixit Dominus, for three voices, was performed for the initial time, at a meeting of the Concentores Society, London.

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

7 day 27 of 12 M 1806 / The day having closed feel a disposition to write a little, & am thankful to feel able to say that it has been a week wherin my mind has been stenghtened with a refreshing Stream of divine favor, & an hope is thereby raised that the Good hand is still reached forth for my help & deliverance from the bond of sin which I too often feel myself incompassed with & groan under.

Since writing the above my dear friend D R came in & read a letter which he has received from NYork from my beloved J Austin which states that Wm Crotch had cut his throat with a razor at the house of Alexander Wilson in Philadelphia in the 24th of this M & was inter'd on the evening of the same day – This is a shocking account, that one who hath been so highly favor'd in the gift of the Ministry & given such undeniable proofs of his Authority & clear prophetic discernment of the state of the

people should be left miserably to end his own existence, but it is as clear a proof of the weakness of human nature, & that without our continued watchful care we are ever in danger of falling victim to the wicked deceiver of men, the higher we rise the lower we have to fall (if we do fall)
 Notwithstanding there are many distressing occurrences which have reacently happened concerning this poor man which may induce some to question whether he was ever anything more than an imposter, yet it is quite different with me, for I have too often seen & felt the Baptizing effect of his Ministry in myself & others to admit a doubt of this, but am rather persuaded that we may be highly favor'd & at the same time have many weaknesses which are not overcome which suppose to be his case
 I am at this time firm in the faith that the Truth is great & Powerful & that there is no deception in it, & as its power is abode under it will clearly discover to the understanding what we should do & what we should leave undone...— Oh that all that is within me bow & surrender to its holy guidance.

RELIGIOUS SOCIETY OF FRIENDS



December 28, Sunday: Adrien Boieldieu's opéra comique *Télémaque*, to words of Dercy, was performed for the initial time, in the Hermitage, St. Petersburg.

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

1 day 28 of 12 M 1806 / Good composed meeting to my mind, for which i trust I am truly thankful. Spent the evening very sweetly at C Rodman's.

RELIGIOUS SOCIETY OF FRIENDS



December 29, Monday: A continued [Russian](#) retreat, a strategy of refusing to stand and fight, plus poor weather, obliged the [Emperor Napoléon](#) to take his army into winter quarters in Poland.

Representative Sloan urged the federal House of Representatives, in a proposal the full text of which has been lost, that illegally imported Africans should be either freed, apprenticed, or returned to Africa (ANNALS OF CONGRESS, 9th Congress, 2d session, pages 226-8, 254).

SLAVERY

INTERNATIONAL SLAVE TRADE



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

30 3 day of 12 M 1806 / With the day compleats the 25 year of my Age & it is a very humbling consideration to my mind that I come so far short of what the truth points out, but what avails complaint in this way? surely nothing further than perchance I may view it at some other time when it may serve to quicken & alarm my mind to greater vigilance — Tho' I cannot find but on the main there is something of an increase of care in my mind, yet a view of my short comings is often painful & this evening am reduced to much poverty & is often stripped of all, which I consider to be a proffitable state, believing those that would



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be rich in the best sense must first become striped of all human dependances.

RELIGIOUS SOCIETY OF FRIENDS



December 31, Wednesday: Great Britain rejected a proposed treaty of amity, commerce, and navigation with the United States of America.

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: During the peace negotiations between the United States and Great Britain in 1783, it was proposed by Jay, in June, that there be a proviso inserted as follows: "Provided that the subjects of his Britannic Majesty shall not have any right or claim under the convention, to carry or import, into the said States any slaves from any part of the world; it being the intention of the said States entirely to prohibit the importation thereof."⁹⁴ Fox promptly replied: "If that be their policy, it never can be competent to us to dispute with them their own regulations."⁹⁵ No mention of this was, however, made in the final treaty, probably because it was thought unnecessary.

In the proposed treaty of 1806, signed at London December 31, Article 24 provided that "The high contracting parties engage to communicate to each other, without delay, all such laws as have been or shall be hereafter enacted by their respective Legislatures, as also all measures which shall have been taken for the abolition or limitation of the African slave trade; and they further agree to use their best endeavors to procure the co-operation of other Powers for the final and complete abolition of a trade so repugnant to the principles of justice and humanity."⁹⁶

This marks the beginning of a long series of treaties between England and other powers looking toward the prohibition of the traffic by international agreement. During the years 1810-1814 she signed treaties relating to the subject with Portugal, Denmark, and Sweden.⁹⁷ May 30, 1814, an additional article to the Treaty of Paris, between France and Great Britain, engaged these powers to endeavor to induce the approaching Congress at Vienna "to decree the abolition of the Slave Trade, so that the said Trade shall cease universally, as it shall cease definitively, under any circumstances, on the part of the French Government, in the course of 5 years; and that during the said period no Slave Merchant shall import or sell Slaves, except in the Colonies of the State of which he is a Subject."⁹⁸ In addition to this, the next day a circular letter was despatched by Castlereagh to Austria, Russia, and Prussia, expressing the hope "that the Powers of Europe, when restoring Peace to Europe, with one common interest, will crown this great work by interposing their benign offices in favour of those Regions of the Globe, which yet continue to be desolated by this unnatural and inhuman traffic."⁹⁹ Meantime additional treaties were

94. Sparks, DIPLOMATIC CORRESPONDENCE, X. 154.

95. Fox to Hartley, June 10, 1783, as quoted in Bancroft, HISTORY OF THE CONSTITUTION OF THE UNITED STATES, I. 61. Cf. Sparks, DIPLOMATIC CORRESPONDENCE, X. 154, June 1783.

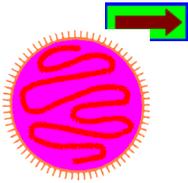
96. AMERICAN STATE PAPERS, FOREIGN, III, page 151.

97. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 886, 937 (quotation).

98. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 890-1.

99. BRITISH AND FOREIGN STATE PAPERS, 1815-6, page 887. Russia, Austria, and Prussia returned favorable replies: BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 887-8.

secured: in 1814 by royal decree Netherlands agreed to abolish the trade;¹⁰⁰ Spain was induced by her necessities to restrain her trade to her own colonies, and to endeavor to prevent the fraudulent use of her flag by foreigners;¹⁰¹ and in 1815 Portugal agreed to abolish the slave-trade north of the equator.¹⁰²



End of the year: At the beginning of this year, in January and February, [measles](#) had carried away more than a tenth of the captive population of *Juaneños* being introduced to civilized serfdom at Mission San Juan Capistrano. Over the remainder of this year about as many more had died, so by this point 1 in 5 had died.



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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



Prepared: June 13, 2015

100. BRITISH AND FOREIGN STATE PAPERS, 1815-6, page 889.

101. She desired a loan, which England made on this condition: BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 921-2.

102. BRITISH AND FOREIGN STATE PAPERS, 1815-6, pages 937-9. Certain financial arrangements secured this concession.

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 1806

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 1807