

**EVENTS OF 1807**

**General Events of 1808**

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 1808. By Isaac Bickerstaff. [Providence, Rhode Island](#): John Carter.

[Carl Phillip Gottfried von Clausewitz](#) became an assistant to [Lieutenant-General Gerhard Johann David Waitz von Scharnhorst](#) and took part in the reorganization of the Prussian army.

[Washington Irving](#)'s 1st publication, with William Irving and James Kirk Paulding, THE SALMAGUNDI PAPERS.

[The Reverend Thaddeus Mason Harris](#)'s THE MINOR ENCYCLOPEDIA....

[Hugh Gray](#) left [Canada](#) for England.

Thomas Douglas, 5th Earl of Selkirk began buying shares in the Hudson's Bay Company.

Elisabeth Catharina Ludovica Magdalena Brentano began to study voice, composition, and piano in München under Peter von Winter and Sebastian Bopp. She would publish her 1st song under the pseudonym Beans Beor. She would sing briefly in the Berliner Singakademie.

**BETTINA BRENTANO VON ARNIM**

**EVENTS OF 1809**

1808

1808

 Henry Peter Brougham was admitted to the English Bar.



 [George Waddington](#) matriculated at the Charterhouse School at Godalming, in Surrey.



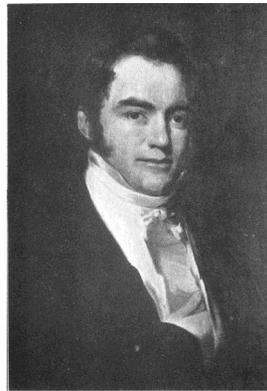
1808

1808

➡ [Stephen Elliott](#) was re-elected to the legislature of South Carolina, where he would be active in establishment of a state bank.



Allegedly in poor health, [Stephen Elliott](#)'s nephew [William Elliott](#) withdrew from [Harvard College](#) and returned to South Carolina. Except for some early incursions into politics, he would chiefly devoted himself to the management of his estates, and to writing and lecturing on agriculture and other topics. He would contributed to one of the newspapers of Charleston, South Carolina a series of sporting sketches which would be collected and published in 1846.



➡ [Charles Lamb](#)'s THE ADVENTURES OF ULYSSES and SPECIMENS OF ENGLISH DRAMATIC POETS WHO LIVED ABOUT THE TIME OF [SHAKESPEARE](#).

LAMB'S SPECIMENS

➡ The English translation of [Mosleh Od-Din Sa'di](#)'s *GOLESTAN* by Francis Gladwin was published in England. This would be the edition accessed by [Henry Thoreau](#).<sup>1</sup>

THE GULISTAN OF SAADI

➡ The political conservatism of [William Cullen Bryant](#)'s family stimulated the 14-year-old to write a poem "The Embargo" demanding the resignation of President [Thomas Jefferson](#).

➡ [Dr. Augustin Pyramus de Candolle](#) was made professor of botany at the École de Médecine at the University of Montpellier.

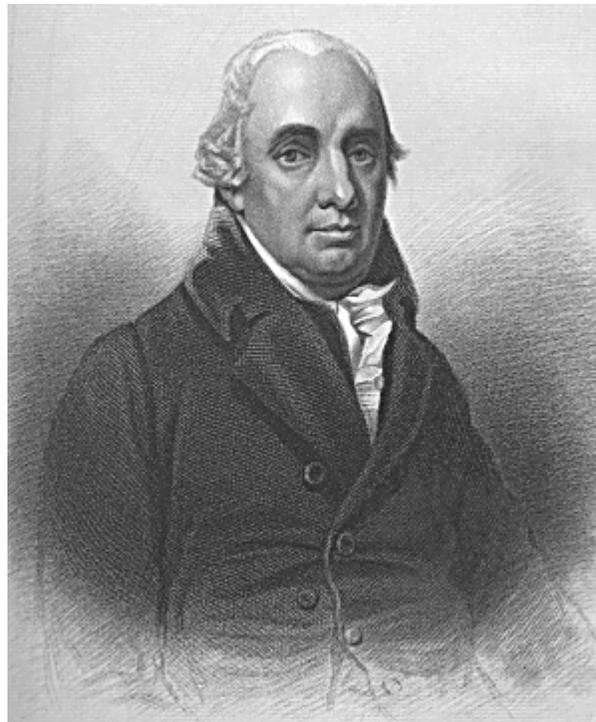
BOTANIZING

1. This Gladwin translation would be republished in Boston in 1865 with a preface by [Waldo Emerson](#). Since Google Books has not scanned the 1808 original, what I am providing here is the 1865 Boston edition.

➡ [William Bullock](#) published a descriptive catalogue of the works of art, armor, objects of natural history, and other curiosities in his collection, some of which had been brought back by members of Captain James Cook's expeditions.

➡ The [Reverend John Josias Conybeare](#) became Professor of Anglo-Saxon at [Oxford University](#). His younger brother [William Daniel Conybeare](#) graduated from [Christ Church College of Oxford University](#) with a 1st in classics and 2d in mathematics.

➡ By this point [Dr. Thomas Brown](#) had twice failed in efforts to be appointed as a professor at the University of Edinburgh. When [Professor Dugald Stewart](#) fell ill, however, he was appointed to take over his classes during the 1808/1809 school year.



[Malcolm Laing](#) left the mainland, returning to his estate on the island of Orkney. Victim of a “nervous weakness,” he would never leave the bounds of the estate despite the fact that he would continue as a Member of Parliament until 1812.

[Elizabeth Hamilton](#)'s THE COTTAGERS OF GLENBURNIE: A TALE FOR THE FARMER'S INGLE-NOOK. BY ELIZABETH HAMILTON, AUTHOR OF THE ELEMENTARY PRINCIPLES OF EDUCATION, MEMOIRS OF MODERN PHILOSOPHERS, &C. &C. &C. (Edinburgh: Printed by James Ballantyne and Co. for Manners and Miller, and S. Cheyne; T. Cadell and W. Davies, Strand, and William Miller, Albemarle-Street, London).

During this year Professor Robert Hamilton<sub>1</sub> again served as librarian for [Marischal College and University](#).

TWO OR THREE ROBERT HAMILTONS





1808

1808

➡ After studying medicine at St Thomas's Hospital, [Horace Hayman Wilson](#) went out to [India](#) as assistant-surgeon on the Bengal establishment of the British East India Company. His knowledge of metallurgy would cause the Company to assign him to the mint at Calcutta, and for a time there he would be associated with John Leyden.

➡ [George Back](#) visited Liverpool with his father, and his imagination was inflamed with the prospect of being able to engage in naval combat. His father would take him to London, therefore, and with the assistance of a relative there, would secure him a position as a "first class volunteer" aboard the frigate HMS *Arethusa*.

➡ Étienne Louis Malus observed light as reflected from the windows of the Palais Luxembourg in Paris through a calcite crystal as he rotated this crystal in his hand. The effect which he noted would later lead us to the inference that light is something that can be polarized by reflection.

## HISTORY OF OPTICS

➡ This was the year of the formation of the African Benevolent Society of [Newport](#), and also the African Society for Mutual Relief of [New-York](#). It was at about this point that, in [North Kingstown](#), [Cato Pearce](#), who had almost reached the age of 18 at which his master Joshua Pearce might have been permitted to prepare manumission papers under the state's gradual emancipation procedures, felt that instead he needed to run away from his master's farm. Venturing to the city of [Providence](#), he obtained employment from a Captain Bailey on board the schooner *Four Brothers*.

Bailey's vessel was bound for Wilmington, [North Carolina](#) with a return voyage to [Boston](#), but when suddenly the first mate "fell ill," they needed to put in to shore at [Wickford, Rhode Island](#).

We got into Wickford on a Sunday; and at the very time my master happened to be out a fishing. He knew it was the vessel I went in, and came on board and took me on shore. He took all my wages, and gave me a floggin'.

1808

1808

This “falling ill” aboard the *Four Brothers* off Wickford would have been, of course, no coincidence. The white master Joshua Pearce must have, by making inquiries at the docks in Providence, learned what ship had hired his man Cato. He would have passed a message via another ship captain –white men of course stick together– and Captain Bailey would have had his first mate feign this sudden illness that caused the putting ashore exactly where the white master was waiting. Cato Pearce would of course receive, instead of freedom, a flogging.



Plus, his master was of course entitled to seize all his wages.

1808

1808

➡ [Chester Dewey](#) was licensed to preach. He would officiate at Tyringham, Massachusetts while at the same time tutoring at [Williams College](#).



➡ [Charles Wilkins](#)'s Sanskrit grammar, RADICALS OF *SANSKRITA* LANGUAGE.

➡ The town of [Acton, Massachusetts](#) erected a new meetinghouse, to replace the one they had erected in 1736.

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.<sup>23</sup>

2. 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.
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.)

→ Elizabeth Oakes Prince's father died at sea — her family would have to live alternately with her maternal and paternal grandparents in Portland ME until her mother could remarry, whereupon the family would move to Cape Elizabeth, and then to Portland.

→ In the [Bonaparte](#) governmental apparatus, [Baron Joseph-Marie de Gérando](#) was nominated “master of requests.” (Evidently this was to serve as a sort of buffer, to keep favor-seekers from forever being in the important guy's hair? — President Nixon kept a Quaker on his staff, whose function was to meet with Quaker delegations to the White House and thus keep these people away from him.)

Charles Messer authored a pamphlet agreeing with [Napoléon](#)'s attitude, that the magnificent [comet](#) he had had the honor to discover in 1769 had been a celestial sign, although at the time he had had no wit to recognize this, of the great one's birth. (Flattery will get you everywhere.)

SKY EVENT

→ [Thomas Paine](#), who had for years been drinking heavily, in this year lost the use of his legs.

→ A Russian riding master described hunting as the only way to attain perfection in the equestrian art, as it taught the rider to keep his seat while galloping at breakneck speeds across any terrain and over any obstacles. But after beating the French in 1815, the Russian cavalry generals would decide to adopt German equitation methods that never let the horse relax, and by 1828 Russian cavalry mounts routinely collapsed on the first march, and generally proved incapable of extended service in the field. But they sure looked good on parade.

→ The English coined the word “guerrilla” to describe the vicious little attacks that the Basques and Spanish made against the French during the Napoleonic Wars. These little wars also gave shape to the modern definition of a nationalist, which is someone who believes that death in battle is better than letting one's country fall to outsiders.

→ L'Ecole Ste-Cyr was established on the grounds of a former convent in France.

→ Richard Trevithick set up a circular-railroad display in London. The illustrated ticket was inscribed “A bet was made that this machine would go farther in 24 hours than a race horse.” Which was and is a pretty safe bet because over the longer distances even a human hiker has always been able to outdistance a horse.<sup>4</sup> In the case of this particular exhibition, however, the techno-enthusiast lost his walking-around money when a rail broke and the engine flopped over onto its side.

4. It is a little-known fact, but however fast these hay-burners are over the shorter distances, they are only good for a few miles, and then you have to let them rest and give them something to eat and drink. Deer are the same way: when I was in my thirties, taking all day in some snowbound and wooded hills, I once exhausted a doe to the point at which I was able to pick some ticks off of her flank, and, despite the fact that I was carrying a heavy military rifle all that time, I never broke a sweat. —Trying to prove something, I suppose.



1808

1808



[William J. Brown](#) would allege, when he would publish his autobiography in 1883,  that in this year the [Rhode Island](#) General Assembly had enacted a “General [Emancipation](#)” law, by which those who were still [enslaved](#) in that state were offered their freedom while those who turned down that offer of freedom were to be maintained out of the property of their owner when they should come in old age or illness “to want” or to need “assistance.” That of course would be a false memory: no legislation even remotely resembling this had actually been enacted during this Year of Our Lord six years prior to Brown’s birth. All such matters were handled, always, in the best interest of the white people, with the best interest of the people of color being at best a distant second consideration. The question arises, however, of how this grandson of a slave came to form such a false appreciation of the history of his state. The explanation would seem to be that during this year some provisions had been made, to balance out the responsibility of civil government versus the responsibility of the private white slavemaster, for the maintenance of emancipated slaves who had subsequently become burdensome. Professor Joanne Pope Melish explains this delicate matter in a precise manner:

Brown’s version provides a fascinating glimpse of how public policy concerning slavery ... could be represented quite differently to slaves by their owners, or could have consequences that would lead slaves to interpret it quite differently. The support provisions of the 1784 emancipation law allowed slave owners to escape any further financial responsibility for slaves under forty years of age whom they [manumitted](#), which threatened to leave too many “old” slaves in their thirties to the support of the towns. A 1785 revision [“An Act repealing Part of the Act respecting the Manumission of Slaves,” RI General Assembly, October 1785], reiterated in 1798 [“An Act relative to Slaves, and to their Manumission and Support: part of the revision of the Public Laws of the State of Rhode-island and Providence Plantations,” RI General Assembly, January 1798], lowered the age of eligibility for unencumbered emancipation to thirty. Apparently some town councils, faced with rising costs for pauper support, refused to allow slave owners to manumit even eligible slaves, leading to the passage of an 1804 act providing for an appeal procedure by slave owners “aggrieved” by recalcitrant councils [“An Act in Amendment of the Act, entitled, ‘An Act relative to Slaves, and their Manumission and Support,’” RI General Assembly, March 1804]. In other words, an aging slave population that would not be replenished either by birth into slavery or by importation, which had been outlawed in Rhode Island in 1774, presented an increasing financial liability, and many slave owners sought to manumit their slaves before they would be obligated to support them in their old age. The large number of manumissions may have led the slaves themselves to interpret these provisions as the “General Emancipation” act that Brown describes. Undoubtedly most slaves saw freedom under any circumstances as good news – though not all did, as Brown wryly observes, noting that a few “declared their masters had been eating their flesh and now they were going to stick to them and suck their bones.”

At the first federal census in 1790, there were 427 free people of color and 48 slaves living in the city of [Providence](#), a city of about 6,400. By 1810, four years before William Brown was born, the number of free people of color had risen to 865, just about 8.6 percent of the population of about 10,000, and the number of slaves had fallen to 6. Yet there were still 5 slaves in Rhode Island and 1 in the city of Providence in 1840, according to the Fifth Federal Census, and it was only the new state Constitution of November 1842 that finally abolished slavery entirely in Rhode Island.



 [Thomas Belsham et al.] THE NEW TESTAMENT, AN IMPROVED VERSION UPON THE BASIS OF ARCHBISHOP NEWCOME'S NEW TRANSLATION WITH A CORRECTED TEXT AND NOTES CRITICAL AND EXPLANATORY (London: Richard Taylor & Company). An American edition would be distributed by William Wells of Boston in 1809. This Unitarian revision of Newcome's version of 1796 provoked indignation: see P. Marion Simms's THE BIBLE IN AMERICA, pages 255-258.

HISTORY OF THE BIBLE

Charles Thomson's THE HOLY BIBLE, CONTAINING THE OLD AND NEW COVENANT, COMMONLY CALLED THE OLD AND NEW TESTAMENT; TRANSLATED FROM THE GREEK, BY CHARLES THOMSON, LATE SECRETARY TO THE CONGRESS OF THE UNITED STATES (4 vols. Philadelphia: Jane Aitken). Thomson was secretary of the Continental Congress from 1774-1789. Volumes 1-3 present the first English translation of the *SEPTUAGINT*. His OLD TESTAMENT would be reprinted by S. F. Pells in 1904 (London: Skeffington), and revised by C.A. Muses in 1954 (Indian Hills, Colorado: Falcon's Wing).

HISTORY OF THE BIBLE

 The balance of foreign trade began to turn against [China](#). Prior to this point, the rate of exchange between the silver of the Chinese de facto legal tender, the *sycee*, and the copper of the *cash* coinage, had remained quite stable in the vicinity of the statutory par of 1,000 *cash* to one *tael* of silver, often with a bias slightly favoring the copper, but from this point forward silver would begin to flow out of Canton. By 1856 it would have risen first to 1,200-1,300 *cash* per *tael* and then to 2,000 *cash* per *tael*.

 On the plains of north-central [China](#), a government official complained, "There are many vagabonds and rowdies who draw their swords and gather crowds. They have established societies of various names: the Obedient Swords, Tiger-Tail Whip, the Boxers United in Righteousness, and Eight Trigrams Sect. They are overbearing in the villages and oppress the good people. The origin of these disturbances is gambling. They go to fairs and markets and openly set up tents where they take valuables in pawn and gather to gamble. They also conspire with clerks who act as their eyes and ears."

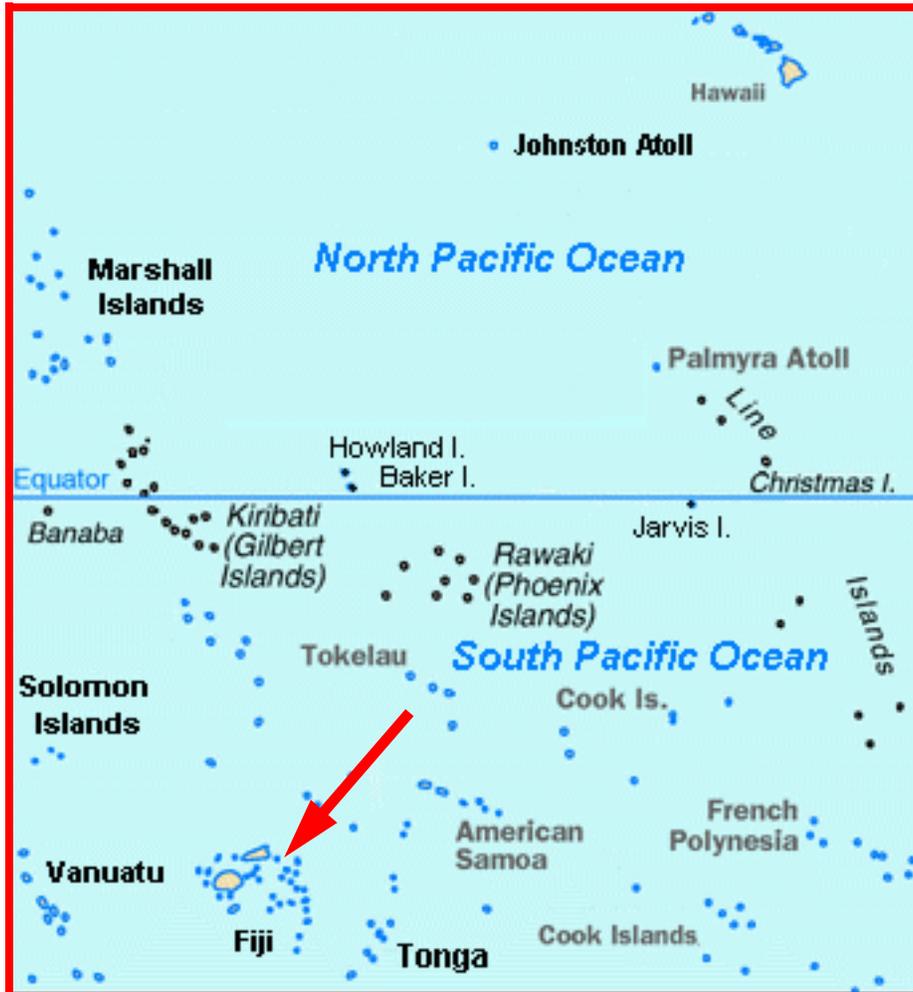
 [Anna Laetitia Aikin Barbauld](#)'s husband, the Reverend Rochemont Barbauld, died.

1808

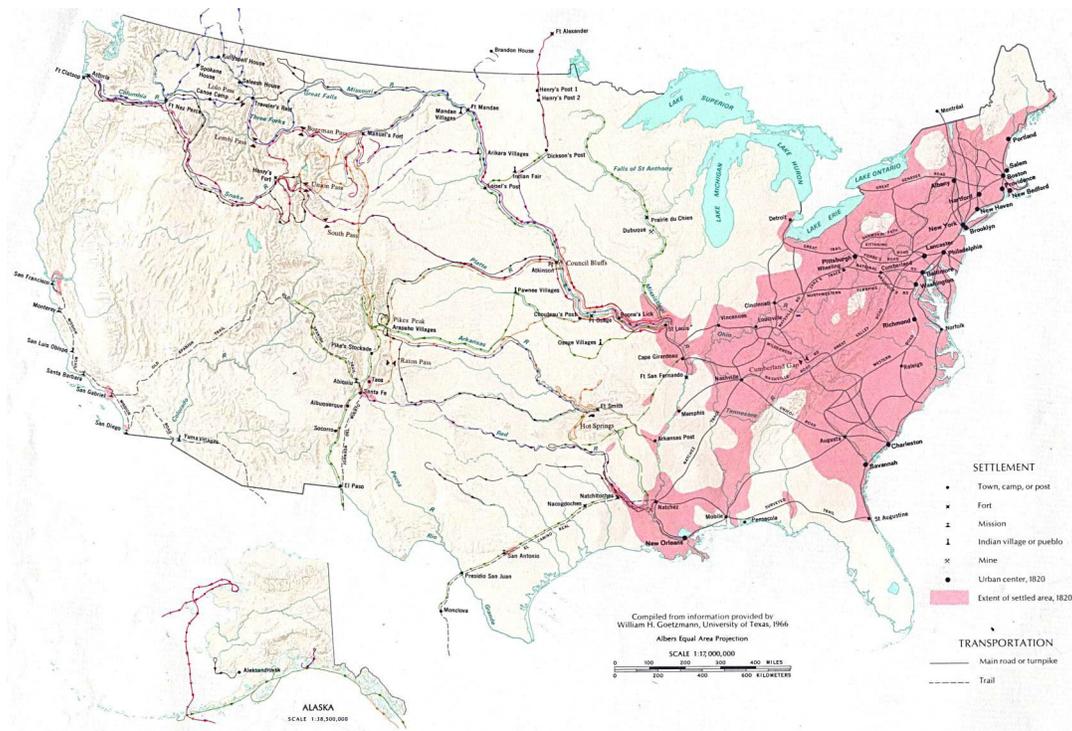
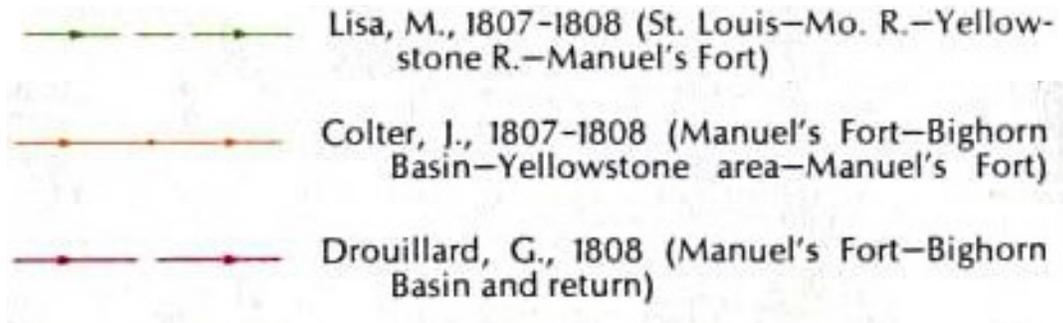
1808



Charles Savage, British sailor, had some time on his hands. He paddled a canoe up a river to the Fijian village of Kavasū, where he had plenty of room behind him, to back water if any native arrows or thrown spears got too close, and where also, through some feature of the local geography, the natives were unable either to run off or to hide. He began to pick them off, one by one, with his musket. Target practice. He killed so many of them that the Fijians were making piles of their dead bodies — in order to obtain some sort of refuge behind them.



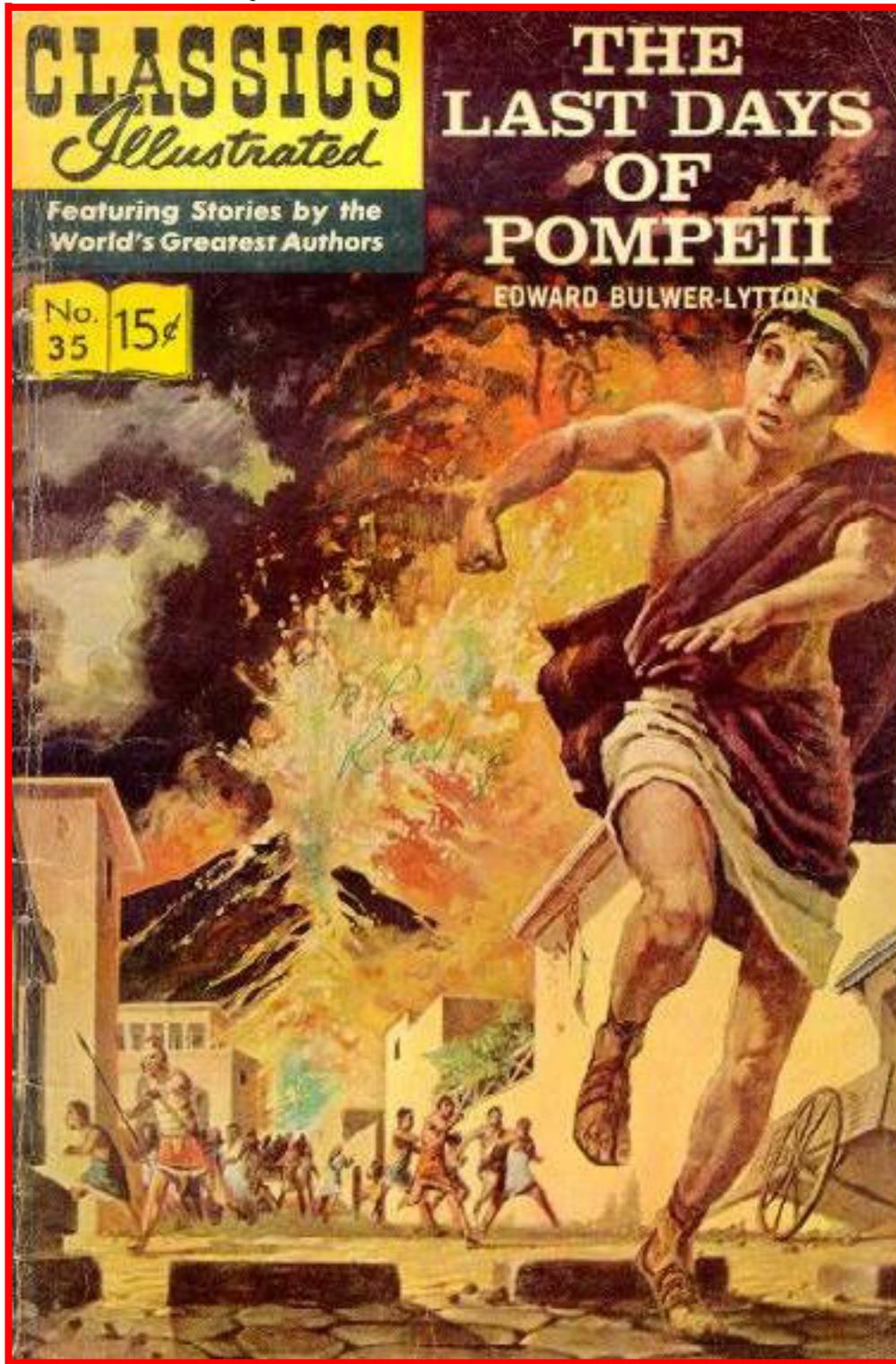
Ongoing White Exploration and Expropriation of the American "Wilderness":



1808

1808

 Extensive excavation began at [Pompeii](#) near [Naples](#). A bronze Roman [pen](#) would be among the objects recovered from the volcanic pumice.



The English engineer Bryan Donkin, who had five years earlier perfected the papermaking machine invented by Nicholas-Louis Robert, patented a steel [pen](#) nib. He would not commercially exploit this patent.

1808

1808

→ Edmund Quincy was born.

→ Samuel K. Jennings, in his *MARRIED LADY'S COMPANION*, discussed birth control, and described various techniques for "obstructed menses" (the induction of miscarriage, or abortion) such as hot baths, bleeding from the foot, calomel, and aloes.

→ Andrew Johnson, who would be our 17th President, was born.

→ John Home died.

→ Abner Kneeland's *A BRIEF SKETCH OF THE NEW SYSTEM OF ORTHOGRAPHY*.



→ The beginning of the American Agency System: The Insurance Company of North America appointed independent agents in Kentucky, western Pennsylvania, Ohio, Virginia and Tennessee to market fire [insurance](#).

→ Silversmith Asa Blanchard began work in Lexington, Kentucky.

→ Thomas Lincoln bought a farm called Sinking Spring near Hodgenville, Kentucky.

➡ George Stillman Hillard was born, who would be immortalized by the pen of [Nathaniel Hawthorne](#).

THE SCARLET LETTER: Such were some of the people with whom I now found myself connected. I took it in good part, at the hands of Providence, that I was thrown into a position so little akin to my past habits; and set myself seriously to gather from it whatever profit was to be had. After my fellowship of toil and impracticable schemes with the dreamy brethren of Brook Farm; after living for three years within the subtle influence of an intellect like Emerson's; after those wild, free days on the Assabeth, indulging fantastic speculations, beside our fire of fallen boughs, with Ellery Channing; after talking with Thoreau about pine-trees and Indian relics in his hermitage at Walden; after growing fastidious by sympathy with the classic refinement of Hillard's culture; after becoming imbued with poetic sentiment at Longfellow's hearthstone - it was time, at length, that I should exercise other faculties of my nature, and nourish myself with food for which I had hitherto had little appetite. Even the old Inspector was desirable, as a change of diet, to a man who had known Alcott. I looked upon it as an evidence, in some measure, of a system naturally well balanced, and lacking no essential part of a thorough organization, that, with such associates to remember, I could mingle at once with men of altogether different qualities, and never murmur at the change.

BROOK FARM

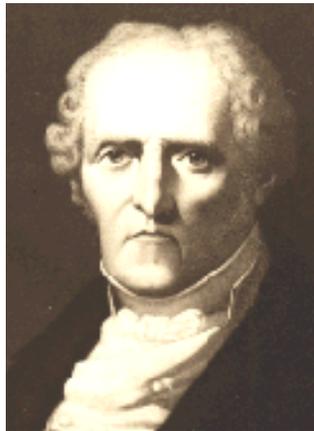
WALDO EMERSON

ELLERY CHANNING

LONGFELLOW

BRONSON ALCOTT

➡ [Charles Fourier](#)'s first major work was released, *THÉORIE DES QUATRE MOUVEMENTS ET DES DESTINÉES GÉNÉRALES* (THE SOCIAL DESTINY OF MAN; OR, THEORY OF THE FOUR MOVEMENTS, to be published in English as of 1857).<sup>5</sup>



In this work, this theoretician Fourier opened himself to scornful abuse by mentioning that “Ce fluide [referring to “un acide citrique boréal”] combiné avec le sel donnera à l’eau de mer le goût d’une sorte de limonade que nous nommes aigre ‘de cèdre.’” Now this might translate into English as something like “This borealic citric acid combines with the salt in seawater to produce a taste similar to the drink [made with citron juice] we know as aigre ‘de cèdre.’” Some of this scornful abuse is to be found in Nathaniel Hawthorne’s 1852 THE BLITHEDALE ROMANCE with its description of the Fourierist thinking which was dominating the Brook Farm communitarian experiment just prior to the burning of its Phalanstère or central Phalanstery building and its financial collapse in 1846:



COMMUNITARIANISM

[Next Two Screens]

5. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology—that there is a right way and all that is necessary is for us to discover and hew to it—this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We’re not living on a Rubik’s Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we’re going to just have to get used to our muddling along, and we’re going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.



Thus we have Roy R. Male commenting in his HAWTHORNE'S TRAGIC VISION of 1957<sup>6</sup> on "the mechanical method of conversion advocated by Fourier. Drain the salt from the sea, as he had proposed, transform the water to lemonade, and all the savor is gone. THE BLITHEDALE ROMANCE is thus a kind of WALDEN in reverse.... The story begins in the spring and ends with the fall; the whole progression is condensed in the exhilaration of the brisk September day that makes Coverdale buoyant at first but later only emphasized his "sickness of the spirits." Clearly, this is a scholar speaking who not only has little grasp of THE BLITHEDALE ROMANCE but no grasp whatever of WALDEN, presumptuously simplifying the messages of WALDEN into one "rectify the inward" message and then equating this unary simplicitude with Hawthorne's shallow pejorism after merely having purchased a costly experience of the downside of communal life.

One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier's ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement's history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had "a union" (a conversational party), Fourier's Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers' total abstinence from the flesh and Fourier's total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.





Being much alone, during my recovery, I read interminably [page 677] in Mr. Emerson's Essays, the Dial, Carlyle's works, George Sand's romances, (lent me by Zenobia,) and other books which one or another of the brethren or sisterhood had brought with them. Agreeing in little else, most of these utterances were like the cry of some solitary sentinel, whose station was on the outposts of the advance-guard of human progression; or, sometimes, the voice came sadly from among the shattered ruins of the past, but yet had a hopeful echo in the future. They were well adapted (better, at least, than any other intellectual products, the volatile essence of which had heretofore tintured a printed page) to pilgrims like ourselves, whose present bivouac was considerably farther into the waste of chaos than any mortal army of crusaders had ever marched before. Fourier's works, also, in a series of horribly tedious volumes, attracted a good deal of my attention, from the analogy which I could not but recognize between his system and our own. There was far less resemblance, it is true, than the world chose to imagine; inasmuch as the two theories differed, as widely as the zenith from the nadir, in their main principles.

I talked about Fourier to Hollingsworth, and translated, for his benefit, some of the passages that chiefly impressed me.

"When, as a consequence of human improvement," said I, "the globe shall arrive at its final perfection, the great ocean is to be converted into a particular kind of lemonade, such as was fashionable at Paris in Fourier's time. He calls it *limonade à cèdre*. It is positively a fact! Just imagine the city-docks filled, every day, with a flood-tide of this delectable beverage!"

"Why did not the Frenchman make punch of it, at once?" asked Hollingsworth. "The jack-tars would be delighted to go down in ships, and do business in such an element."

I further proceeded to explain, as well as I modestly could, several points of Fourier's system, illustrating them with here and there a page or two, and asking Hollingsworth's opinion as to the expediency of introducing these beautiful peculiarities into our own practice.



"Let me hear no more of it!" cried he, in utter disgust. "I never will forgive this fellow! He has committed the Unpardonable [page 678] Sin! For what more monstrous iniquity could the Devil himself contrive, than to choose the selfish principle – the principle of all human wrong, the very blackness of man's heart, the portion of ourselves which we shudder at, and which it is the whole aim of spiritual discipline to eradicate – to choose it as the master-workman of his system? To seize upon and foster whatever vile, petty, sordid, filthy, bestial, and abominable corruptions have cankered into our nature, to be the efficient instruments of his infernal regeneration! And his consummated Paradise, as he pictures it, would be worthy of the agency which he counts upon for establishing it. The nauseous villain!"

"Nevertheless," remarked I, "in consideration of the promised delights of his system – so very proper, as they certainly are, to be appreciated by Fourier's countrymen – I cannot but wonder that universal France did not adopt his theory, at a moment's warning. But is there not something very characteristic of his nation in Fourier's manner of putting forth his views? He makes no claim to inspiration. He has not persuaded himself – as Swedenborg did, and as any other than a Frenchman would, with a mission of like importance to communicate – that he speaks with authority from above. He promulgates his system, so far as I can perceive, entirely on his own responsibility. He has searched out and discovered the whole counsel of the Almighty, in respect to mankind, past, present, and for exactly seventy thousand years to come, by the mere force and cunning of his individual intellect!"

"Take the book out of my sight!" said Hollingsworth, with great virulence of expression, "or, I tell you fairly, I shall fling it in the fire! And as for Fourier, let him make a Paradise, if he can, of Gehenna, where, as I conscientiously believe, he is floundering at this moment!"

"And bellowing, I suppose," said I – not that I felt any ill-will towards Fourier, but merely wanted to give the finishing touch to Hollingsworth's image – "bellowing for the least drop of his beloved *limonade à cèdre!*"

There is but little profit to be expected in attempting to argue with a man who allows himself to declaim in this manner; so I dropt the subject, and never took it up again.



1808

1808



The 3d edition of the [Reverend William Gilpin](#)'s REMARKS ON FOREST SCENERY, AND OTHER WOODLAND VIEWS, RELATIVE CHIEFLY TO PICTURESQUE BEAUTY ILLUSTRATED BY THE SCENES OF NEW FOREST IN HAMPSHIRE. IN THREE BOOKS. [Thoreau](#) would copy from the two volumes of this new edition into his Fact Book and an extract would appear in [WALDEN](#).

**ON FOREST SCENERY, I**

**ON FOREST SCENERY, II**

The [Reverend Gilpin](#)'s OBSERVATIONS ON SEVERAL PARTS OF GREAT BRITAIN, PARTICULARLY THE HIGHLANDS OF SCOTLAND, RELATIVE CHIEFLY TO PICTURESQUE BEAUTY, MADE IN THE YEAR 1776 was reprinted again in two volumes at London for T. Cadell and W. Davies, Strand.

**THE TOUR MADE IN 1776**

**PEOPLE OF  
WALDEN**

[WALDEN](#): William Gilpin, who is so admirable in all that relates to landscapes, and usually so correct, standing at the head of Loch Fyne, in Scotland, which he describes as "a bay of salt water, sixty or seventy fathoms deep, four miles in breadth," and about fifty miles long, surrounded by mountains, observes, "If we could have seen it immediately after the diluvian crash, or whatever convulsion of Nature occasioned it, before the waters gushed in, what a horrid chasm it must have appeared!"

**WILLIAM GILPIN**



The 3d edition of the [Reverend William Gilpin](#)'s THREE ESSAYS: ON PICTURESQUE BEAUTY; ON PICTURESQUE TRAVEL; AND ON SKETCHING LANDSCAPE: WITH A POEM ON LANDSCAPE PAINTING. TO THESE ARE NOW ADDED, TWO ESSAYS GIVING AN ACCOUNT OF THE PRINCIPLES AND MODE IN WHICH THE AUTHOR EXECUTED HIS OWN DRAWINGS (London: T. Cadell and W. Davies).

### THREE ESSAYS, 3D EDITION

[Thoreau](#) would extrapolate some details from this, in regard to the depth of Loch Fyne, together with its attached snippet of poetry (notice how careful Thoreau is here in his use of quotation marks), in evaluating the slope of the bottom of the "bottomless" [Walden Pond](#):

[WALDEN](#): A factory owner, hearing what depth I had found, thought that it could not be true, for judging from his acquaintance with dams, sand would not lie at so steep an angle. But the deepest ponds are not so deep in proportion to their area as most suppose, and, if drained, would not leave very remarkable valleys. They are not like cups between the hills; for this one, which is so unusually deep for its area, appears in a vertical section through its centre not deeper than a shallow plate. Most ponds, emptied, would leave a meadow no more hollow than we frequently see. William Gilpin, who is so admirable in all that relates to landscapes, and usually so correct, standing at the head of Loch Fyne, in Scotland, which he describes as "a bay of salt water, sixty or seventy fathoms deep, four miles in breadth," and about fifty miles long, surrounded by mountains, observes, "If we could have seen it immediately after the diluvian crash, or whatever convulsion of Nature occasioned it, before the waters gushed in, what a horrid chasm it must have appeared!

So high as heaved the tumid hills, so low  
Down sunk a hollow bottom, broad, and deep,  
Capacious bed of waters—."

But if, using the shortest diameter of Loch Fyne, we apply these proportions to Walden, which, as we have seen, appears already in a vertical section only like a shallow plate, it will appear four times as shallow. So much for the **increased** horrors of the chasm of Loch Fyne when emptied. No doubt many a smiling valley with its stretching cornfields occupies exactly such a "horrid chasm," from which the waters have receded, though it requires the insight and the far sight of the geologist to convince the unsuspecting inhabitants of this fact. Often an inquisitive eye may detect the shores of a primitive lake in the low horizon hills, and no subsequent elevation of the plain has been necessary to conceal their history. But it is easiest, as they who work on the highways know, to find the hollows by the puddles after a shower. The amount of it is, the imagination, give it the least license, dives deeper and soars higher than Nature goes. So, probably, the depth of the ocean will be found to be very inconsiderable compared with its breadth.

PEOPLE OF  
WALDEN

CALVIN CARVER DAMON

WILLIAM GILPIN

The “factory-owner” with whom Thoreau spoke in the 1840s or 1850s would most likely have been Concord’s own Calvin Carver Damon. But this year of 1808 was before the development of Damon’s Damondale: during the course of this year the fulling mill toward the west end of town, on the site of the old bog-iron works, was being sold by the Conant family to John Brown of [Concord](#) and to Ephraim Hartwell of New Ipswich, New Hampshire.

 During this year in which our participation in the [international slave trade](#) ended—or, rather, during this year in which **its legality** ended—[Sally Hemings](#), President [Thomas Jefferson](#)’s mulatto house slave at [Monticello](#), was bearing for him while he was in the presidential residence in [Washington DC](#) the last of her seven [slave](#) children, [Eston Hemings Jefferson](#).

	Age	Sex	Color	Height	Weight
Red . . . . .	5 1/2	7			
Penny . . . . .	5	7			
Moses 3 . . . . .	4	5			
Suehy 6 . . . . .	3 1/4	4			
Ned . . . . .	5 1/2	7			
Peter Hem . . . . .	5 1/2	7			
Philip . . . . .	5 1/2	7			1
Rachael . . . . .	5	7			
Eliza 5 . . . . .	3 1/4	4 1/2			
Ellen 8 . . . . .	2 3/4	3 1/2			
Sally . . . . .	5	7			1
Harriet 1 . . . . .	4 1/2	5 1/2			1
Madison 5 . . . . .	3 1/2	4 1/2			1
Eston 8 . . . . .	2 3/4	3 1/2			1
Samuel . . . . .	5 1/2	7			1

It has been established by the historian Dumas Malone that Jefferson was in the vicinity during the period when this infant would have been conceived. The President was 65 years of age and apologist historians have been insisting that at this point he was totally impotent and devoted to the world of ideas. This infant looked like her other babies had, that is, it also resembled Jefferson — and it was indeed, in all likelihood, on the basis of recent forensic evidence of the greatest reliability, Jefferson’s issue. (In regard to the other six of Dashing Sally’s children this genetic testing is either entirely impossible now, or has turned out to provide inconclusive evidence, able to determine the controversy neither in one way nor in the other.) Unfortunately for this Eston, he was not quite so light in complexion as had been his brother Beverly or his sister Harriet, for he had more of the coloration of his brother Madison, and so when mature he like Madison would be unable to disappear into the general white population. He thus would be required to remain enslaved during the lifetime of his father, and as his brother would point out in regard to their father,

He was not in the habit of showing partiality  
 or fatherly affection to his children.  
 — [Madison Hemings](#)

1808

1808

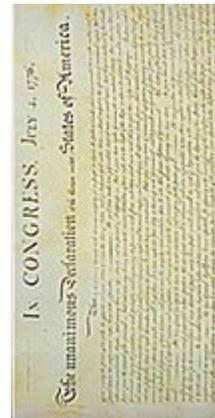
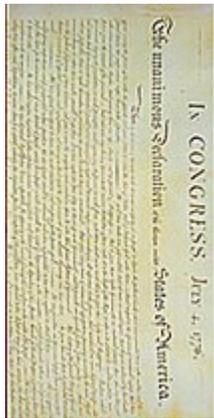
In Virginia it has been against the law for a good long while, for a white man to marry a woman of color such as Sally, even were she were a free woman rather than a mere house slave. This law had flowed from the pen of Jefferson himself:

A marriage between a person of free condition and a slave, or between a white person and a negro, or between a white person and a mulatto, shall be null.



During this year a similar elaboration was being added to the civil code of Louisiana: LOUISIANA CIVIL CODE 1808, page 24, Article 8: “Free persons and slaves are incapable of contracting marriage together; the celebration of such marriages is forbidden, and the marriage is void; it is the same with respect to the marriages contracted by free white persons with free people of color.”

John Caldwell Calhoun –who said of the [Declaration of Independence](#)’s phrase “all men are created equal” that “it is utterly untrue”– was elected to the South Carolina legislature.



## Life Among the Lowly.

### NUMBER I.

MADISON HEMINGS.

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

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

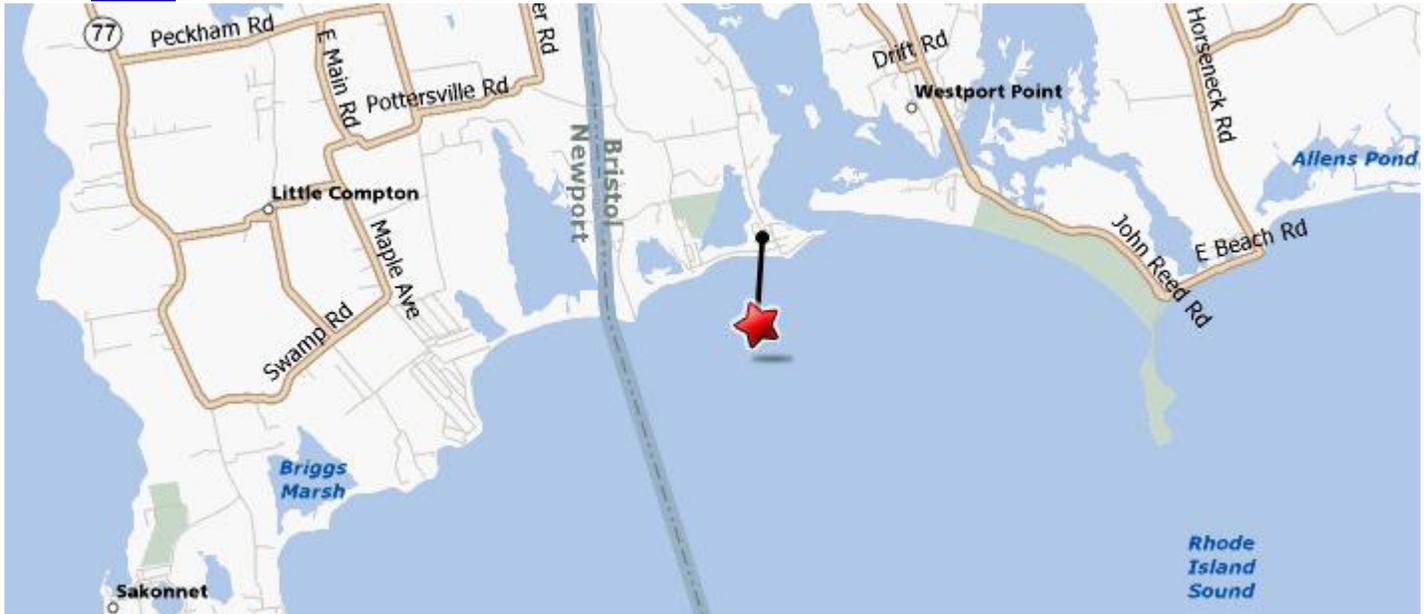
Williamsburg was the capital of Virginia, and of course it was an aristocratic place, where the "bloods" of the Colony and the new State most did congregate. Thomas Jefferson, the author of the Declaration of Independence, was educated at William and Mary College, which had its seat at Williamsburg.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

1808

1808



Richard Allen requested to be accepted as a member of the Acoaxet Preparatory Meeting (later the Westport



Monthly Meeting) of the [Religious Society of Friends](#), and was seriously rebuffed presumably on account of the fact that he wasn't a white man.



In this year, however—according to Rosalind Cobb Wiggins’s “Paul and Stephen, Unlikely Friends” in [Quaker History](#), Volume 90 Number 1 (Spring 2001)—“forty-nine year old [Paul Cuffe](#) requested membership in [Westport](#) Friends Meeting (church). Acceptance took the average time of two months, indicating he had been an attender for at least two years and had taken an active part in Meeting affairs, normal requirements for any applicant.”

*2<sup>nd</sup> mo 1808 ... Acoaxet Preparative Meeting in their Account Inform that Paul Cuffe Requefts to Come under the Care of friends = We therefore appoint Jeremiah Auften Prince Wing & Abner Potter to Visit him and take a Solid opertunty with him in order to – Difcover the Motive and Sincerity of his Requeft & fittnefs to become a member of our Society and report to Next M<sup>o</sup>. meeting. - - - -*

*3<sup>rd</sup> mo 1808 ... The committee in the Case of Paul Cuffes request reported that they have attended to that matter but this meeting concludes to continue that case in the care of the same committee to next m<sup>e</sup>. meeting and then they to report*  
*4<sup>th</sup> M<sup>o</sup>. 1808 At acoasect m<sup>o</sup>. Meeting of friends held at Westport the 16<sup>th</sup>. of the 4<sup>th</sup>. m<sup>o</sup>. 1808 ... The Committee in the case of Paul Cuffe's request report that they have had Several opportunities with him and he appeard to them to be Sincere in what he has requested. Therefore after Considering there on we Do with the concurrence of the Womens Meeting Receive the Said Paul Cuffe under our care as a member of our society of which Prince Wing is to inform him.*



 **Paul Cuffe** began his integration into the Acoaxet Preparatory Meeting (later the Westport Monthly Meeting) of the **Religious Society of Friends**. How did he accomplish this where his brother in skin color Richard Allen was failing presumably on account of skin color? Could it have been because he wasn't all black, but was in large part red? There were no other persons of color at attendance at any of the Yearly Meetings of the Friends in New England during his lifetime! Was he accepted as a bona-fide Quaker, and somehow all records of the process have been lost? Or did he simply acquire a Quaker costume and, in-your-face, begin to present himself as one of the faithful? Did he insist upon sitting in meeting alongside white Quakers, or did he accept separate seating with the other persons of color in attendance — all of whom were not Quakers, but merely the servants of white Quakers? (All we know for sure is that somehow he did get away with this, and would continue to get away with it right up to the point at which he would die — and then the white people would inter his mortal remains outside their graveyard, separated from the mortal remains of all the real Quakers.)

Cuffe's contribution to the Westport community, as well as his growing financial clout, also paved the way for his 1808 acceptance into the Westport Friends Meeting. Despite the small number of black Friends, Cuffe's good reputation and frequent business dealings with other Quakers no doubt helped to facilitate his approval. Soon after joining the meeting, Cuffe underwrote almost half the cost of constructing a new meeting house for the Westport community.

The Quakers came to view Cuffe as an example to justify their opposition to slavery, as his success served as proof to the mental capabilities of his race. Cuffe's acceptance into the Society of Friends signaled the Quaker's ambitions to enroll Cuffe into several of the schemes involving the so-called "civilizing" of Africa, as they felt that the inclusion of a black man in their ranks validated their cause. Becoming a Quaker under these conditions finalized Cuffe's search for ethnic identity, as after 1808, he no longer made reference to his Indian heritage. This decision concerning identity can be attributed to Cuffe's dutiful willingness to serve his religion as a role model and ambassador for his African, as opposed to

Indian, brethren.

WESTPORT MA

In London, the Tottenham Court Fair, which had been being held at the junction of Euston and Hampstead Roads, was abolished.

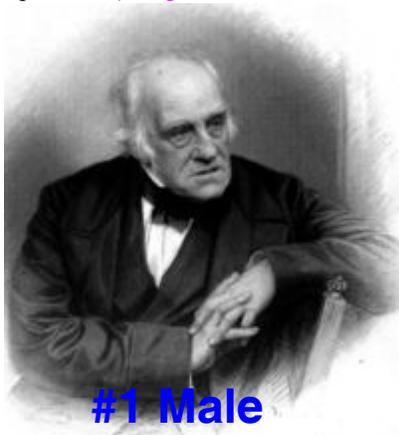
In London, the Covent Garden theatre burned down.

Ackermann's MICROCOSM OF LONDON.

John Trumbull decided to perpetrate portrait painting in London, but would there meet with little success.

William Murdock read a paper before the Royal Society detailing his discovery of a coal-gas system of lighting. Frederick Winsor came from Germany to London at this time claiming to have a gas system of lighting, but his ideas were believed to have been obtained whilst working for Le Bon. He was trying to float a company called the Great National Light and Heat Company and would seek a Parliamentary Bill in 1809. His solicitor wrote to Mr. George Lee of Phillips & Lee in Manchester, since his Mill was one of the largest in the country, at the time, asking for his views on his gas lighting system. Mr. Lee being very supportive of Murdock extolled his gas lighting system stating that he had been the first in the field. Lee's views were made public with the effect that Winsor began to be stonewalled by the British, and eventually his Parliamentary Bill would be thrown out. However Winsor would form another company later, The Gas Light & Coke Company, and it would light some streets of London in 1813. Within 10 years most of the major cities in the United Kingdom would be using gas illumination.

The French army occupied Rome, and invaded Spain seizing Barcelona and Madrid. Joseph Bonaparte, who had been King of Naples, became King of Spain, and General Joachim Murat, began to rule in Naples in his stead (he would hold that job until 1815). There were widespread uprisings in Spain, and British troops landed in Portugal. Henry Crabb Robinson, sent by the Times of London to report on the Peninsular War, became the 1st war correspondent (Margaret Fuller, 1st female war correspondent, wasn't yet born).



#1 Male

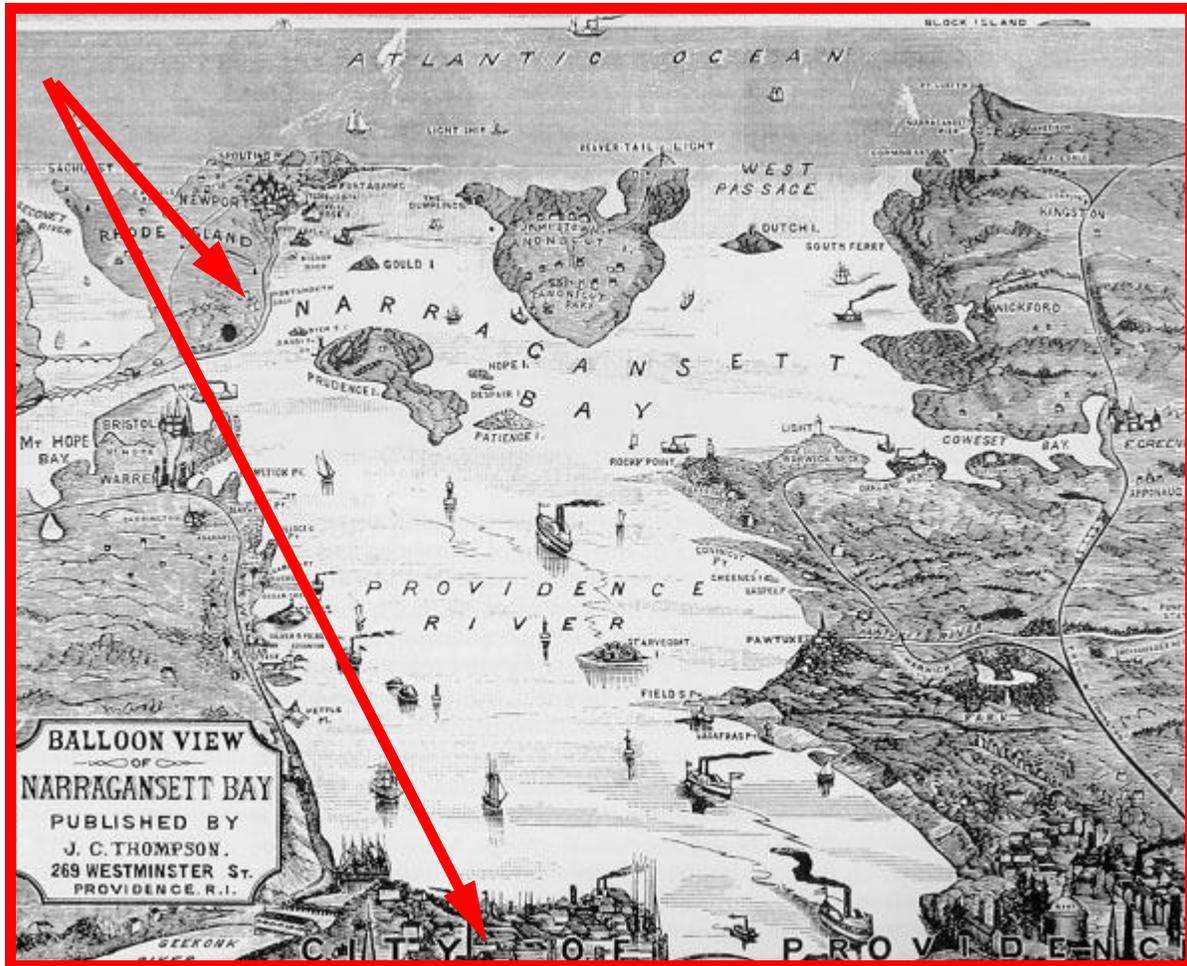


#1 Female

1808

1808

➡ The [Yearly Meeting](#) School that Friend [Moses Brown](#) had established in [Portsmouth](#) in 1784 had closed its doors in 1788. Friend Moses at this point, however, revived this school board, and after more than another decade of planning, the school would begin anew in 1819, this time atop College Hill in [Providence, Rhode Island.](#))



In [Providence](#), the legally incorporated entity “The Charitable [Baptist](#) Society” obtained the authority to levy a tax on church pews for repair of the society’s meetinghouse.

➡ The Blackstone [cotton](#) mill was built in the town of Mendon, and there would be smaller mills at Millville, and at Kelley’s and Paine & Ray’s on Mill River. Soon W. & D.D. Farnum would be erecting a large woolen-mill at Waterford, and additional machinery would be operated at Millville and at Paine & Ray’s.

➡ Because of the near impossibility of the [manumission](#) of [slaves](#) in [North Carolina](#), the [Quakers](#) there began to implement a procedure by which ownership of slaves could be transferred to the North Carolina Yearly Meeting, which would agree to take such persons under its care. “Care,” in this instance, normally included assistance in resettlement to Pennsylvania, Indiana, Ohio, or Haiti.



"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

Though Friends in other states also resettled, the experience of [North Carolina](#) Friends was perhaps the most profound. From an early point, the yearly meeting had argued against enslavement. In a 1779 petition to the state assembly protesting legislation that curbed the rights of people of African descent, the yearly meeting declared not only that such acts violated the nation's founding documents but called into question the assembly's authority to govern. "Being fully persuaded that freedom is the natural right of all mankind," the petition stated, "we fully believe [them] to be a contradiction of the Declaration and Bill of Rights on which depends your authority to make laws." North Carolinians generally accused the Quakers of inciting ill feeling and action: in 1791 a grand jury declared that the "great peril and danger" of insurrection was a consequence of Quakers" who "corrupt" the enslaved, turn them against the enslavers, and protect fugitives. Once North Carolina Friends began to manumit those they enslaved, they encountered several significant impediments. First, until 1830 anyone freed could be seized legally and resold. Second, enslavers who manumitted people were required to post a high bond: in 1830 it stood at one thousand dollars, and only the wealthier enslavers could afford such action. As a consequence of these restrictions, William Gaston, a sympathetic Catholic European American judge, suggested that Friends begin to record ownership of the people they wanted to free in the name of the yearly meeting. Thus, enslaved people could be protected from kidnapping, and the need to post a bond was obviated. The idea of the meeting assuming ownership for this purpose was well received; even some non-Quakers asked Friends to act similarly on their behalf. In 1803 the yearly meeting appointed the former enslavers as guardians, while North Carolina Friends continued to petition the legislature to allow manumission. When granted, those people the yearly meeting held would legally be free. Even as it followed this course, North Carolina Yearly Meeting became convinced that manumitted people had to be moved from the southern states. In 1808 it established a committee of seven to act as its agents in managing the care of the newly freed and an "African Fund" to help with resettlement costs. By 1814 North Carolina Yearly Meeting technically held 350 enslaved people, almost all of those whom its members then enslaved. To counter the Friends actions, the state's courts offered a reward to anyone bringing in a "Quaker Free Negro," the description for those who had been turned over to the yearly meeting. The meeting hired lawyers to defend those who had been seized. This "cat and mouse game" continued for years. In 1827 North Carolina's



Supreme Court declared the Friends tactic illegal on the grounds that because wages were being paid to people of African descent held by the meeting, they must have been freed; therefore Friends had acted illegally. In the meantime the yearly meeting committee had studied the laws of the new territories to find potential resettlement locations. Ohio, Indiana, and Illinois were deemed to be the most suitable. Meeting members devoted most of their time to writing letters, consulting with agents of the various meetings, negotiating with Friends who lived in potential destinations, and appearing in court. Even before the 1827 court ruling, the committee had removed some African Americans to the Midwest, but afterward the committee moved more speedily. By 1828, the Africa Fund contained \$13,500. The yearly meeting sent 1,700 formerly enslaved people to various locations in the 1820s and early 1830s; by 1836, the meeting held only 18 people. Not all of the enslaved people held by North Carolina Yearly Meeting wished to emigrate. In 1826, when 600 were technically the meeting's property, 99 wished to remain in North Carolina, 316 stated another state, and 101 said they were willing to go to the West. When some decided not to leave, at least some Friends stayed behind to protect them, as did about twenty families of Core Sound Meeting in 1825. Stephen Grellet, a French Quaker who traveled widely in North America as a missionary, wrote:

I felt tenderly for the few members of our Society who continue in this corner. Some of them think it is their religious duty to remain, to protect many of the people of colour, who formerly belonged to those Friends who moved away; and who, unprotected by them, might be reduced again to slavery.

The task of resettlement was a formidable one for North Carolina Quakers; European American Friend Nathan Mendenhall described it as "expensive, troublesome and hard." Friends had to identify and enroll those who wished to move, raise money, make certain that each had the proper documents, find means of transport, outfit them with appropriate equipment, utensils, and clothing (often made by Quaker women) and ultimately move them. They also provided religious tracts, Bibles, and school books. In the move of 135 African Americans to the Midwest in 1835, Friends paid most of the costs for 13 wagons and carts and for warm clothing. That trip alone cost \$2,490 (about \$60,000 in 2007 dollars). By 1830 the yearly meeting had helped 652 African Americans resettle in the free states, and its expenses grew from between one and two thousand to \$13,000. Friends from Rhode Island, Philadelphia, Baltimore, New York, Ohio, Indiana, and London responded to requests for financial assistance, and Philadelphia Yearly Meeting was especially supportive, sending some \$7,500 in 1826 and 1827. The settlers received mixed receptions in their new Midwestern homes. In 1826 Friends in North Carolina learned that some Friends of European ancestry in Indiana "were resentful toward North Carolina Friends for sending so many blacks there." European American William Parker, who had moved to Indiana from North Carolina, wrote in 1826 that African Americans "are not wanted here. Friends do not want them and they fear they will be brought into difficulties whereby the ... people do threaten to have it a slave state if blacks do continue to flood in." Persons who had brought African Americans into the



state, Parker held, should be willing to move them out. Parker stated that another Friend in the area declared that "he would give \$20 to get them out of Wayne County." The clerk of the meeting for sufferings in Indiana wondered privately if, "in view of the attitudes" of European Americans in Indiana, it might perhaps be better to start "a colony for blacks somewhere in the Southwest." Yet European American Friend David White "mete with no opposition" when he arrived in Ohio and Indiana from the South with fifty-three African Americans in 1835. Farmers there, he found, were quite willing "to have the coloured people settle on their lands." Drawn by the prospect of lands free of enslavement, southern Quakers themselves also moved to the Midwest. The trek for Virginians and North Carolinians usually ran over the Appalachians and could last seven weeks or more. If Friends were traveling with people of African descent they were compelled to take more difficult routes to avoid the slave state of Tennessee. A "fringe" of this westward migration spread into Upper Canada. Southerners arriving in the Midwest joined Friends who had already moved there from New England and Pennsylvania. By 1835 Quakers had moved in such numbers that more Friends lived west of the Alleghenies than east. The new settlers had created a yearly meeting in Ohio in 1813 and in Indiana by 1821. By 1843 Ohio Yearly Meeting had 18,000 members and Indiana, 30,000; the two made up 57 percent of all Quakers in the United States. By 1850 the Orthodox Indiana Yearly Meeting was the largest Quaker meeting in the world. African Americans relocated to the Midwest, probably aware of Friends' efforts to resettle those they had enslaved, often chose to settle near Quaker communities in the belief that doing so would enhance their chances of comfortable existence on the frontier. Nearly all the early settlers of Calvin Township in Cass County in southwestern Michigan were Friends who had migrated from the South in the 1820s and 1830s, and their presence attracted African American settlement there. In the 1840s North Carolina Friends helped freed people settle near Newport, Now Fountain City, Indiana, home at that time to well-known abolitionist Friend Levi Coffin. As many as one hundred African American families lived just over the border in Ohio, not far from the Greenville Settlement and its integrated school in Indiana, the Union Literary Institute. Family groups, many of whom were racially mixed, settled by 1830 in Rush County, Indiana, near the Quaker villages of Carthage and Ripley, in what became known as the Beech settlement. By 1835 a group of these settlers moved again to the Roberts settlement in Jackson, Hamilton County, Indiana. Formerly enslaved people threatened with recapture also sought refuge with Friends in Salem, Iowa. A recent study of these African American communities found that the settlers were drawn by the presence of Quakers because of Friends "well-deserved reputation among free blacks as a people who were far more empathetic and tolerant than most other whites."<sup>7</sup>

7. Pages 114-118 in Donna McDaniel's and Vanessa Juley's FIT FOR FREEDOM, NOT FOR FRIENDSHIP: QUAKERS, AFRICAN AMERICANS, AND THE MYTH OF RACIAL JUSTICE (Philadelphia: Quaker Press of Friends General Conference, 2009).

1808

1808

 By this point the white Spanish of Florida were employing non-whites to do their trading with the native Seminole and Black Seminole. For instance, in this year a mulatto named Juan Bautista Collins was hired to buy the cattle of Alachua.

 The last constant [Boston](#) friend, Ebenezer Pope, having died in 1805, worship at the Boston meetinghouse of the [Religious Society of Friends](#) had declined until “at some meetings there were only non-[Quaker](#) attenders and there had not been any members of Society present.”<sup>8</sup> Toleration had succeeded where intolerance had not, and Quakers were no longer a pest of life in Boston. From 1808 to 1870 there would be practically no Quakers at all to be found in Boston proper. The last burial was in 1815. The last report of a sighting by a visitor was of one resident Quaker, in the year 1825.

 In this year Isabella ([Sojourner Truth](#)) would have been approximately 11 years old. At somewhere between an apparent age of 10 and an apparent age of 12 (so we'll record it as of this year), we know she was sold by her 3d owner, John Neely, to a 4th white man, Martinus Schryver of Kingston (Port Ewen) in Ulster County, New York.

 According to Joseph Felt's ANNALS OF SALEM, in this year a 60-foot dead whale was towed into the port of Salem for exhibition, and was then towed on to Boston Harbor for more of the same.

 In Paris, after having had a dispute over a female, M. De Grandpre and M. Le Pique agreed to fight a [duel](#) while floating in a pair of balloons. When Grandpre was able to puncture Le Pique's balloon with a blunderbuss, Le Pique and his second plunged a half mile to their deaths. (This story as told does not include mention of what became of the female in question — would she have lived happily ever after with M. De Grandpre and his relentless blunderbuss?)

 [Walter Channing](#) was studying medicine at the University of Pennsylvania.

During this year and the following one, [Dr. Benjamin Say](#) of Philadelphia would represent Pennsylvania's 1st District in the US House of Representatives.

 The English naturalist Thomas Nuttall arrived in Philadelphia.

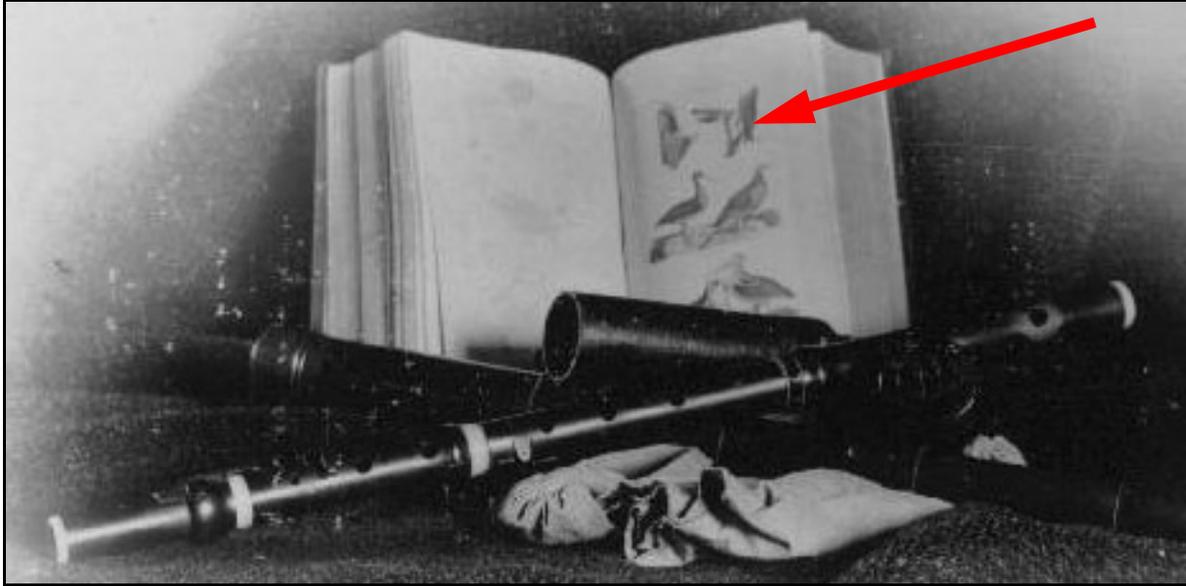
BOTANIZING

 The claim to fame of the “Quaker Bridge” area of the New Jersey pine barrens area about 30 miles from Philadelphia is that the curly grass fern *Schizaea pusilla* was first seen here, in this year if it had not already been seen in 1805. A label accompanying a specimen in the collection of the Torrey [Botanical](#) Society indicates: “First discovered by Dr. C.W. Eddy, near Quaker Bridge.” (Although Dr. Eddy was in company with J. LeConte, Pursh, and C. Whitlow, and although he and Mr. LeConte found all the specimens, Pursh has alleged that he alone made this discovery.)

1808

1808

➡ Appearance in Philadelphia of the initial volume of [Alexander Wilson](#)'s 8-volume quarto AMERICAN ORNITHOLOGY; OR, THE NATURAL HISTORY OF BIRDS OF THE UNITED STATES (Bradford and Inskip). This would be being published volume after volume until 1814, and eventually would describe 264 species of birds (it would be republished in expanded form beginning in 1832).



**AMERICAN ORNITHOLOGY**

Several species of bird would be named for [Wilson](#), including the Wilson's Storm-petrel, the Wilson's Plover, the Wilson's Phalarope, and the Wilson's Warbler — the entire warbler genus would eventually be designated as "Wilsonia," by [Charles-Lucien Jules Laurent Bonaparte](#). Now the [Wilson Journal of Ornithology](#) is so named in his honor.

1808

1808

Upon the printing of this initial volume, the author embarked on an exhaustive subscription tour. The 9-volume set was being offered at \$120.00 (more than his yearly salary as a school teacher) so of course it made sense to approach only the wealthiest and most prominent members of each settlement. For this purpose he had accumulated letters of introduction from the various political and scientific luminaries with whom he had become acquainted in Philadelphia. With years and years of peddling experience in Scotland under his belt, he was able to secure 250 subscribers.



“Excuse me, I hear you have lots of money.”



The story of the younger [François André Michaux](#)'s 1801-1803 adventures in the New World, *VOYAGE A L'OUEST DES MONTS ALLÉGHANYS DANS LES ÉTATS DE L'OHIO, DU KENTUCKY ET DU TENNESSÉE, ET RETOUR A*

CHARLESTON was published in Paris.



From this, [Henry Thoreau](#) would extrapolate information on firewood to use in his chapter “House-Warming”:

**WALDEN:** It is remarkable what a value is still put upon wood even in this age and in this new country, a value more permanent and universal than that of gold. After all our discoveries and inventions no man will go by a pile of wood. It is as precious to us as it was to our Saxon and Norman ancestors. If they made their bows of it, we make our gun-stocks of it. Michaux, more than thirty years ago, says that the price of wood for fuel in New York and Philadelphia “nearly equals, and sometimes exceeds, that of the best wood in Paris, though this immense capital annually requires more than three hundred thousand cords, and is surrounded to the distance of three hundred miles by cultivated plains.” In this town the price of wood rises almost steadily, and the only question is, how much higher it is to be this year than it was the last. Mechanics and tradesmen who come in person to the forest on no other errand, are sure to attend the wood auction, and even pay a high price for the privilege of gleaning after the wood-chopper. It is now many years that men have resorted to the forest for fuel and the materials of the arts; the New Englander and the New Hollander, the Parisian and the Celt, the farmer and Robinhood, Goody Blake and Harry Gill, in most parts of the world the prince and the peasant, the scholar and the savage, equally require still a few sticks from the forest to warm them and cook their food. Neither could I do without them.

PEOPLE OF WALDEN

FRANÇOIS ANDRÉ MICHAUX



GINSENG

June 8, Sunday, 1851: In F.A. Michaux i.e. the younger Michaux’s Voyage A l’ouest des Monts Alléghans –1802 printed at Paris 1808 ... Ginseng was then the only “territorial” production of Kentucky which would pay the expense of transportation by land to Philadelphia. They collected it from spring to the first frosts.

Even hunters carried for this purpose, beside their guns, a bag & a little “pioche” From 25 to 30 “milliers pesant” were then transported annually & this commerce was on the increase. Some transported it themselves from Kentucky to China i.e. without selling it the merchants of the seaboard– Traders in Kentucky gave 20 to 24 “sous” the pound for it.

They habituated their wild hogs to return to the house from time to time by distributing corn for them once or

twice a week— So I read that in Buenos Ayres they collect the horses into the corral twice a week to keep them tame in a degree

CHINA

François André Michaux. VOYAGE A L'OUEST DES MONTS ALLÉGHANYS DANS LES ÉTATS DE L'OHIO, DU KENTUCKY ET DU TENNÉSÉE, ET RETOUR A CHARLESTON. Paris, 1808

SWEETS WITHOUT SLAVERY

Franz Karl Achard's article on beet sugar appeared in the Moniteur.

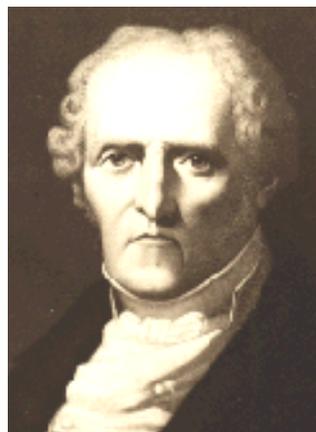
The Exchange Coffee House, considered to be not only the world's newest but also the world's largest and the world's most expensive, the 1st hotel in the USA, was constructed in downtown Boston. It was modeled upon Lloyd's Coffee House of London and, costing \$500,000, at seven stories high was a true tower of babble, the tallest building in the nation. It included not only a trading center on the 2d floor but also banquet halls and sleeping rooms (obviously, so that these Victorians could "wake up and smell the coffee").<sup>9</sup>

COFFEE

John James Audubon returned briefly from Louisville to Pennsylvania in order to wed his intended, Lucy Bakewell, and then the newlyweds departed for Louisville. From this year into 1826 Audubon would be making numerous journeys through the backwoods United States. On the following two screens is a sample of his stuff.



Charles Fourier's first major work was released, THÉORIE DES QUATRE MOUVEMENTS ET DES DESTINÉES GÉNÉRALES (THE SOCIAL DESTINY OF MAN; OR, THEORY OF THE FOUR MOVEMENTS, to be published in English as of 1857).<sup>10</sup>



9. It would burn down during the winter of 1818 (there being many a slip 'twixt cup and lip).

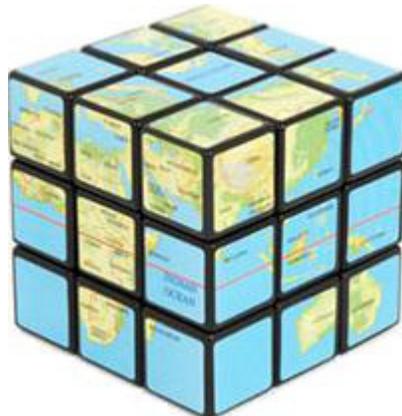
In this work, this theoretician Fourier opened himself to scornful abuse by mentioning that “Ce fluide [referring to “un acide citrique boréal”] combiné avec le sel donnera à l’eau de mer le goût d’une sorte de limonade que nous nommes aigre ‘de cèdre.’” Now this might translate into English as something like “This borealic citric acid combines with the salt in seawater to produce a taste similar to the drink [made with citron juice] we know as aigre ‘de cèdre.’” Some of this scornful abuse is to be found in Nathaniel Hawthorne’s 1852 THE BLITHEDALE ROMANCE with its description of the Fourierist thinking which was dominating the Brook Farm communitarian experiment just prior to the burning of its Phalanstère or central Phalanstery building and its financial collapse in 1846:



COMMUNITARIANISM

[Next Two Screens]

10. There is one master myth which drives all our ideology. It is that there is, and that it is necessary for us to discover, the one right way, The Solution, and that if we then hew to this one right way, everything will start to work, and the world will be all set to turn out all right:



It seems, however, that although we are prepared to defend to the death our right to trust in this master myth which drives all our ideology –that there is a right way and all that is necessary is for us to discover and hew to it– this really is not so. This is simply a false description of reality. Our world, actually, is not like this, not like this at all. We’re not living on a Rubik’s Cube and ultimately, things are not going to turn out to our liking. Meanwhile, we’re going to just have to get used to our muddling along, and we’re going to just have to continue, as long as it still seems feasible, to put up with each other as we do our muddle-along thingie.



## THE PRAIRIE.

Murder attempt at a frontier cabin; encounter with an Indian.

On my return from the Upper Mississippi, I found myself obliged to cross one of the wide Prairies, which, in that portion of the United States vary the appearance of the country. The weather was fine, all around me was as fresh and blooming as if it had just issued from the bosom of nature. My knapsack, my gun, and my dog, were all I had for baggage and company. But, although well moccasined, I moved slowly along, attracted by the brilliancy of the flowers, and the gambols of the fawns around their dams, to all appearance as thoughtless of danger as I felt myself.

My march was of long duration; I saw the sun sinking beneath the horizon long before I could perceive any appearance of woodland, and nothing in the shape of man had I met with that day. The track which I followed was only an old Indian trace, and as darkness overshadowed the prairie, I felt some desire to reach at least a copse, in which I might lie down to rest. The Night-hawks were skimming over and around me, attracted by the buzzing wings of the beetles which form their food, and the distant howling of wolves gave me some hope that I should soon arrive at the skirts of some woodland.

I did so, and almost at the same instant a fire-light attracting my eye, I moved towards it, full of confidence that it proceeded from the camp of some wandering Indians. I was mistaken:-I discovered by its glare that it was from the hearth of a small log cabin, and that a tall figure passed and repassed between it and me, as if busily engaged in household arrangements.

I reached the spot, and presenting myself at the door, asked the tall figure, which proved to be a woman, if I might take shelter under her roof for the night. Her voice was gruff, and her attire negligently thrown about her. She answered in the affirmative. I walked in, took a wooden stool, and quietly seated myself by the fire. The next object that attracted my notice was a finely formed young Indian, resting his head between his hands, with his elbows on his knees. A long bow rested against the log wall near him, while a quantity of arrows and two or three raccoon skins lay at his feet. He moved not; he apparently breathed not. Accustomed to the habits of the Indians, and knowing that they pay little attention to the approach of civilized strangers (a circumstance which in some countries is considered as evincing the apathy of their character), I addressed him in French, a language not unfrequently partially known to the people in that neighborhood. He raised his head, pointed to one of his eyes with his finger, and gave me a significant glance with the other. His face was covered with blood. The fact was, that an hour before this, as he was in the act of discharging an arrow at a raccoon in the top of a tree, the arrow had split upon the cord, and sprung back with such violence into his right eye as to destroy it for ever.

Feeling hungry, I inquired what sort of fare I might expect. Such a thing as a bed was not to be seen, but many large untanned bear and buffalo hides lay piled in a corner. I drew a fine time-piece from my breast, and told the woman that it was late, and that I was fatigued. She had espied my watch, the richness of which seemed to operate upon her feelings with electric quickness. She told me that there was plenty of venison and jerked buffalo meat, and that on removing the ashes I should find a cake. But my watch had struck her fancy, and her curiosity had to be gratified by an immediate sight of it. I took off the gold chain that secured it from around my neck, and presented it to her. She was all ecstasy, spoke of its beauty, asked me its value, and put the chain round her brawny neck, saying how happy the possession of such a watch should make her. Thoughtless, and, as I fancied myself, in so retired a spot, secure, I paid little attention to her talk or her movements. I helped my dog to a good supper of venison, and was not long in satisfying the demands of my own appetite.

The Indian rose from his seat, as if in extreme suffering. He passed and repassed me several times, and once pinched me on the side so violently, that the pain nearly brought forth an exclamation of anger. I looked at him. His eye met mine; but his look was so forbidding, that it struck a chill into the more nervous part of my system. He again seated himself, drew his butcher-knife from its greasy scabbard, examined its edge, as I would do that of a razor suspected dull, replaced it, and again taking his tomahawk from his back, filled the pipe of it with tobacco, and sent me expressive glances whenever our hostess chanced to have her back towards us.

Never until that moment had my senses been awakened to the danger which I now suspected to be about me. I returned glance for glance to my companion, and rested well assured that, whatever enemies I might have, he was not of their number.

I asked the woman for my watch, wound it up, and under pretence of wishing to see how the weather might probably on the morrow, took up my gun, and walked out of the cabin. I slipped a ball into each barrel, scraped the edges of my flints, renewed the primings, and returning to the hut, gave a favourable account of my observations. I took a few bearskins, made a pallet of them, and calling my faithful dog to my side, lay down, with my gun close to my body, and in a few minutes was, to all appearance, fast asleep.



A short time had elapsed, when some voices were heard, and from the corner of my eyes I saw two athletic youths making their entrance, bearing a dead stag on a pole. They disposed of their burden, and asking for whisky, helped themselves freely to it. Observing me and the wounded Indian, they asked who I was, and why the devil that rascal (meaning the Indian, who, they knew, understood not a word of English) was in the house. The mother-for so she proved to be, bade them speak less loudly, made mention of my watch, and took them to a corner, where a conversation took place, the purport of which it required little shrewdness in me to guess. I tapped my dog gently. He moved his tail, and with indescribable pleasure I saw his fine eyes alternately fixed on me and raised towards the trio in the corner. I felt that he perceived danger in my situation. The Indian exchanged a last glance with me.

The lads had eaten and drunk themselves into such condition, that I already looked upon them as hors de combat; and the frequent visits of the whisky bottle to the ugly mouth of their dam I hoped would soon reduce her to a like state. Judge of my astonishment, reader, when I saw this incarnate fiend take a large carving-knife, and go to the grindstone to whet its edge. I saw her pour the water on the turning machine, and watched her working away with the dangerous instrument, until the sweat covered every part of my body, in despite of my determination to defend myself to the last. Her task finished, she walked to her reeling sons, and said, "There, that'll soon settle him! Boys, kill yon, and then for the watch."



I turned, cocked my gun-locks silently, touched my faithful companion, and lay ready to start up and shoot the first who might attempt my life. The moment was fast approaching, and that night might have been my last in this world, had not Providence made preparations for my rescue. All was ready. The infernal hag was advancing slowly, probably contemplating the best way of despatching me, whilst her sons should be engaged with the Indian. I was several times on the eve of rising and shooting her on the spot:-but she was not to be punished thus. The door was suddenly opened, and there entered two stout travellers, each with a long rifle on his shoulder. I bounced up on my feet, and making them most heartily welcome, told them how well it was for me that they should have arrived at that moment. The tale was told in a minute. The drunken sons were secured, and the woman, in spite of her defence and vociferations, shared the same fate. The Indian fairly danced with joy, and gave us to understand that, as he could not sleep for pain, he would watch over us. You may suppose we slept much less than we talked. The two strangers gave me an account of their once having been themselves in a somewhat similar situation. Day came, fair and rosy, and with it the punishment of our captives.

They were now quite sobered. Their feet were unbound, but their arms were still securely tied. We marched them into the woods off the road, and having used them as Regulators were wont to use such delinquents, we set fire to the cabin, gave all the skins and implements to the young Indian warrior, and proceeded, well pleased, towards the settlements.

During upwards of twenty-five years, when my wanderings extended to all parts of our country, this was the only time at which my life was in danger from my fellow creatures. Indeed, so little risk do travellers run in the United States, that no one born there ever dreams of any to be encountered on the road; and I can only account for this occurrence by supposing that the inhabitants of the cabin were not Americans.

Will you believe, reader, that not many miles from the place where this adventure happened, and where fifteen years ago, no habitation belonging to civilized man was expected, and very few ever seen, large roads are now laid out, cultivation has converted the woods into fertile fields, taverns have been erected, and much of what we Americans call comfort is to be met with. So fast does improvement proceed in our abundant and free country.

— [John James Audubon](#)

Thus we have Roy R. Male commenting in his HAWTHORNE'S TRAGIC VISION of 1957<sup>11</sup> on "the mechanical method of conversion advocated by Fourier. Drain the salt from the sea, as he had proposed, transform the water to lemonade, and all the savor is gone. THE BLITHEDALE ROMANCE is thus a kind of WALDEN in reverse.... The story begins in the spring and ends with the fall; the whole progression is condensed in the exhilaration of the brisk September day that makes Coverdale buoyant at first but later only emphasized his "sickness of the spirits." Clearly, this is a scholar speaking who not only has little grasp of THE BLITHEDALE ROMANCE but no grasp whatever of WALDEN, presumptuously simplifying the messages of WALDEN into one "rectify the inward" message and then equating this unary simplicitude with Hawthorne's shallow pejorism after merely having purchased a costly experience of the downside of communal life.

One of the debates of the 18th Century was what human nature might be, under its crust of civilization, under the varnish of culture and manners. [Jean-Jacques Rousseau](#) had an answer. [Thomas Jefferson](#) had an answer. One of the most intriguing answers was that of [Charles Fourier](#), who was born in Besançon two years before the Shakers arrived in New York. He grew up to write twelve sturdy volumes designing a New Harmony for mankind, an experiment in radical sociology that began to run parallel to that of the Shakers. [Fourierism](#) (Horace Greeley founded the New-York [Tribune](#) to promote Fourier's ideas) was Shakerism for intellectuals. [Brook Farm](#) was Fourierist, and such place-names as Phalanx, New Jersey, and New Harmony, Indiana, attest to the movement's history. Except for one detail, Fourier and Mother Ann Lee were of the same mind; they both saw that humankind must return to the tribe or extended family and that it was to exist on a farm. Everyone lived in one enormous dormitory. Everyone shared all work; everyone agreed, although with constant revisions and refinements, to a disciplined way of life that would be most harmonious for them, and lead to the greatest happiness. But when, of an evening, the Shakers danced or had "a union" (a conversational party), Fourier's Harmonians had an orgy of eating, dancing, and sexual high jinks, all planned by a Philosopher of the Passions. There is a strange sense in which the Shakers' total abstinence from the flesh and Fourier's total indulgence serve the same purpose. Each creates a psychological medium in which frictionless cooperation reaches a maximum possibility. It is also wonderfully telling that the modern world has no place for either.



In New Hampshire, [Elijah Dunbar](#) was being re-elected as representative from [Keene](#), New Hampshire to the legislature.

DUNBAR FAMILY

THOREAU GENEALOGY

11. Austin TX: U of Texas P, chapter "The Pastoral Wasteland: THE BLITHEDALE ROMANCE," pages 139-56.



"Let me hear no more of it!" cried he, in utter disgust. "I never will forgive this fellow! He has committed the Unpardonable [page 678] Sin! For what more monstrous iniquity could the Devil himself contrive, than to choose the selfish principle – the principle of all human wrong, the very blackness of man's heart, the portion of ourselves which we shudder at, and which it is the whole aim of spiritual discipline to eradicate – to choose it as the master-workman of his system? To seize upon and foster whatever vile, petty, sordid, filthy, bestial, and abominable corruptions have cankered into our nature, to be the efficient instruments of his infernal regeneration! And his consummated Paradise, as he pictures it, would be worthy of the agency which he counts upon for establishing it. The nauseous villain!"

"Nevertheless," remarked I, "in consideration of the promised delights of his system – so very proper, as they certainly are, to be appreciated by Fourier's countrymen – I cannot but wonder that universal France did not adopt his theory, at a moment's warning. But is there not something very characteristic of his nation in Fourier's manner of putting forth his views? He makes no claim to inspiration. He has not persuaded himself – as Swedenborg did, and as any other than a Frenchman would, with a mission of like importance to communicate – that he speaks with authority from above. He promulgates his system, so far as I can perceive, entirely on his own responsibility. He has searched out and discovered the whole counsel of the Almighty, in respect to mankind, past, present, and for exactly seventy thousand years to come, by the mere force and cunning of his individual intellect!"

"Take the book out of my sight!" said Hollingsworth, with great virulence of expression, "or, I tell you fairly, I shall fling it in the fire! And as for Fourier, let him make a Paradise, if he can, of Gehenna, where, as I conscientiously believe, he is floundering at this moment!"

"And bellowing, I suppose," said I – not that I felt any ill-will towards Fourier, but merely wanted to give the finishing touch to Hollingsworth's image – "bellowing for the least drop of his beloved *limonade à cèdre!*"

There is but little profit to be expected in attempting to argue with a man who allows himself to declaim in this manner; so I dropt the subject, and never took it up again.



Being much alone, during my recovery, I read interminably [page 677] in Mr. Emerson's Essays, the Dial, Carlyle's works, George Sand's romances, (lent me by Zenobia,) and other books which one or another of the brethren or sisterhood had brought with them. Agreeing in little else, most of these utterances were like the cry of some solitary sentinel, whose station was on the outposts of the advance-guard of human progression; or, sometimes, the voice came sadly from among the shattered ruins of the past, but yet had a hopeful echo in the future. They were well adapted (better, at least, than any other intellectual products, the volatile essence of which had heretofore tintured a printed page) to pilgrims like ourselves, whose present bivouac was considerably farther into the waste of chaos than any mortal army of crusaders had ever marched before. Fourier's works, also, in a series of horribly tedious volumes, attracted a good deal of my attention, from the analogy which I could not but recognize between his system and our own. There was far less resemblance, it is true, than the world chose to imagine; inasmuch as the two theories differed, as widely as the zenith from the nadir, in their main principles.

I talked about Fourier to Hollingsworth, and translated, for his benefit, some of the passages that chiefly impressed me.

"When, as a consequence of human improvement," said I, "the globe shall arrive at its final perfection, the great ocean is to be converted into a particular kind of lemonade, such as was fashionable at Paris in Fourier's time. He calls it *limonade à cèdre*. It is positively a fact! Just imagine the city-docks filled, every day, with a flood-tide of this delectable beverage!"

"Why did not the Frenchman make punch of it, at once?" asked Hollingsworth. "The jack-tars would be delighted to go down in ships, and do business in such an element."

I further proceeded to explain, as well as I modestly could, several points of Fourier's system, illustrating them with here and there a page or two, and asking Hollingsworth's opinion as to the expediency of introducing these beautiful peculiarities into our own practice.

➡ At about this point, in [Concord](#), with [John Thoreau](#) having reached the age of about 21, and with his having for about four years worked in Salem for a merchant named Hathaway while learning the dry-goods business, he was opening a store for himself. He borrowed \$1,500.<sup>00</sup> of his stepmother [Mrs. Rebecca Kettell Thoreau](#) to set up in this business,<sup>12</sup> providing as security for the business loan a \$1,000.<sup>00</sup> mortgage on his eighth share of the old house at Number 57 in [Prince Street](#) in [Boston](#)'s North End, a structure which was then worth on the market approximately \$10,000.<sup>00</sup>. A yellow building on the corner where the Thoreau town house would stand in later years, this store would eventually be altered and moved and would become the residence of [John Keyes](#).<sup>13</sup>

**HENRY'S RELATIVES**

➡ The band saw.

A news item relating to the development of ELECTRIC WALDEN technology: Pierre Lorilleux developed a technique for the mass production of printer's ink (oil-based, and thus quite a bit different from the water-based inks used for writing pens). Just the ticket — but first wait till we can shake off this [Napoléon Bonaparte](#), who (like George W. Bush) had a total commitment to censorship.

**ELECTRIC WALDEN**

**HISTORY OF THE PRESS**  
**HISTORY OF INK**

➡ [Napoléon Bonaparte](#) wanted to place French Troops at [Russian](#) ports to ensure obedience to the Treaty of Tilsit. The Czar refused, and continued to turn a blind eye to Britain's pirate trade in Russian [hemp](#).

12. Who would his son Henry borrow from?
- In 1840 he borrowed at least \$41.<sup>73</sup> from his father
  - In 1842 he borrowed Mrs. Hawthorne's fine music box
  - In 1843 he borrowed \$17.<sup>00</sup> from Emerson
  - In 1847 he borrowed \$15.<sup>00</sup> from Emerson
  - In 1849 he in effect borrowed an unspecified amount from publisher James Munroe for 1,000 copies of A WEEK ON THE CONCORD AND MERRIMACK RIVERS
  - It could be said that he borrowed the cabin site at Walden Pond (although it could also be said that he rented it at the price of his labor clearing brush and stumps from the area that became the beanfield), and he did indeed borrow an ax.
13. In Thoreau's journal: "When about twenty-one, [Father] opened a store for himself on the corner where the town house stands of late years, a yellow building, now moved and altered into John Keyes's house."



At the high end of the literary scale, Part I of [Johann Wolfgang von Goethe's](#) *FAUST. DER TRAGÖDIE ERSTER TEIL.*



Also, Felicia Dorothea Browne published POEMS written between age 8 and age 13:

FELICIA DOROTHEA HEMANS

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POEMS,  
BY  
FELICIA DOROTHEA BROWNE.  
LIVERPOOL:  
PRINTED BY G. F. HARRIS,  
FOR T. CADELL AND W. DAVIES, STRAND,  
LONDON.  
1808.

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(DEDICATION)  
TO  
HIS ROYAL HIGHNESS  
THE PRINCE OF WALES,  
THE  
FOLLOWING PRODUCTIONS OF EARLY YOUTH  
ARE  
(BY HIS ROYAL HIGHNESS'S GRACIOUS PERMISSION)  
MOST HUMBLY INSCRIBED,  
BY HIS ROYAL HIGHNESS'S HIGHLY OBLIGED  
AND MOST GRATEFUL SERVANT, F. D. BROWNE.

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**ADVERTISEMENT.**

The following pieces are the genuine productions of a young lady, written between the age of eight and thirteen years. By this information it is not intended to arrogate to them that favour to which they may perhaps have no intrinsic claim; but if it should appear that they possess a degree of merit sufficient to obtain the approbation of the reader, the circumstances under which they have been produced may give them that additional interest to which they are most truly intitled. They owe their publication to the kind and condescending favour of the RIGHT HONOURABLE VISCOUNTESS KIRKWALL, to the regard and partialities of friendship, and to the hope that they may in some degree be rendered subservient to the earnest wish of the young authoress for intellectual improvement.

➡ In Newburyport, Massachusetts, the mother of little Lloyd Garrison ([William Lloyd Garrison](#)), a [Baptist](#) charismatic, separated from his father due to his use of alcohol and his conviviality with other men who were users of alcohol. This happened when the oldest son, James, was seven, and by the time James was a teenager he had chosen a path of defiance of his mother and what she stood for, and was, to the greatest of excess, repeating his father's mode of conduct. The second son, Lloyd, in contrast became the exact opposite of his absent father, of whom he always insisted he had no memory. He was, his mother explained, "*a good boy and a great comfort to me.*" He would have, as a memento of his father, only a compass with his initials inscribed on it.

➡ [Percy Bysshe Shelley](#), a schoolboy in the home of Dr. Bethel at Eton, played a practical joke. By connecting a Voltaic pile to the doorknob, he electrified the doctor.<sup>14</sup> Also during this year Percy began corresponding with his Wiltshire cousin Harriet Grove (their "engagement" would end in 1810).



14. During that same period, he was also trying to conjure up the devil, and he was using his chemistry set to make explosives. All this was by way of preamble, for later he would be expelled from University College for his atheism and for noisy, smelly, and dangerous chemical experiments conducted in his rooms.

1808

1808

➡ Schoolmaster Benjamin Tappan beat a student so severely that he was obliged to summon a physician.

In upstate New York, [Friend](#) Lucretia Coffin became an assistant teacher at the Nine Partners school.

LUCRETIA MOTT



➡ The Abolition Act took effect. Sugar prices continued very low. Mariegalante and Desirade were captured by the British.

➡ Felicia Browne (Hemans), POEMS, ENGLAND AND SPAIN; OR, VALOUR AND PATRIOTISM, a poem celebrating Britain's re-engagement with Republican values

➡ Elizabeth Inchbald, THE BRITISH THEATRE, OR A COLLECTION OF PLAYS.

➡ Elizabeth Hamilton, THE COTTAGERS OF GLENBURNIE.

➡ William Blake's watercolors *Jacob's Dream* and *Christ in the Sepulchre* were exhibited at Royal Academy.

In the preface to *Milton*, William Blake wrote:

And did those feet in ancient time  
Walk upon England's mountains green?  
And was the Holy Lamb of God  
On England's pleasant pastures seen?  
And did the countenance divine  
Shine forth upon our clouded hills?  
And was Jerusalem builded here  
Among these dark satanic mills?

Bring me my bow of burning gold!  
Bring me my arrows of desire!  
Bring me spear! O clouds, unfold!  
Bring me my chariots of fire!  
I will not cease from mental flight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.

It has been suggested that Blake was harking back to old traditions about Joseph of Arimathea bringing the boy, Jesus, to England in the time, unaccounted for in the BIBLE, between his 12th and 30th years of age.

These words would be made famous in a hymn entitled "Jerusalem." The words would be set to music in 1916 by the English composer Hubert Hastings Parry, and then in 1922 orchestrated by Sir Edward Elgar. "Jerusalem" would be first performed at a Votes for Women concert in 1916.

 [James Henry Leigh Hunt](#) became the editor of The Examiner.

 The terms "mustang" and "ranch" came from Spanish into English, hence such copulations as "Mustang Ranch."

 From this year into the next, there would be rebellions against Spain in South America. From this year into 1814, the Peninsular War would be going on in Spain.

 THE COTTAGERS OF GLENBURNIE, Hamilton.

 MARMION, Walter Scott.

 The Fulani invaded Bornu near Lake Chad.

1808

1808

➡ [Robert Southey](#)'s THE CHRONICLE OF THE CID.

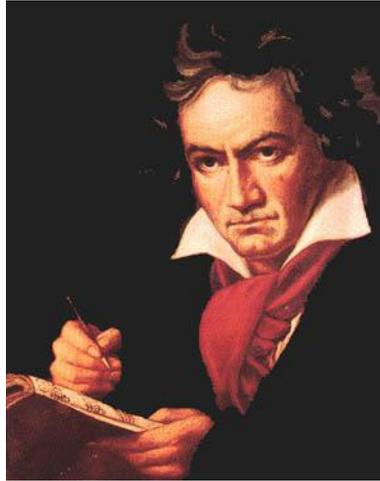
[Ebenezer Elliott](#) wrote to [Southey](#) for advice on how to get published and Southey responded (they would correspond until 1824, and in 1823 they would meet each other in person).



At Bristol, England [Walter Savage Landor](#) caught up with [Southey](#), whom he had missed on a trip to the Lake District in the previous year. He also wrote a work “The Dun Cow” which was written in defence of his friend [Dr. Samuel Parr](#) who had been attacked in an anonymous work “Guy’s Porridge Pot,” which [Landor](#) was fierce to deny was any work of his. [Landor](#) felt impelled to participate in the Peninsular War. At the age of 33 he left England for Spain as a volunteer, to serve in the national army against [Napoléon Bonaparte](#). He landed at Corunna, introduced himself to the British envoy, offered 10,000 reals for the relief of Venturada, and set out to join the army of General Joaquín Blake y Joyes. However, in this he would be disappointed, for he would not be permitted to take part in any real action and found himself assigned to mere support roles, and then at Bilbao he almost got captured. A couple of months later when the Convention of Sintra brought an end to the campaign, [Landor](#) returned to England. The Spanish Government offered him its gratitude, and King Ferdinand awarded him the credentials of a Colonel in the Spanish Army. However, the King of England would restore the Jesuit Order and [Landor](#) would on account of this return his commission. Returning to England, he joined Wordsworth and [Southey](#) in denouncing this Convention of Sintra.

➡ The [Reverend William Paley](#)'s SERMONS ON SEVERAL SUBJECTS and SERMONS AND TRACTS were issued posthumously.

➡ [Ludwig van Beethoven](#)'s symphonies number 5 and 6.



➡ [Benjamin Robert Haydon](#) began keeping a journal. ➡

➡ Establishment, in England, of the SDKPD.<sup>15</sup> Friend William Allen, a [Quaker](#) philanthropist (not the same



person as the William Allen of Concord, Massachusetts), was a co-founder of this new anti-[hanging](#) group, and Friend Peter Bedford and Friend Samuel Hoare and Friend [Luke Howard](#) were among its leaders.

Friend Luke wrote A BRIEF APOLOGY FOR QUAKERISM, INSCRIBED TO THE EDINBURGH REVIEWERS (London, printed for the author, and sold by Darton & Harvey, Gracechurch-Street; Longman & Co. Paternoster-Row; and J. Hatchard, Piccadilly). This was a graceful reply to “a production of your own, now of several months standing, in which the peculiarities of *the Friends* are censured in a manner which convinces me that your writer has not well understood them.”

“It is quite plain to us,” adds he, “that their founder George Fox was exceedingly insane!” *Gentle reader, is this criticism?*

...

But our critic *suspects*, that when Fox *dwelt in a hollow tree*, in the vale of Beavor, he taught sublime absurdities; and I suspect, that when he himself shall have learned in what liberal criticism consists, he will be sensible of an absurdity, not

15. Don't try to pronounce this at home. The Society for the Diffusion of Knowledge upon the Punishment of Death and the Improvement of Prison Discipline would oppose the hanging of convicts for any crime other than premeditated murder. Eventually, in 1969, even that sort of retribution, a life for a life, would be eliminated from England as barbaric.

very sublime, in the employment of such methods to deprecate Fox's character and doctrines. It will be to the purpose to produce here a passage in Fox's Journal, which appears to have furnished this *innuendo*. "I fasted much, walked abroad in solitary places many days; and often took my Bible, and sat in hollow trees and lonesome places till night came on." *Pa.* 6, *Edit.* 1765. Such retirements, for private devout meditation and prayer, were the common practice of the age; the most prominent feature of which was, that zeal and fervour in religion now called enthusiasm.

**HOWARD PUBLICATIONS**

**WOMEN HANGED IN ENGLAND DURING 1808**

Date	Name	Age	Place of execution	Crime
10/02	Barbara Malcolm		Edinburgh	Murder of child
28/03	Sarah Pugh		Hereford	Murder
09/04	Mary Chandler	19	Lancaster Castle	Stealing in dwelling house

Hannah More's COELEBS IN SEARCH OF A WIFE.

James Cowles Prichard took his medical degree at Edinburgh.

Martin Van Buren was Surrogate (a local judicial officer) of Columbia County.

In [Concord](#), Elizabeth Heywood Hartwell died at the age of 94.

**EPHRAIM HARTWELL**  
**THE HEYWOODS OF CONCORD**

When Isaac Hurd, Jr. got married with Mary Heald, his clerk [Moses Prichard](#) came to board with them.

The widow Mary Brooks Merriam remarried, in about this year, with William Swan.

Joseph Chandler and Jonas Lee were [Concord](#)'s deputies and representatives to the General Court. James Barrett would be a Selectman, until 1810.

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

Tilly Merrick was [Concord](#)'s deputy and representative to the General Court.



John L. Tuttle of [Concord](#) was a Senator, and also was the Middlesex County Treasurer.

In the [Concord](#) vicinity, from this year into 1810, the John Nelson house was being constructed on a granite foundation, in 2-story “Adam” style with low hipped roof. Possibly, the Daniel Brown house (built in about 1700) was incorporated as part of the structure of the kitchen. Nelson may have used plans from [Asher Benjamin's](#) 1797 handbook, THE COUNTRY BUILDER'S ASSISTANT for many details of the construction including the cornice and the doorway. This is a structure still in existence.<sup>16</sup>

**OLD HOUSES**

For a year, Ralph Sanger, hired from elsewhere, would be teaching [Concord's](#) grammar students.

1785	Nathaniel Bridge	9 months	1812	Isaac Warren	1 year
1786	JOSEPH HUNT	2½ years	1813	JOHN BROWN	1 year
1788	William A. Barron	3 years	1814	Oliver Patten	1 year
1791	Amos Bancroft	1 year	1815	Stevens Everett	9 months
1792	Heber Chase	1 year	1815	Silas Holman	3 months
1793	WILLIAM JONES	1 year	1816	George F. Farley	1 year
1794	Samuel Thatcher	1 year	1817	James Howe	1 year
1795	JAMES TEMPLE	2 years	1818	Samuel Barrett	1 year
1797	Thomas O. Selfridge	1 year	1819	BENJAMIN BARRETT	1 year
1798	<a href="#">THOMAS WHITING</a>	4 years	1820	Abner Forbes	2 years
1802	Levi Frisbie	1 year	1822	Othniel Dinsmore	3 years
1803	Silas Warren	4 years	1825	James Furbish	1 year
1807	Wyman Richardson	1 year	1826	<a href="#">EDWARD JARVIS</a>	1 year
1808	Ralph Sanger	1 year	1827	Horatio Wood	1 year
1809	Benjamin Willard	1 year	1828	David J. Merrill	1 year
1810	Elijah F. Paige	1 year	1829	John Graham	1 year
1811	Simeon Putnam	1 year	1831	John Brown	

16. In this year [Benjamin](#) was designing the house at 60 or 61 Beacon Street, and the Fourth Meeting House of the First Church on Chauncy Street, in Boston.

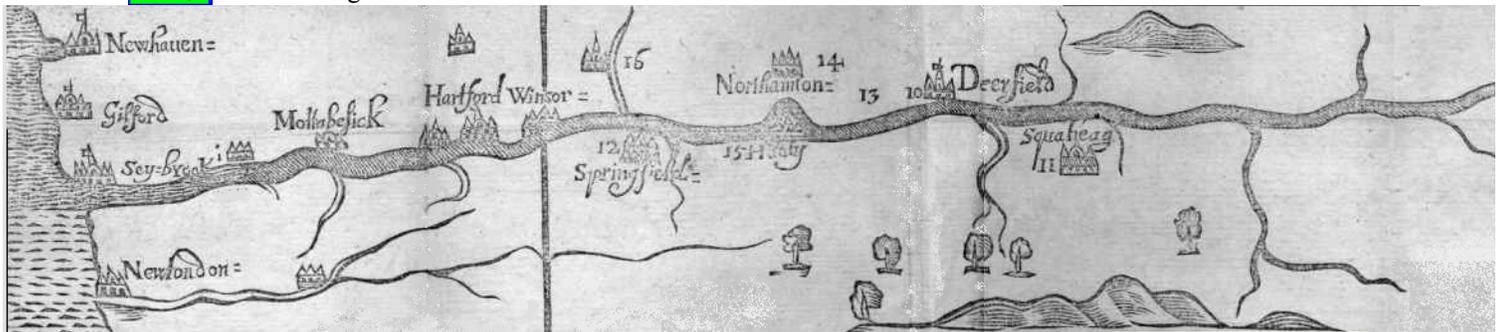
1808

1808

Representatives of [Carlisle](#) to the General court of Massachusetts:

Deacon Ephraim Robbins	1807-1808
Reverend Paul Litchfield	1808-1811
Captain Timothy Heald	1812-1813
Captain Thomas Heald	1815
Jonathan Heald, Jr., Esq.	1816
John Heald, Esq.	1818, 1821, 1823
Dr. John Nelson	1824
John Heald, Esq.	1826-1827, 1830

 The 1st bridge was thrown across the Connecticut River.

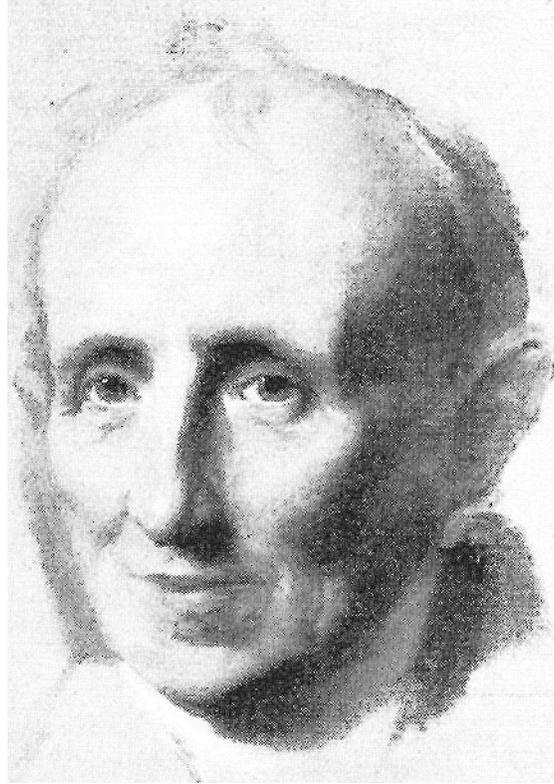


NORTHAMPTON MA

1808

1808

 Nathaniel Bowditch contracted [tuberculosis](#).



 The antipathy the “[Hopkinsians](#)” and “Old Calvinists” felt toward the doctrines of [Harvard College](#) theologian Henry Ware, Sr., such as his preposterously over-optimistic opinions of the original goodness of humankind, led them to create Andover Theological Seminary and to appoint the conservative Reverend Leonard Woods as its first professor of theology (he would be faithful there to the utter depravity of humankind for the next 38 years).

1808

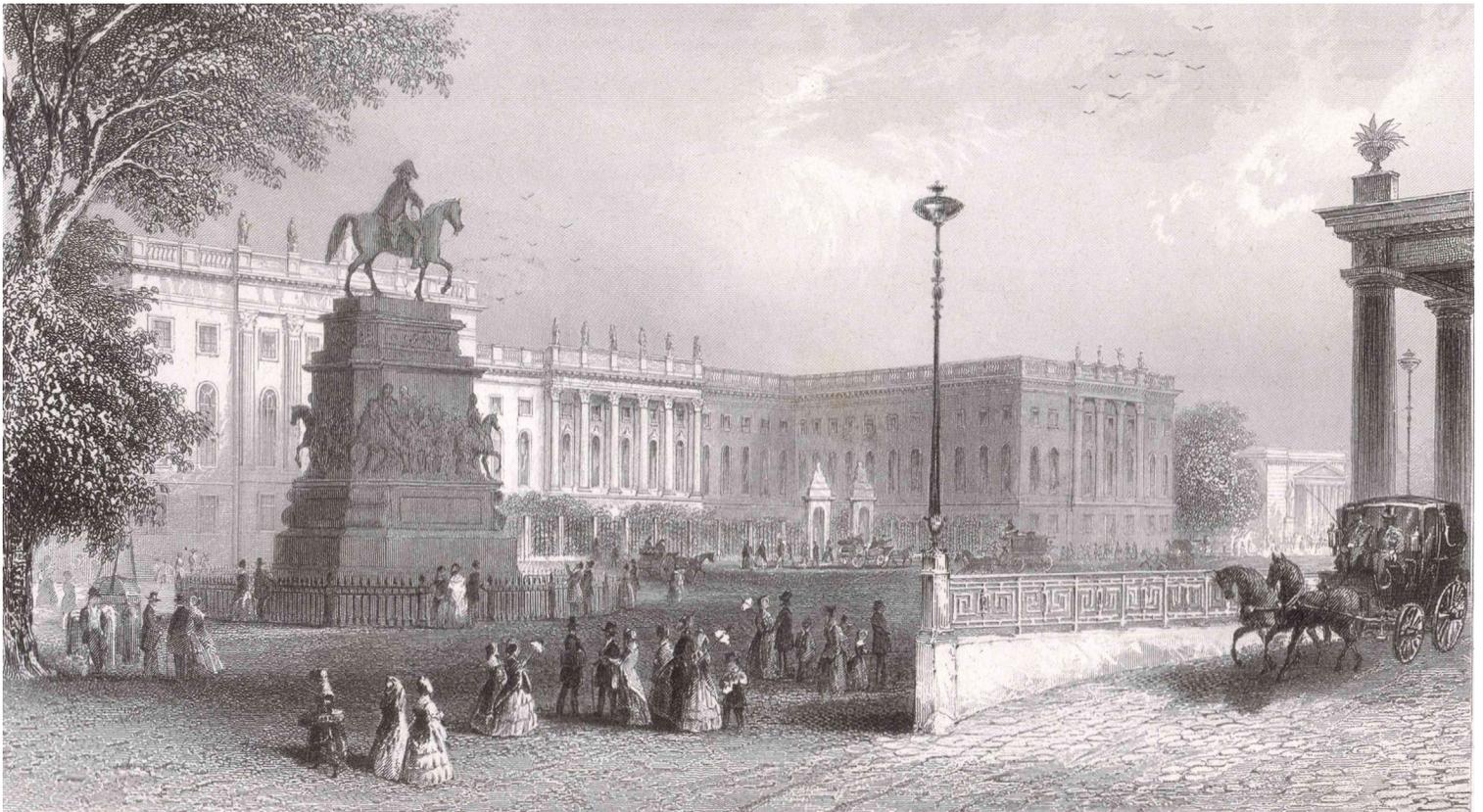
1808



[Alexander von Humboldt](#)'s series of Berlin winter lectures about the regions which he had experienced in his travels was published as *ANSICHTEN DER NATUR*.



His brother Wilhelm von Humboldt began to organize a new university in Berlin, that would be known initially as Universität zu Berlin and then as Friedrich-Wilhelms-Universität and then as Universität unter den Linden and now as Humboldt-Universität zu Berlin.



[Philip Karl Buttmann](#) of Joachimsthalsche Gymnasium in Berlin was selected to be a professor at this new university (he would soon be selected also as classics tutor for the prince royal, successor to the throne).

1808

1808

 [Walter Scott](#)'s MARMION. He also prepared an edition of [John Dryden](#) in 18 volumes.



Savery, William (1750-1804). SEVEN SERMONS AND A PRAYER PREACHED AT THE MEETINGS OF THE RELIGIOUS SOCIETY OF FRIENDS, IN AMERICA AND ENGLAND. Philadelphia: Benjamin C. Buzby, 1808.

The [Quaker](#) speakings recorded in this volume had been offered by traveling ministers and were taken down in shorthand at various monthly meetings at or just prior to the turn of the century during “silent” meeting for worship.

Wells, John I. ESSAY ON WAR. 52 pages, 1808.

This [Quaker](#) was against war — except of course where, as in the OLD TESTAMENT, this had been ordered by a wrathful God Almighty himself.

1808

1808

➡ [Henry Rowe Schoolcraft](#) matriculated at Union College in Schenectady, [New York](#).<sup>17</sup>

William Learned Marcy graduated from [Brown University](#) and began practicing law in Troy, [New York](#).



➡ In [New York](#), the American Academy of Fine Arts was incorporated.

➡ In [New York](#), 1,300 people were in this year imprisoned for debt, up from 300 the year before.

➡ In [New York](#), Printer John Wiley was born.

➡ In [New York](#), pork, potash, wheat, whiskey, etc. worth \$100,000 were being shipped from the Genesee River. 15 schooners were plying the ports along the shore of Lake Ontario.

➡ In [New York](#), Daniel P. Tompkins, the “farmer’s son,” was elected governor.

➡ Martin Van Buren moved to Hudson, [New York](#).

➡ In [New York](#), stagecoach service was inaugurated between Batavia and Canandaigua.

➡ In [New York](#), daily mail service began between Utica and Canandaigua.

➡ Former [New York](#) land agent Charles Williamson died at sea.

➡ In [New York](#), New Town was renamed Elmira.

17. The name “Union” had been chosen for this new college in expression of a desire that the college never affiliate itself with any particular Protestant religious denomination, such as the Presbyterians or the Congregationalists; they would have named themselves after a major benefactor, as for instance Brown recently had done — except that as luck would have it no such major benefactor ever appeared.



1808

1808



One of [Waldo Emerson](#)'s sources for his lecture "EMANCIPATION IN THE BRITISH WEST INDIES", [Friend Thomas Clarkson](#)'s THE HISTORY OF THE RISE, PROGRESS AND ACCOMPLISHMENT OF THE ABOLITION OF THE AFRICAN SLAVE TRADE BY THE BRITISH PARLIAMENT,<sup>18</sup> was published.

"EMANCIPATION IN THE BRITISH WEST INDIES": Thomas Clarkson was a youth at Cambridge, England, when the subject given out for a Latin prize dissertation, was, "Is it right to make slaves of others against their will?" He wrote an essay, and won the prize; but he wrote too well for his own peace; he began to ask himself, if these things could be true; and if they were, he could no longer rest. He left Cambridge; he fell in with the six Quakers. They engaged him to act for them. He himself interested Mr. Wilberforce in the matter. The shipmasters in that trade were the greatest miscreants, and guilty of every barbarity to their own crews. Clarkson went to Bristol, made himself acquainted with the interior of the slave ships, and the details of the trade. The facts confirmed his sentiment, "that Providence had never made that to be wise, which was immoral, and that the slave-trade – was as impolitic as it was unjust;" that it was found peculiarly fatal to those employed in it. More seamen died in that trade, in one year, than in the whole remaining trade of the country in two. Mr. Pitt and Mr. Fox were drawn into the generous enterprise.... Mr. Clarkson, early in his career, made a collection of African productions and manufactures, as specimens of the arts and culture of the negro; comprising cloths and loom, weapons, polished stones and woods, leather, glass, dyes, ornaments, soap, pipe-bowls, and trinkets. These he showed to Mr. Pitt, who saw and handled them with extreme interest. "On sight of these," says Clarkson, "many sublime thoughts seemed to rush at once into his mind, some of which he expressed;" and hence appeared to arise a project which was always dear to him, of the civilization of Africa, – a dream which forever elevates his fame.

INTERNATIONAL SLAVE TRADE

18. But [Emerson](#) would repudiate [Friend Thomas Clarkson](#)'s religious and moral focus, in favor of a pretense, a pleasant fiction, that the elimination of oppression of [slaves](#) would be to the "advantage" of the oppressor, the [slaveholder](#), or "for what the grossest calculation calls his advantage."

NOTE: There is a convenient new facsimile impression of the 1st edition of this in two volumes, published in London by Cass as of 1968, based upon the 1st edition by Longman, Hurst, Rees & Orme as of 1808. I will include here the 1st of the volumes.

[Click here for the full text of Volume One:](#)



[\(Vol. 2 has not as yet been electronically captured.\)](#)

JANUARY

➡ January: [Samuel Taylor Coleridge](#) delivered his initial lecture on poetry and principles of taste at the Royal Institution in [London](#).

[Thomas De Quincey](#) would be seeing [Coleridge](#) daily to assist him in this lecture series.

During his final exams in this year [De Quincey](#) would suddenly leave [Oxford](#), not completing the exams and therefore sacrificing any expectation of receiving a diploma from Worcester College.

During this year [De Quincey](#) would obtain an introduction to John Wilson, who would become the “Christopher North” of [Blackwood’s Magazine](#), and they would become chums.

➡ January: George Anson Byron joined the *Tartar*, under joint command of his cousin, Captain George Byron Bettesworth.

GEORGE GORDON, LORD BYRON

➡ January: [Gentleman’s Magazine](#), apparently the very last holdout, discontinued the use of the long “s.”

1808

1808



WORCESTER COLLEGE



January 1, Friday: "[Mounseer Nongtonpow](#)," a poem expanding upon a Charles Dibdin song, published by the publishing firm of [William Godwin](#) (M.J. Godwin) and illustrated by a Godwin protégé William Mulready, that some once supposed to have been authored by that publisher's child [Mary Godwin Wollstonecraft](#).

Herman Willem Daendels, appointed as governor by the French-controlled Dutch government, arrived in the Dutch East Indies.

The Code [Napoléon](#) went into effect in Spain and Holland.

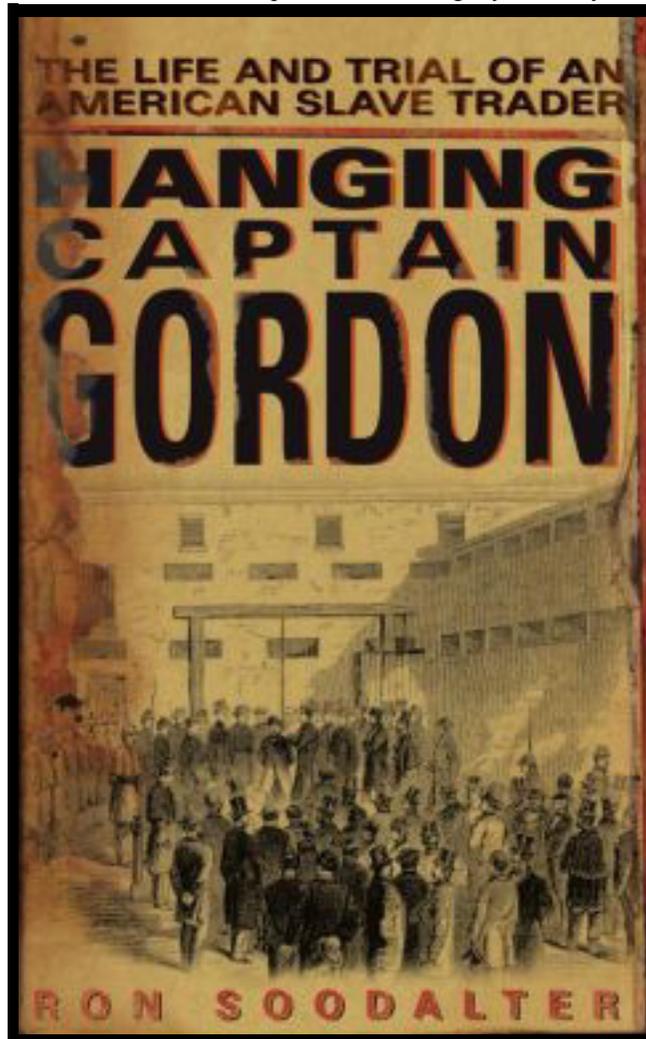
Princess Elisa of Lucca reduced her court orchestra to a string quartet which included [Nicolò Paganini](#) and his brother.

Sierra Leone was made a British Crown Colony.

As of this day it supposedly became impossible legally, sort of, to import any more [slaves](#) into the United States

of America.<sup>19</sup>

(Please note: in this assertion, the words “impossible” and “legally” entirely alter each other’s implications.)



Although importation of slaves into the United States was banned by this act which Congress –becoming for the first time enabled to overcome the constitutional restriction– had passed in 1807, making slave import into a capital crime, some 250,000 additional enslaved persons would be illegally imported between this year and

19. You will notice the manner in which Section 9 of the US Constitution is persistently misrepresented in our history textbooks. Where Section 9 explicitly prohibits the new federal Congress from restricting the [international slave trade](#) before 1808, saying that “The migration or importation of such persons as any of the states now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year one thousand eight hundred and eight ....” our popular historians gloss this in our high schools as a victory for human liberty. This was instead a sop that had been thrown to the American enslavers. It categorically prevented the new federal government from interfering with their resupply of slaves prior to 1808 no matter how many votes there came to be, by decent and honorable Representatives, to duly restrict such an insidious traffic. Our popular historians present this concession to slavery, falsely, as if it were a 1787 declaration that as of 1808 the international trade in slaves was constitutionally declared to be outlawed. A built-in protection for slavery has been portrayed falsely in scholarly loose talk as an assault upon it. Yes, the federal congress did indeed in 1807 enact legislation making engaging in the international slave trade be a capital offense. However, we must take into account the fact that 1.) many [slaveholders](#) voted in favor of this new legislative approach, the fundamental economic motivation for this being that this legislation interfered with the international trade by others to the advantage of the national trade by themselves. This increased the value of the new crops of human property which they were themselves raising on their plantations, for sale within the nation. We must also take into account the fact that 2.) although the new legislation defined the offense as [piracy](#), a capital offense calling for [hanging](#), it also created a series of five loopholes through which almost anyone captured in the trade might expect always to escape unscathed. In other words, the hanging part of it was a straightforward sham. In fact between 1807 and 1861 not a single culprit “pirate” would get hanged! In 1862 one such bold “pirate” would be hanged — exactly **one** such criminal in the **entire** history of this legislation — but if you examine this one case, you will see that what he would be hanged for in 1862 was the crime of pride, in that he had neglected to make available to himself any one of these five built-in loopholes.

1860. Although nowadays we congratulate ourselves by paying extraordinary attention to the “success stories,” the sad fact is that the combined total of escapes (vanishingly few, mostly of unattached young males of the border states) and [manumissions](#) (vanishingly few) would come nowhere close to making a dent in such a rate of continuing “recruitment.”



“There has never been a document of culture, which is not simultaneously one of barbarism.”

– [Walter Benjamin's THESES ON THE PHILOSOPHY OF HISTORY](#) (1955)



»Es ist niemals ein Dokument der Kultur, ohne zugleich ein solches der Barbarei zu sein.«

– [THESEN ÜBER DEN BEGRIFF DER GESCHICHTE](#) (1940)

Although this [international slave trade](#) had been made a capital crime, nobody would hang for such a crime for a long, long time. There were too many too carefully built-in escape clauses. In fact, only one unfortunate would ever be hanged, and the hood would not be pulled over the head of this slave importer until the Year of Our Lord 1862!

THE MIDDLE PASSAGE

During this year the Reverend Absalom Jones would be proposing, to his African Episcopal congregation in Philadelphia, that all Americans should celebrate an annual holiday of Thanksgiving. This former slave would propose January 1st as the annual date of this Thanksgiving, it being the date on which the further importation of slaves into the US had at least ostensibly been made a federal capital crime. (Execute that turkey!)

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

*6th day 1st of 1st M 1808 / The year commences but poorly as to the inward condition of my mind. if there was but a living up to the light afforded, there would not be those secret condemnations which I almost continually feel – This evening curiosity lead me to an house, to try the curious effect of electricity. I received Several Shocks for the first time in my life - Set a little while with my H the latter part of the evening -<sup>20</sup>*

RELIGIOUS SOCIETY OF FRIENDS





1808

1808

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

*7 day 2 of 1 M / This evening tho' very cold weather I rode on horse back to [Portsmouth](#) & lodged at cousin Z Chases -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day / It stormed so hard this morning that I thought of not going to meeting, thinking that I was so poor a thing that If I went I should be of no use to the meeting nor the meeting to me, but fearing I should be worse if I did not go was induced to weather a Smart snow storm. When I got there found my mind pretty quiet, & we had a comfortable meeting, our friend H Almy was very lively in testimony, encoraging those that were afflicted or might be afflicted to hold on their way & after meeting returned to cousin Z Chases, dined, spent the day & staid all night -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day / This morning rose early & rode home after a pleasant visit among my cousins whom I dearly love. It is remarkable that tho' it was very cold I did not suffer with the cold neither this morning in coming home, yesterday in going to meeting nor seven day evening in going out -*

RELIGIOUS SOCIETY OF FRIENDS

 January 5, Tuesday: Robert Fulton left New-York to go upstate.

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

*3rd day 5 of 1 M / It has been a day of feeling, but I fear I have not obeyed my feelings, so as to insure peace -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4 day 6 of 1 M / Busily occupied at Trade. I dont find yet, that the general obstruction of buiness occasioned by the embargo, effects mine. I desire to be thankful for all my favors.-*

RELIGIOUS SOCIETY OF FRIENDS

 January 7, Thursday: Robert Fulton got married with Harriet Livingston in Teviotdale, [New York](#).

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

*5th day 7th of 1st M 1808 / Favor'd with a good quiet meeting,*



1808

1808

*had a Short visit this afternoon at the shop from R J our conversation occasioned some proffitable feelings – Set the evening at C Rs, rather pensively, but with nothing particularly depressive on my mind*

RELIGIOUS SOCIETY OF FRIENDS

 January 8, Friday: The US Congress passed a 2d Embargo Act, requiring ship owners to post bond twice the value of the ship, to prevent them breaking the 1st Embargo Act.

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

*6 day 8 of 1 M / As to my state of mind it is much as usual today if any thing I think it has been a little more favored -*

RELIGIOUS SOCIETY OF FRIENDS

 January 9, Saturday: Publication of the Razumovsky String Quartets and the Coriolan Overture by [Ludwig van Beethoven](#) was announced.

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

*7 day 9 of 1 M / I remain a poor thing - passed the evening at Thos Robinsons very pleasantly & trust to a degree of proffit-*

RELIGIOUS SOCIETY OF FRIENDS

 January 10, Sunday: Emperor Franz of Austria got married with his 3d wife, Ludovica d'Este. On the same day the Apollosaal, a large, ostentatious ballroom, opened in the city.

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

*1st day 10 of 1 M / This forenoon our friend D Buffum was very livly in testimony from the text "The dilligent hand maketh rich but Idleness will clothe a man in rags" this he said would hold good both in A temporal & spiritual sense, the latter he expatiated on largely impressin in a very lively & feeling manner the necessity of working while the day lasteth for behold the night cometh wherein no work can be done - In the afternoon we were silent, And alas for poor me I was but a poor scattered thing, it seemed as if there was no Sense of right feeling tho' I did indulge the hope toward the close in the afternoon that it was not wholly withheld*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 11 of 1 M / It has been a more favor'd day for which I desire to be thankful, but Alas when I would do good evil is present*

RELIGIOUS SOCIETY OF FRIENDS

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



1808

1808

3rd day 12 of 1 M / Endeavourd this morning to center my mind to the right place, read a little in the Life of F [T?] Ellwood which interested my feelings & revived a degree of the same sensation when I read it some Years ago - After dinner -Oh that I could be preserved under that precious feeling which has for a little while been experienced -  
This evening was waited on by, three black men in a very solid weighty manner, with the minutes & constitution of a Society forming in this town among the black people for the purpose of promoting a free School for people of colour, under the name of the African Benevolent Society, they had taken the liberty to include my name among the Directors & wish me to consider of their plan & consent that my name should stand for the ensuing Year.

RELIGIOUS SOCIETY OF FRIENDS



January 13, Wednesday: Salmon Portland Chase was born to Ithmar Chase and Janet Ralston Chase in Cornish, New Hampshire, the 9th of what would be a family of 11 children.

[Samuel Taylor Coleridge](#) would be residing at the Courier building on the Strand in [London](#), until June.

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

4 day 13 of 1 M 1808 / My mind has been, at times, closely engaged thro' the day in considering the consitution of the African Benevolent Society, & am apprehensive it will clash with my religious principals to serve as a director, as there in it is contemplated to establish a free School & the master is required to Pray with the Schollars daily, & was I to be appointed to hire a teacher, it would be utterly inconsistent with my religious principals to enjoin any such practice, believing that it is impossible to pray without the immediate assistance of the holy spirit, & experience teaches me that prayers offered in meer form is an offence to the Almighty - It would be pleasant to afford the poor black people any assistance in my power, as they are a class of mankind, for whom I have long (even from my boyhood) been anxiously concerned for, & have often, yea, very often, felt a near Sympathy with them in their deeply afflicted & oppressed condition, & should be heartily glad if their emancipation could be generally effected, & trust as they keep their propper places, & their friends continue faithfully to espouse their cause it may yet be brought to pass, & that load of iniquity, which now abounds & burdens the Earth shall be swept from among us -

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 14 of 1 M / Owing to a severe storm of snow & rain our meeting was very small, but to me a preciously favord season, such an one as I have not recently experienced. Oh that I may be humbly thankful for this, as I have may times gone to meeting & like the door on the hinges come as I went, only so much nearer the Grave

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

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

*6 day 15 of 1 M / Spent the evening at D Huntingtons, R B was very entertaining with her old storys*

RELIGIOUS SOCIETY OF FRIENDS

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

*7 day 16 of 1 M / No advancement in religion but rather a decline In the evening called At aunt P Gould, O Williams & CRs a little while*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 17 of 1 M 1808 / Our meetings were Silent. In the morning it was a favor'd time to me being enabled to feel the spirit of supplication to arise to be preserved from falling into spiritual death. In the Afternoon was severly tried with wandering thoughts, I endeavored to rally all my force against them but still they perplexed me - Spent the evening as usual -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 18 of 1 M / In the evening wrote a letteer to my beloved friend Micajah Collins. - After I went to bed my mind was much affected with a Sense of my short comings, a desponding temptation ensued & I was all most ready to fear a sleepless night, but was favor'd to get into the precious quiet & slept better than common.*

RELIGIOUS SOCIETY OF FRIENDS

 January 19, Tuesday: [Ebenezer Hubbard Flint](#) was born in Lunenburg, Massachusetts, son of the Congregational [Reverend Timothy Flint](#) and [Abigail Hubbard Flint](#).<sup>21</sup>

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

*3rd day 19 of 1 M / At the funeral of a child of Asa Sissions my mind was lead into a precious feeling state & was truly thankful that I was thus kept alive notwithstanding my unfaithfulness -While setting in the room I felt much for the poor mother who was present with another sick child in her Arms & altho' it was very uneasy a part of the time & crying, yet it did not disturb me or to appearance the rest of the company, but was a time of favor tho' the company was but small -*

*It has been my lot of late to keep much in shallow waters fearing*

21. Hey, this time the reverend bothered himself to write down the date of birth in the church records! Is the guy turning over a new leaf?



1808

1808

*to lanch out into the deep least my faith fail & I like poor  
Peter begin to sink, but now find my strength has a little  
increased, or at least I have thought so today*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 20 of 1 M / Busily engaged in trade - towards 9 O'clock  
in the eveng called at D Williams*

RELIGIOUS SOCIETY OF FRIENDS



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

*5th day 21 of 1 M / It was to me a most precious meeting, my  
mind was bowed under a sense of the Lords goodness, & desires  
were raised in my soul to increase my care to invoke the holy  
Spirit more & more daily - in the preparative meeting I was  
engaged to Speak to some matters before us & trust I did no Hurt  
& perhaps but very little good - Poor W C was brought forward  
by the Overseers for indirectly paying his Military fine,  
unfaithfulness will bring us into difficulty*

RELIGIOUS SOCIETY OF FRIENDS



January 22, Friday: Dom João and the Queen of Portugal arrived in Salvador, Bahia.

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

*6th day 22nd of 1st M 1808 / Busily at trade thro' the day &  
evening, toward the close of it called at C Rs a little while -  
Alas no growth -*

RELIGIOUS SOCIETY OF FRIENDS



January 23, Saturday: Samuel Wesley was admitted to Somerset House Masonic Lodge.

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

*7 day 23 of 1 M / At trade thro' the day. In the evening, at R  
Taylor & Aunt M Goulds -*

RELIGIOUS SOCIETY OF FRIENDS

[Thomas Jefferson](#) wrote to Samuel Miller in regard to government-sponsored prayer and other religious worship:

I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act



of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and the right can never be safer than in their hands, where the Constitution has deposited it.

SEPARATION OF CHURCH AND STATE



January 24, Sunday: [Seth Eastman](#) was born in Brunswick, Maine, the 1st of the 13 children of Robert Eastman and Sarah Lee Eastman.

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

*1 day 24 of 1 M / My Aunt M Stanton being taken very Ill of a billious complaint, it seemed best for me to omit going to meeting this Morning - Attended in the Afternoon, but was a poor unsettled thing - our friend D Buffum towards the close spoke in a very lively & encoraging manner to a state present that he apprehended was under a close trial - took a dish of tea at Aunt M Gould - Spent the evening at C Rs, John Smith was there & related an anecdote of his towards the officer that came on a time to distrain his Military fine. The man came & was about to proceed but fell into discourse with John & finding him full a match, stept into the Street to call in another to his assistance - they asked John if there was an enemy approaching the shore if he would not step forward then to "defend his property," John's reply was "I dont know what I whould do in such a case, you are my neighbors, & are the only people that ever attempted to take my property, & it appears to me if I should ever fight it would be now, for it would be easier to fight with two than with an Army" which reply with the other conversation so operated on the minds of the men that they took a look around the house, but took nothing & went off & John never heard any thing more from them on that account*

RELIGIOUS SOCIETY OF FRIENDS



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

*2nd day 25 of 1 M / Aunt M S remains very ill, last night was a night of great distress & has continued thro' the day Im allmost induced to fear it will prove too much for her - Spent the eveng with my Dear H*

RELIGIOUS SOCIETY OF FRIENDS



January 26, Tuesday: British army officers in New South Wales captured Governor William Bligh and forced his removal from duty.

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

*3rd day 26th day of 1st M / This evening visited WmPatten respecting our Standing as Directors of the African Benevolent Society, had much conversation with on the subject of the stile of their consitution which requires the master of the School to Pray with the Schollars daily I pointed out the inconsistency of such a requisition according to my understanding and*



1808

1808

*capacity, he at length united with me so far as to be willing to propose that the Article be altered - We parted in much friendship & I wondered that he bore some of my remarks on formal prayers & Worship as well as he did -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4 day 27 of 1 M / Pretty busily occupied at Trade, after work toward the close of the evening called at little while at O Williams*

RELIGIOUS SOCIETY OF FRIENDS

 January 28, Thursday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Daniel Brooks of Groton & Rebecca Harrington of Concord were joined in marriage by Abiel Heywood, Just. Pacis.

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

*5th day 28th of 1st M / Moy [Monthly] Meeting in town - In the part for worship H Almy was twice engaged in testimony, he was concerned to encourage those who were sensible they had no might nor strength of their own to hold on their way believing that the trials permitted to await us in our religious progress are for our refinement & reminded those that were of this description "that the hotter the furnace the purer the gold" In the part for discipline we had much business & things labor'd hard, poor me was active & perhaps had in some instances had better have been silent*

RELIGIOUS SOCIETY OF FRIENDS

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

*6 day 29 of 1 M / Pretty dilligently occupied at Trade thro' the day - Aunt M S is better but recovers slowly -*

RELIGIOUS SOCIETY OF FRIENDS

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

*7 day 30 of 1 M / Nothing material has occur'd - my mind as usual very lifeless - Oh that a greater degree of dedication of heart could be attained too -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 31 of 1 M / Attended Meetings - in the morning I was a poor scattered creature & could not feel the life to rise any untill our friend D Buffum Stood up & expressed a few words on the necessity of Watchfulness, his expressions revived the*



1808

1808

*latent spark in my mind & I thought enabled me to have a better meeting in the Afternoon Spent the evening with my precious H, our love seem'd affresh renew'd. & my mind received a new & stronger tie of affection*

RELIGIOUS SOCIETY OF FRIENDS

## FEBRUARY

February: Joshua Forman introduced a [canal](#) resolution to the New York State Assembly.

ERIE CANAL

February 1, Monday: Andoche Junot, the French commander in Portugal, announced that the Bragança dynasty was history and that power had passed to the man whom he represented, Napoléon Bonaparte.

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

*2nd day 1 of 2nd M 1808 / Debating in my mind whether to go to [Providence](#) to Attend our Qrt Meeting. I want to go but dont see how to leave my buisness - really it seemes as if my way was never more hedged about with incumberances*

RELIGIOUS SOCIETY OF FRIENDS

February 2, Tuesday: French troops occupied [Rome](#) after [Pope Pius VII](#) refused to recognize the King of Naples or join in an alliance against Britain.

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

*3rd day 2 of 2 M / Still in suspence about [Providence](#), whenever my mind has been turn'd that way there has been a thick cloud, but whether the cloud is owing to the Situation of things there or at home I am hardly able to determine - The prospect however has brightened this evening & I am induced to think if it is a good time in the morning that I shall go -*

RELIGIOUS SOCIETY OF FRIENDS

February 3, Wednesday: Publication of the Twelve Dances for piano op.27 and the Twelve Dances for piano op.28 by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

Friend [Moses Brown](#) had his family inoculated with “kine pox.”

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) was agonizing about his upcoming trip to [Providence](#) to attend the [Quaker](#) Quarterly Meeting there — the big city being all of 30 miles distant while he never in his 27 years had been farther from his home than to East [Greenwich](#) and to [Swansea](#), “the distances of which is only computed 25 miles.”

*4th day / This morning a little past 10 OClock went on board the packet in company with J Earle, J Rodman, E Rodman & M Buffum & after a pleasant passage arrived in [Providence](#) about sunset & was very affectionatly received by our kind friends O & D[?] Brown. J E, J R & myself lodged there & the young women at Wm*



1808

1808

*Almys. I had the satisfaction of being in company with Richard Jordan, & Rowland Greene, the evening passed pleasantly & instructingly----*

RELIGIOUS SOCIETY OF FRIENDS



February 4, Thursday: The [Emperor Napoléon](#) demanded 40,000,000 francs from Portugal, to defray the cost of his having invaded their country. "You don't think I do this sort of thing for free, do you?"

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

*5 day Before meeting went to Wm Almys where I had the allmost exquisit satisfaction of seeing my endeared friends Micajah Collins & Matthew Purinton - At meeting my mind was quieted in an unusual manner soon after I took my seat, & a very humbling season ensued, being favor'd with the renewal of the day spring from on high, & my soul was bowed with thankfulness to the Lord that I was there, & did not give way to the Mountains of discouragement that presented in view before I left home, which sometimes were so gloomy that I began to think there was no way to escape sudden destruction Soon after the meeting was settled James Greene stood up & expressed a few words to good satisfaction, on the necessity of our individually witnessing the resurrection unto life, then Holden Almy on the great privileges & usefulness of Silent waiting - then Micajah Collins in a very weighty manner addressed & encoraged the young people of our own Society to take up their daily cross & follow Christ, observing that he believed if the "Cross could be dressed up in something pretty to our fanciful immagination it would be much more readily embraced than it is by many" - Then Richard Jordan appear'd in a very edifying testimony endeavoring to stir up our minds to more life & dwelt considerable time on the very watering seasons experienced in the Meetings of our invaluable predicessors. The life & power was so great that even those that came as disturbers were many times smiten by it, & convinced of the truth, but now it was very often quite the reverse we are but poor dry & barran things our meetings allmost void of the Power of divine life - much more he said which was very cordial to my mind - then James Greene appear'd in a short supplication & the meeting ended - There was but little buisness in the last & it ended about 8 OClock. I took dinner at O Browns & after dinner went to Wm Almys to spend a little time with Micajah Collins & thereat took tea -returned to OBs in the evening & wrote a little to Mary Collins at Salem from whom I receiv'd one in the morning -*

RELIGIOUS SOCIETY OF FRIENDS

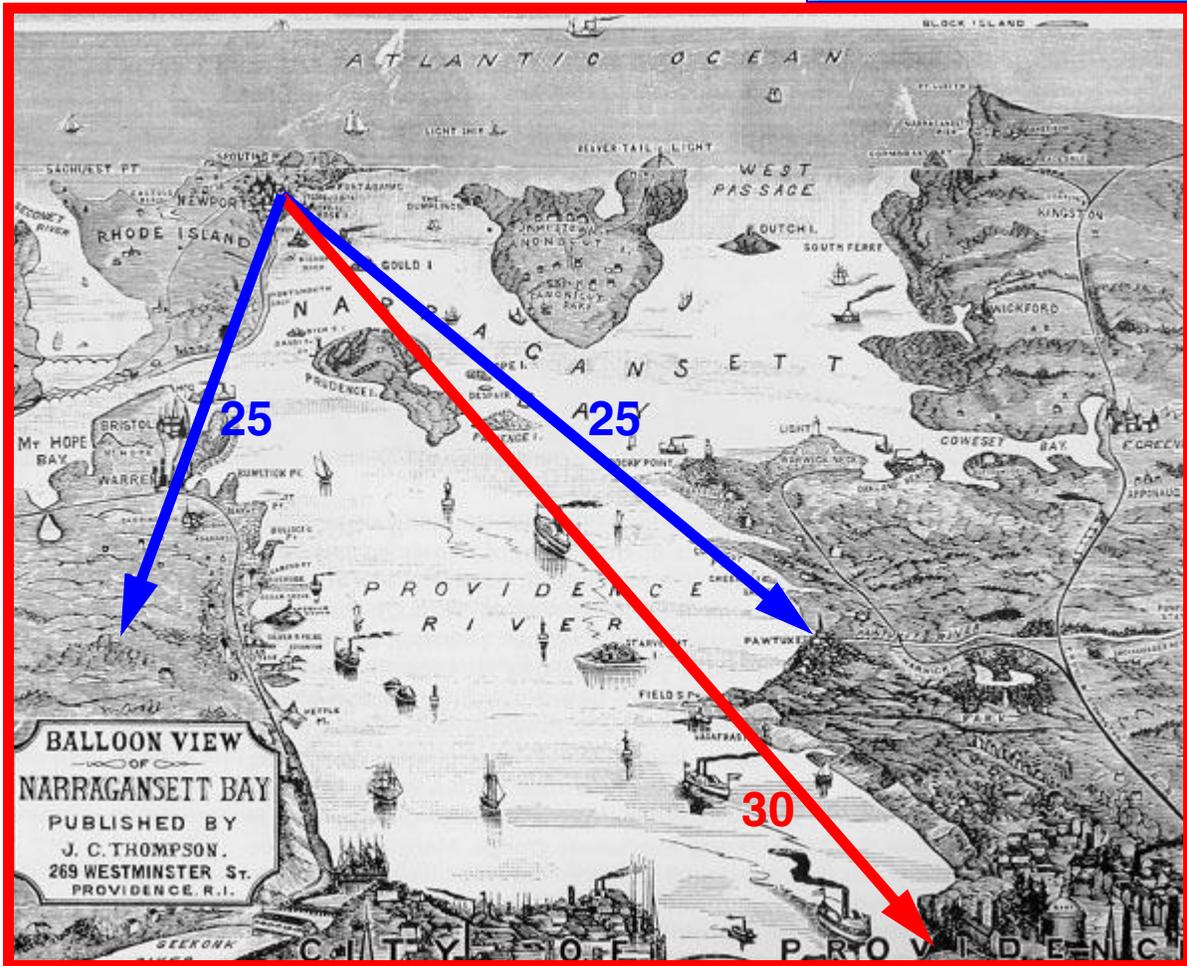


February 5, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day / Breakfasted at OB's with whom I lodged again then went to Wm Almys to have a little more time with my dear friend Micajah after setting with him a while he felt his mind drawn to the meeting house, a committee from the meeting for suffering was then sitting to revise our discipline - I walked to the*

meeting house with him - then took a turn among my brother watchmakers in that place, bought several necessary Articles & went to the Wharf where the Packet lies & found one hoisting sail & J Earle on board, so leaving my friends very abruptly & very unexpectedly stept on board at 20 Minutes past eleven, & arrived in Newport at about 15 minutes past two OClock making the passage a little less than three hours -My first visit at Providence has been exceedingly sweet, being favor'd with much agreeable company & a very favor'd time in my mind. I desire to be truly thankful, & believe I am, even bowed in spirit for being again favor'd to experience ny inward strength renewed - This was the first time I was ever at Providence or so far from home, the extent of my journeying being only to East Greenwich & Swansey the distances of which is only computed 25 miles & Providence 30 - When I arrived in town immediately called at C R's & gave them information that - J & E had gone to Patucket & would be at home tomorrow - when I came home found all my little buisness & concerns in as good as order as I left them which is also cause of humble thankfulness, & encoragement I believe my journey was right - Spent the eveng with my precious H & gave her as interesting an account of the meeting & my visit as I was capable of

RELIGIOUS SOCIETY OF FRIENDS





1808

1808

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

*7th day / Busily at Trade with my mind often turn'd towards my late very favor'd visit -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 7 of 2 M 1808 / This morning on hearing the character of one that stands as a member of our Society very much called in question as a dishonest person, by society very much aspersed on his account - my mind was deeply affected & even lead to mourn for the ways of Zion - Was favor'd with a pretty good meeting in the forenoon in the Afternoon more roving & unsettled - Spent the evening with my precious H our love was sweetly renewed*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 8 of 2 M / Afflicted still with the evil reports which abound respecting a brother - Scarce any one that has come within my doors this day but has expatiated on his character it is truly painful to hear society so reproached on the account of any one, & ought to serve as a solemn warning to those who have yet lived with untarnished characters to watch well our steps, our dealings among men, & in order to live unblemished there is nothing will be of more account than a truly religious life - Oh that I may renew my care, double my dilligence, watch & pray without ceasing that I may not loose my ground entirely. Oh Lord preserve me, I have suffered the surfiting things of the world & the wicked passions incident to my poor frail nature to have abundantly too much sway, may they be Subjected to thy Holy will, & may all that is within me bow in Humble submission to thy holy will, be it what it may, Help Oh Lord for without thee I can do nothing -*

RELIGIOUS SOCIETY OF FRIENDS

 February 9, Tuesday: French troops crossed into Navarre and Catalonia in force.

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

*3rd day 9 of 2 M 1808 / As usual at Trade, Oh what a want of that heavenly flame which kindleth up the soul in lively appreciation to its God for that heavenly food which nourisheth up the soul to eternal life - for the want of care to watch & pray, my mind hath this day, as well as many others, been suffered to enter into several hurtful things, which tend to diminish the inward life*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

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

*4th day 10th of 2nd M / This forenoon I have felt but little life, but since dinner my mind has been very suddenly dipt into sensations which have bowed my spirit - Oh what a desirable object to have our hands clean & washed in innocency, to be able to feel our minds exempt from guilt & hypocracy. Oh saith my soul may all hypocracy be removed & my heart renewed before the Lord.*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 11 of 2 M / Rather poor at Meeting but on the whole better than I expected before I went as there was all most an entire void of life in my mind before I went - Our friend Obadiah Davis was with us & toward the close of the meeting was concerned to incorage the poor in Spirit & especially those that had just begun their work, that they do not suffer the enemy to get the advantage in low Seasons, nor "take their flight in this their Winter Season" - In the evening joined a Sweet circle at O Williams. present as visitors O Davis & wife H & R Rodman M Sherman & M Barker - towards the close we fell into Silence & our friend O Davis was concerned to address us in a very powerful manner, & particularized dear H & R Rodman & M Barker encoraging them to faithfulness believing they had been called to Holiness. dear H he desired would be faithful as he apprehended she would be of use in the Church Militant - it was the most melting opportunity I was ever present in, & I am sure my feelings were scarcely ever more reached by any preaching. I was thankful I was there & hope the impressions received will be of duration. I trust the opportunity will not soon be forgotten -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 12th of 2nd M 1808 / At Trade pretty dilligently, nothing material has occupied my mind thro' the day. in the evening called at C Rs & spent a few minutes agreeably as usual*

RELIGIOUS SOCIETY OF FRIENDS

1808

1808

➡ February 13, First Day: Richard Allen requested to be accepted as a member of the Acoaxet Preparatory Meeting (later the Westport Monthly Meeting) of the [Religious Society of Friends](#). In [Newport, Rhode Island](#),



WESTPORT MA

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

*7th day 13 of 2 M / The week has gone no more to be recalled it is an humbling consideration that time passes swiftly away & every moment brings us nearer to the grave - & it is Still more so when we feel sensible that we do not progress in that which will afford peace in the Solomn final change from this to another world - My mind is often arrested with the necessity of our being more dedicated in boody soul & spirit to Serve the living God. There is an afflicting example now among us of one that thro' the love of mammon has fallen into Shameful disgrace even a bye word among men for dishonesty, & thereby brought great reproach upon our Society. There has been a time when the poor thing might have done better but Alass he has fallen -*

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

*1st day 14th of 2 M / Poor scattered Meetings - both silent - spent the evening as usual on this day of the week, with my very endeared H who at every interview feels more precious & nearer my heart - Oh Saith my soul may all my faculties be engaged in the right discharge of the duty that may soon involve on me toward her, but whether we Shall ever be ever closer united that at present is very uncertain at [as] thy Dear creature is now in poor health & has been so for many months*

RELIGIOUS SOCIETY OF FRIENDS

➡ February 15, Monday: [George William Benson](#) was born in [Providence, Rhode Island](#).

**THE BENSON FAMILY**

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

*2nd day 15th of 2nd M 1808 / Nothing but barraness thro' the day*



*In the evening met with the Directors of the African Free School at Wm Pattens for the first time meeting - We agreed to propose an alteration of the Consitution to the Society, of the article respecting binding of the Master to pray with the Schollars daily -& Also of another article which respects their Annually attending some place of publick worship in a sowing capacity, for the purpose of making a collection for the benefit of the institution. Those two articles are now so quallified that I think a Friend might teach the School, [or they attend Friends meeting, crossed out] without being obliged to do anything inconsistent with our religious Principals, & should they request to meet with us there would be some embarrassing circumstances removed - A committee was appointed to carry the school into effect*

RELIGIOUS SOCIETY OF FRIENDS



February 16, Tuesday: French troops took possession of several border towns in Spain.

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

*3rd day 16 of 2nd M / As usual at Trade thro' the day - In the evening called at J E's and set the latter part of it there very agreeably, my dear H was also there*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 17 of 2nd M / Oh that there was more Stability in my nature, I often yea very often, oftener than the morning find my Spiritual strength diminished by giving way to things that some would think inthemselves [sic] were innocent, but the inward reprovor often tells me they are not so, yet there is such a propensity in my nature to folly, that the impulse seems to be allmost irresistable - The question is often asked within myself "Is there any growth in truth, & the return is allmost as often, Alarmingly sounded in the ear of my mind NO accompanied with an fearful apprehension that there is quite a retrograde motion as respects my religious progress - I have been long professing & Oh to my grievous mortification there is not that fruit which is to be expected from a tree that has so many times been duned & watered.—*

RELIGIOUS SOCIETY OF FRIENDS



February 18, Thursday: Jonathan Fiske of Waltham got married with Mary Baker.

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

*5th day 18 of 2 M 1808 / At meeting had to fight with the enemy, even to close quarter, & thro holy help I was favord to know him to be in good measure overcome My mind while writing bows under a Sense of the Lords goodness, & Oh Oh saith my Soul may the warfare be daily renewed untill all that is opposed to the divine will be Slain & lad low - In the evening called at Aunt Martha Goulds, O Williams, & C R's - at the two latter places my mind*



1808

1808

*was brought into the quiet sweetness in a manner rather uncommon for these Years of famine & the precious life flowed freely –*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 19 of 2nd M / Pretty much engaged at Trade thro' the day My esteemed friend Philip Dunham Spent the evening with me in the shop his company is very interesting, & Oh that we may unitedly run our race with acceptance to him who hath in mercy visited our hearts with the day-spring of his love, & many times refreshed us together as with the distilling of his heavenly dew –*

RELIGIOUS SOCIETY OF FRIENDS

 February 20, Saturday: [Russian](#) forces occupied Finland.

Ein französischer Prolog von Madame Aurore Bursay: Venez plaisirs charmants by Johann Friedrich Reichardt was performed for the initial time, in the Kassel Hoftheater.

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

*7th day 20th of 2 M / Met with the School committee at the meeting House on buisness - What need we have of faithful burden bearers, those that are willing to take the Yoak upon them & be exercised in the cause of our great Master – but alas I was so barran that I was ready to conclude myself but a burden to those that were under more exercise - The frequent calls of my friend P D has been very agreeable, he has been detained today by the weather - his countenance is Solid & weighty, & I hope yea greatly desire he may dwell deep & not get mar'd upon the wheel Spent most of the evening in the Shop at Trade*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 21st of 2nd M 1808 / I was but a poor scatterd thing at Meetings I often thought it was near mockery set thus in a place appointed for the worship of the Almighty God - Our friend D Buffum was very accepably engaged in public testimony, he endeavor'd to impress on the Audience the importance of our attending to the Golden rule, To do unto others as we would others should do unto us were we in their situation – Between meetings visited an Old acquaintance & relative, while setting with her my mind was brought feelingly to commemorate some very pleasant & instructing seasons which occur'd in that house & very chamber, when I was quite a youth. Serious reflections insued & some conversation that I trust may be render'd useful to us both -Spent the evening as usual on this day of the week, with my increasingly Precious H & desires were raised in my soul that the time of closer union may be hastened*

RELIGIOUS SOCIETY OF FRIENDS



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

*2nd day 22 of 2nd M / Nothing material thro' the day. in the eveng called at W Cornells, O Williams & C R's, at W C's they are in much affliction. I hope it will work for their good & as a warning a solomn warning to others*

**RELIGIOUS SOCIETY OF FRIENDS**

 February 23, Tuesday: Count Remusat wrote to the director of the Opéra requesting that the name of Jan Ladislav Dussek be inscribed on the "liste des Entrées" (Dussek would not need to pay at the door).

The Senate of the United States received from the legislature of the state of Pennsylvania a proposal to amend the federal Constitution in such manner as to make it forever impossible for the federal legislature, or for any state legislature, to authorize importation of any more slaves. Although this resolution was read to the body, there would be no further mention of such a proposal.

"Agreeably to instructions from the legislature of the state of Pennsylvania to their Senators in Congress, Mr. Maclay submitted the following resolution, which was read for consideration: –  
"Resolved . . . , That the Constitution of the United States be so altered and amended, as to prevent the Congress of the United States, and the legislatures of any state in the Union, from authorizing the importation of slaves." SENATE JOURNAL (reprint of 1821), 10th Congress, 1st session, IV. 235; ANNALS OF CONGRESS, 10th Congress, 1st session, page 134. For the full text of the instructions, see AMERICAN STATE PAPERS, MISCELLANEOUS, I. 716.

**INTERNATIONAL SLAVE TRADE**

Note that in this timeframe, the white people of the South had not yet become fixated upon the absolute value of their system of human [enslavement](#). They were, in this timeframe, perfectly congenial to speculations that it might be an excellent idea to simply walk away from all this. Attitudes had not yet hardened; situations had not yet stickied.

W.E. Burghardt Du Bois: The attitude of the South toward the slave-trade changed *pari passu* with this development of the cotton trade. From 1808 to 1820 the South half wished to get rid of a troublesome and abnormal institution, and yet saw no way to do so. The fear of insurrection and of the further spread of the disagreeable system led her to consent to the partial prohibition of the trade by severe national enactments. Nevertheless, she had in the matter no settled policy: she refused to support vigorously the execution of the laws she had helped to make, and at the same time she acknowledged the theoretical necessity of these laws. After 1820, however, there came a gradual change. The South found herself supplied with a body of slave laborers, whose number had been augmented by large illicit importations, with an abundance of rich land, and with all other natural facilities for raising a crop which was in large demand and peculiarly adapted to slave labor. The increasing crop caused a new demand for slaves, and an interstate slave-traffic arose between the Border and the Gulf States, which turned the former into slave-breeding districts, and bound them to the slave States by ties of strong economic interest.

As the cotton crop continued to increase, this source of supply

became inadequate, especially as the theory of land and slave consumption broke down former ethical and prudential bounds. It was, for example, found cheaper to work a slave to death in a few years, and buy a new one, than to care for him in sickness and old age; so, too, it was easier to despoil rich, new land in a few years of intensive culture, and move on to the Southwest, than to fertilize and conserve the soil.<sup>22</sup> Consequently, there early came a demand for land and slaves greater than the country could supply. The demand for land showed itself in the annexation of Texas, the conquest of Mexico, and the movement toward the acquisition of Cuba. The demand for slaves was manifested in the illicit traffic that noticeably increased about 1835, and reached large proportions by 1860. It was also seen in a disposition to attack the government for stigmatizing the trade as criminal,<sup>23</sup> then in a disinclination to take any measures which would have rendered our repressive laws effective; and finally in such articulate declarations by prominent men as this: "Experience having settled the point, that this Trade *cannot be abolished by the use of force*, and that blockading squadrons serve only to make it more profitable and more cruel, I am surprised that the attempt is persisted in, unless as it serves as a cloak to some other purposes. It would be far better than it now is, for the African, if the trade was free from all restrictions, and left to the mitigation and decay which time and competition would surely bring about."<sup>24</sup>

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

*3rd day 23 of 2 M / Oh my instability & very great infermity, I have tried to get nearer the fountain of life, but for the want of more deep indwelling am yet very barran*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 24 of 2 M / Pretty dilligently at Trade & nothing material to insert, except that the old man with his deeds are not yet put off & whether I shall ever be able to get the better of him or not is often matter of doubt in my mind*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 25 of 2nd M / With my very endear'd H I rode to [Portsmouth](#) to attend our Moy [Monthly] Meetings. In the part of it for worship, H Almy had considerable to say, but not so lively as at some other times D Buffum was engaged in the most finished & I dont know but the most favor'd testimony I ever heard of his -He proposed a query for consideration "What am I"? which he apprehended would be proffitable for all present seriously to make to ourselves & after some further observations - he*

22. Cf. United States census reports; and Olmsted, THE COTTON KINGDOM.

23. As early as 1836 Calhoun declared that he should ever regret that the term "piracy" had been applied to the slave-trade in our laws: Benton, ABRIDGMENT OF DEBATES, XII. 718.

24. Governor J.H. Hammond of South Carolina, in LETTERS TO CLARKSON, No. 1, page 2.

*Said that man was indowed with three faculties, the Animal, rational & Divine the rational is to keep in order the animal, & the divine is for the rectification of both, & he was confirmed if we closely adhere to the pure inward principal we should not stray so far, or make such gross mistakes in the our Animal & rational faculties as we do*

*The part for discipline was a close exercising time & as to my poor mind it was allmost void of the life & power, but improving the little I found the Oil did increase but not to that degree as to render it necessary to borrow more Vessels - We dined at R Mitchells & while there I enjoyed the best part of the day, for while setting in the circle after dinner my mind was favor'd with the sweet arisings of life - We rode home & I took tea & spent the evening sweetly at C R's*

*It is lamentable yea it is very affecting to consider the very low state of our Society & when we see how many are falling on the right hand & on the left it calls loudly for those that "think they stand to take heed least they fall" And for my own part it is very humbling to reflect on the great liability of my falling, there is nothing short of a deep indwelling & the assistance of Grace that can preserve me - One of my fellow apprentices was this day disowned for misconduct & I pray the Lord most fervantly that I may never reproach the precious testimony -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 26 of 2M 1808 / Occupied at Trade as usual, at times my mind thro' the day brought into seriousness, & a little life afforded -*

RELIGIOUS SOCIETY OF FRIENDS

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

*7 day 27 of 2nd M / I hardly know what to say. the day has passed & but little gained*

RELIGIOUS SOCIETY OF FRIENDS

 February 28, Sunday: Austria adhered to the Continental System.

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

*1day 28th of 2 M / Silent Meetings - The Stool of repentance is often my seat, & has been most of this day - my quick temper often brings me to it, early this morning a circumstance took place which at an unguraded moment I did what would have been omitted in cooler moments - it is mortifying to insert such occurences, but it would hardly be answering the design of journalizing without it. Oh! that I could dwell in the life of Truth continually, then I should not have to suffer as I have this day -- Spent the eveng at C R's in company with the family & a visitor that was not very salutary to my feelings; & had to*



1808

1808

*renew the conflict with Satan to keep in the patience –*

RELIGIOUS SOCIETY OF FRIENDS

 February 29, Monday: French troops captured Barcelona.

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

*2nd day 29th of 2 M / Spent the day as usual at Trade, passed the forepart of the evening at B Hadwens with the committee from the African Benevolent Society & concluded to open a School, free for Black children as soon as it could be got under way, under the Tuition of Newport Gardiner a religious & exemplary black man - the latter part called to see my beloved H & found her much indisposed, her complaints excited emotions of fear in my heart that unless they are speedily removed "the silver cord will soon be loosened" –*

RELIGIOUS SOCIETY OF FRIENDS

## MARCH

 March: [George Gordon, Lord Byron](#)'s POEMS ORIGINAL AND TRANSLATED (2d ed., see HOURS OF IDLENESS, 1807).

 March: Drs. Franz Joseph Gall and Johann Gaspar Spurzheim submitted a *MÉMOIRE* to the Institut de France outlining (for the first time) "their" anatomical and physiological claims.

PHRENOLOGY

 March: In [New York](#), Saratoga County physician Dr. Billy J. Clark read Dr. Benjamin Rush's AN INQUIRY INTO THE EFFECT OF SPIRITUOUS LIQUORS ON THE HUMAN BODY AND MIND.

ALCOHOLISM

 March 1, Tuesday: American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of "executive clemency" by the President of the United States. For instance, on this date President [Thomas Jefferson](#), whose house slave [Sally Hemings](#) was six or seven months pregnant with his 5th child, pardoned Phillip M. Topham after a conviction for "carrying on an illegal slave-trade." Go thou and sin some more: Mr. Topham's "I'm so sorry I got caught" routine must have been of true eloquence, for this gentleman would benefit not once but twice from such clemency (PARDONS AND REMISSIONS, I. 146, 148-9).

The [Emperor Napoléon](#) created a new Imperial Nobility.

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

*3rd day 1 of 3rd M 1808 / It has been a day of deep seriousness of mind, a search has been made in the camp & alass Saith my soul, several things have been discovered that are very offensive, & as sense of my wicked heart hath so affected my*

*mind that I can scarcely assume confidence to lift my heart in prayer to God for Strength to remove whatsoever is still retained that is an impediment to my religious progress -*

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

*4th day 2 of 3rd M 1808 / Occupied at Trade - latter part of the evening called at C R's & found my precious H better which was rejoicing to my heart -*

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Thursday: Gonzalo O'Farrill y Herrera replaced Pedro Cevallos Guerra as First Secretary of State of Spain (ad interim).

Three Piano Sonatas with violin and cello accompaniment by Leopold Kozeluch were entered at Stationers' Hall, London.

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

*5th day 3 of 3 M / Had a pretty comfortable silent meeting -in the Afternoon rode to Middletown to attend the funeral of Daniel Anthony who deceased the night before the setting was very short but to me a precious time & I thought well worth going for - H Almy in a Short testimony & D Buffum closed the setting with a few words on the way home stopt at cousin A Goulds took tea & spent a little time with them very agreeably -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 4 of 3 M / Nothing material to insert, spent most of the eveng in writing to my belov'd friend Micajah, & called a few minutes to enquire after my H who I found much better, of which I was truly thankful -*

RELIGIOUS SOCIETY OF FRIENDS

 March 5, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 5 of 3 M / A day of seriousness. in the afternoon met at the meeting house with the School committee, & very reluctantly accepted the office of Clerk but when once geared found the task nor so hard & felt more in my place than at first expected, so it is, if people, or if I could allways cheerfully submit to do what ever was right & necessary to be done I should make better progress in every sense than I do*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



March 6, Sunday: French troops occupied the fortress of San Sebastián.

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

*1st day 6 of 3 M / The mind somewhat roving at meetings but not so bad as at sometimes. In the forenoon D Buffum delivered an excellent testimony founded on 1 Chron 28 Ch 9 re "And Then Solomon my son, know thou the God of thy father & serve him with a willing mind & perfect heart. for the Lord searcheth all hearts & understandeth all the immaginations of the thoughts, if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever" - In the Afternoon we were silent. took tea at Aunt M Goulds & spent the evening with my very precious & much endeared H\_*

RELIGIOUS SOCIETY OF FRIENDS



March 7, Monday: Dom João and the Queen Maria of Portugal arrived off Rio de Janeiro.

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

*2nd day 7 of 3rd M 1808 / Considerably engaged in buisness which took me from the shop, took an affermation before the town Council to quallify me to apprise the estate of Tho Gurney deceased - & attended to buisness for my cousin R M in the settlement of heer affairs which I think myself very poorly quallified, but hope that poor help will be better than none - In the evening at work - in the Shop my friend P Dunham Set with me & I think his visit was very helpful. I love him & hope we may continue to advance in the truth & finally end well -*

RELIGIOUS SOCIETY OF FRIENDS



March 8, Tuesday: The royal Portuguese entourage of Dom João and the Queen Maria disembarked and made a triumphal entry into Rio de Janeiro.

According to the Newburyport, Massachusetts Herald,

Samuel Richardson informs his friends and the public in general that he has removed from the Hotel on Plum Island to that elegant and spacious House owned by the late [Timothy Dexter](#), High Street, where he has good accommodations for travelers and others who may favor him with their custom.

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

*3rd day 8 of 3rd M / I think my mind is in better condition this forenoon than for some time. The calls of my dear friend P Dunham has been strengthening*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 9 of 3 M / All things here are tranclient & sublunary & to those that are concious of living far short of truths*

*standard, reflections of that kind are the more striking, because they feel that by flinching from the divine command they stake their happiness in a world where all things are substantial. My mind has been this day very feelingly struck with the melancholy circumstance of poor Nebuchadnezer who by disobedience (no doubt) to the internal Monitor as well as the hand writing on the wall, was driven from among Men to assimilate with the beasts of the field un till Seven times had passed over him that he might know that the Most High REIGNETH, & I believe unless we bow in mercy we shall in judgement. God is a merciful God & deals long & lovingly with his children & under a sense of his long suffering toward me my soul hath been shocked with fear lest mercy be withheld & judgement be dispensed. Oh Father yet a little longer, yet a little longer - these are not words of meer course but the very feelings of my heart.*

RELIGIOUS SOCIETY OF FRIENDS

 March 10, Thursday: Fernando José de Portugal e Castro became Secretary of State (prime minister) of Portugal in Brazil.

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

*5th day 10th of 3rd M 1808 / Our meeting was silent & I thought was a Solid opportunity. Tho' it appear'd to me to be a time of suffering It was a time of favor to me, The life was easier to come at than common, if the mind at any time got off the watch it was easy to return to the center*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 11th of 3 M / The day has gone much as usual, nothing to say of my improvement, but fear retrograde steps are taking*

RELIGIOUS SOCIETY OF FRIENDS

 March 12, Saturday: Faced with economic depression and protests caused by the first two embargo acts, the US federal Congress passes a 3d Embargo Act prohibiting any export to any country by any means.

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

*7th day 12 of 3 M / Spent the day as usual at Trade, nothing occurd worth entering -*

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Sunday: King Christian VII of Denmark died in Rendsburg, Schleswig and was succeeded by his son, Frederik VI.

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



1808

1808

*1st day 13 of 3 M / This mornng our meeting was very full & quite a solid opportunity. Our friend Abigail Robinson was concernd in a very lively & pertinent testimony endeavoring to impress on our minds the importance & solemnity of thus assembling ourselves for the purpose of performing worship to Almighty God & that unless we strive to center to the right sorce & spring we are but Mockers. She endeavord very sweetly to encorage those that oft assemled without feeling but little or no power to turn their minds inward, their mind being barran & they ready to conclude the day of their judgement was past that they put their trust in God & in his own time he would arise for their help & they would see that those seasons of barraness were dispenced for their good -- In the Afternoon we were silent but & had a pretty good time - took tea with Aunt M G & spent the eveng as usual on this day of the week*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd 14 of 3rd M / Finished a letter to my beloved friend Wm S Burling of NYork in answer to his a few days past - Spent the evening with my fellow apprisers in apprising the Estate of Thos Gurney deceased - it afforded a degree of real pleasure to have it in my power to assist the widdow & fatherless*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 15th of 3rd M 1808 / Many times but particularly this days experience has taught me that I have many bitter draughts of self mortification & abasement to endure before I can attain to that lamblike chast & pure state which constitutes christian perfection*

RELIGIOUS SOCIETY OF FRIENDS

 March 16, Wednesday: Tsar Alyeksandr of [Russia](#) declared Finland a conquered province.

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

*4th day 16 of 3d M / A day of seriousness of mind, but not so uncomfortable as yesterday - pretty busy at Trade -*

RELIGIOUS SOCIETY OF FRIENDS

 March 17, Thursday: An angry crowd in Madrid forced King Carlos to dismiss his favorite, Manuel de Godoy — who was being seen as encouraging French designs on Iberia.

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



1808

1808

5th day 17 of 3rd M / A pretty good silent meeting –

RELIGIOUS SOCIETY OF FRIENDS



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

*6 day 18 of 3 M / As Jimmy Simpson said at Monkey town meeting "too bad, too bad, worse & worse" – however he preached largely before it ended. This is some degree consoling*

RELIGIOUS SOCIETY OF FRIENDS



March 19, Saturday: The 2d angry mob in three days forced King Carlos IV of Spain to abdicate in favor of his son, Fernando VII. Pedro Cevallos Guerra replaced Gonzalo L'Farrill y Herrera as First Secretary of State of Spain.

I pittagorici, a dramma by Giovanni Paisiello to words of Monti, was performed for the initial time, at Teatro San Carlo, Naples.

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

*7th day 19 of 3rd M / This forenoon a friend called on me & stated that an Auction was held in order to sell a black child said to be the property of one J Prigmore a woman that is here from Charleston but her title to the girl was doubtful. The friend & I Stepped over to F R; I took his advice on the subject who readily came over & consulted an Attorney, who declared the Sale illegal & went & broke up the Auction & called the town Council & on examination it appear'd that the womans title to the black girl was only founded on her being requested to take care of her by the childs mother when on her death bed & could produce neither bill of sail nor Indenture. The woman (Prigmore) appeared to have no wish to sell the child except from necessity & that but for nine years, which, even that was contrary to our law but being invegled by the person she boarded with, the Constable & Justice of peace was persuaded to the Measure I attended Council & to see the firmness manifested by its members against any species of Slavery was a real balsam to my mind. They censured this Justice & Constable in a spirited manner & broke up the proceedings - To see a poor little black girl standing up to a post exposed by an unfeeling Constable to a multitude of people for sail is a sight to moving to be quietly endured, & thro' favor there is yet remaining a spirit of tenderness in many of the inhabitation that would recoil at a deed so inhuman, & the exercions of Friends in this matter I believe will be of some use, even many of the Guiney traders themselves were affected at it & opposed the measure – It is rare of late that my feelings have been so quickened on any subject but to reflect that this poor little creature should be sold to the highest bidder who perhaps may be a person that would privately convey her to Some Sothern State & there sell her for life to deprive her of liberty & happiness, which is a peace of villany that might easily be practiced upon a poor little unprotected child I say to reflect on this is more than I can bear, hard & obdurate as my heart is in other respects, & that*

*I have been a Small instrument among several to prevent it is matter of most Sincere thankfulness in my heart. [His writing is suddenly doubled or trebled in size, and the ink very dark. In the next paragraph his writing returns to its normal small size.]*

*In the evening visited several acquaintance & at D W's heard that our Ancient & beloved friend mary Mitchell has lately had a Shock of a fit of the Palsey while speaking in a Meeting on [Nantucket](#) just as she was finishing her last sentence. She is Somewhat recovered, but it is not expected she will ever go out again -*

*Also heard of the decease of Sarah Barney a very repectable friend of [Nantucket](#).*

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Sunday: Martin Van Buren was appointed surrogate of Columbia County, [New York](#).

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

*1st day 20th of 3rd M 1808 / Owing to its being a very rainy day our meetings were very small, but six women this afternoon they were silent & to me very Scattered Seasons - took tea at Aunt M Goulds - Spent the eveng as usual on this day of the week with my very endearing H -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 21 of 3rd M / A Trade as usual, nothing material to insert except a poor barran mind, several friends called whose company was pleasant*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 22 of 3rd M / Again Nothing material, the mind as usual in a barran situation, however favor'd with a little strength to strive*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 23 of 3rd M / This afternoon spent a little time in the Free black School, had a few remarks to make to the Children on the importance of their attention to Studdy & good behavious in School, the institution is yet infant & whether it will ever arrive to much usefulness is yet uncertain, however I wich it well sincerely*

RELIGIOUS SOCIETY OF FRIENDS



March 24, Thursday: French troops entered Madrid, supposedly to restore order.

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

*5th day 24 of 3rd M / A rather better meeting than common, silent & a solid quiet time -*

RELIGIOUS SOCIETY OF FRIENDS



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

*6th day 25 of 3rd M / Pretty diligently at trade, convictions has closely followed me for some part of this days conduct - Spent the evening with Cousin Anne Greene at J's, it was an agreeable time, but I could not enjoy it as I wanted too -*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 26 of 3rd M / Before I went to bed last eveng my mind was seriously affected under a sense of my poor frail condition. The temptations surround me & alas the fear is they will ultimately Swallow me up. thro' the night I slept but little being much disturbed by a noise in the house adjoining ours by reason of a death & a birth which took place within a Short time of each other - & during my wakeful hours "repentance filled my mind" & if this repentance will but tend to the revival & establishment of my mind in the precious life, I have frequently thought I should be willing to suffer all that might be unflicted but alas there is something in my nature that is so unslain that I Sometimes fear I shall ultimately make ship wreck of faith, which God in Mercy forbid -*

RELIGIOUS SOCIETY OF FRIENDS



March 27, Sunday: Franz Joseph Haydn made his final public appearance at a performance of The Creation conducted by Antonio Salieri, in an auditorium of the University of Vienna. The performance was attended by several notables, including Prince Lobkowitz, Princess Esterházy, and [Ludwig van Beethoven](#). In fact, the crowd was so large that police were brought in. Haydn was carried into the hall on a litter. At the words "and there was light," the assembled multitude bursts into applause. The emotion of the day becoming too much for him, doctors had the composer carried out just as the 2d part was about to begin.

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

*1st day 27th of 3rd M 1808 / In the forenoon our friends Anne Greene & D Buffum were very lively in testimony. Cousin Anne's testimony in particular was a very precious one to me, in the afternoon we were silent but quiet & solid - It had been a day of deep feeling to me & Oh saith my soul may I dwell under the exercise that now impresses my mind --Spent the eveng as usual with my dear H -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

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

*2nd day 28 of 3 M 1808 / Between 10 & 11 OClock this forenoon Aunt Martha Stanton & brother Isaac went on board the sloop packet Golden Age, Capt Justin for NYork - a very fresh wind at North west*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 29 of 3 M / Aunt Patty & Isaac came on shore last evening the wind blew so hard they could not get out of the harbor, but again this morning set sail & I hope they will get their safe & speedily as she is anxious to see her husband -*

*I thought & allmost determind once today not to write any thing in my journal, feeling my mind so overwhelmed with my own human frailtys, & altho I cannot even now "Sing on the banks of deliverance" yet it seems best to say I am yet alive, but how soon Death to the Spiritual life takes place I can not tell. if Life is mercifully continued it will be a meer mercy for it will not be from any merits of my own, & if light is wholly withheld I have thought it will be just, as I allmost continually rebell against its heavenly rebukes, this is painful to records & raises an heart felt sigh -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 30th of 3rd M / Aunt Patty & Isaac are Still detain'd the packet returned yesterday after beating against an head wind some hours they discoverd a serious leek in the Vessel upwards of four feet of water in the hold — In company with Wm Patten this afternoon visited the African Charity school. I hope sincerly they may prosper*

*My mind this day has been released from the painful state it was Yesterday emmersed in, & in closing the evening a good degree of Sweetness attends me -*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 30th [sic] of 3rd M 1808 / Moy [Monthly] Meeting held in town, the part for worship was silent & I suppose rather a dull time but for my own part was middlingly favor'd - In the part for transaction of Church discipline we had Several painful occurrences among which poor I A was disowned, alass poor thing he hath known better times, & Oh Saith my soul may he yet in mercy be brought to consider the rock from whence he was hewn, & the hole in the pit from whence he was digged, & again return*



**1808**

**1808**

*to his first love -*

**RELIGIOUS SOCIETY OF FRIENDS**



1808

1808

SPRING 1808

APRIL

 April: Word was received in Salem that Captain Nathaniel Hathorne of the *Maria Louisa* had died of [yellow fever](#) in Surinam, Dutch Guyana. Before he was four years of age, Nathaniel Hathorne was informed that his father was no more. The widowed Mrs. Elizabeth Manning Hathorne and her children would move into her parents' home, and would henceforth be dependent upon the Mannings. According to his son [Julian Hawthorne](#), [Nathaniel Hawthorne](#)'s upbringing would involve "what might be considered special



disadvantages?":

His mother, a woman of fine gifts but of extreme sensibility, lost her husband in her twenty-eighth year; and, from an exaggerated, almost Hindoo-like construction of the law of seclusion which the public taste of that day imposed upon widows, she withdrew entirely from society, and permitted the habit of solitude to grow upon her to such a degree that she actually remained a strict hermit to the end of her long life, or for more than forty years after Captain Hathorne's death. Such behavior on the mother's part could not fail to have its effect on the children. They had no opportunity to know what social intercourse meant; their peculiarities and eccentricities were at least negatively encouraged; they grew to regard themselves as something apart from the general world. It is saying much for the sanity and healthfulness of the minds of these three children, that their loneliness distorted their judgment, their perception of the relations of things, so little as it did. Elizabeth, the eldest, had, indeed, an understanding in many respects as commanding and penetrating as that of her famous brother; a cold, clear, dispassionate common-sense, softened by a touch of humor such as few women possess. "The only thing I fear," her brother said once, "is the ridicule of Elizabeth." As for Louisa, the youngest of the three, she was more commonplace than any of them; a pleasant, refined, sensible, feminine personage. with considerable innate sociability of temperament. Nathaniel, two years younger than Elizabeth and four years older than Louisa, had the advantage, in the first place, of being a boy. He could go out in the streets, play with other boys, fight with them. make friends with them. He was distinguished by a cool and discriminating judgment, with a perception of the ludicrous which, especially in his earlier years, manifested itself in a disposition to satire. Being more than a match, intellectually, for the boys of his own age with whom he came in contact, he had a certain ascendancy over them, which could be enforced, at need, by his personal strength and pugnacity. He was daring, but never reckless; he did not confound courage with foolhardiness. These characteristics could hardly have failed to inspire in him a fair degree of self-complacency, which would probably continue until the deeper thoughts which succeed those of boyhood made him look more broadly, and therefore more humbly, upon the relations of things and men. But, at all events, he had a better chance than his sisters to escape from the pensive gloom of his mother's mode of existence into the daylight and breeze of common life.



April 1, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 1st of 4th M 1808 / My mind has been in measure released from some exercises which has attended me of late, & on the whole a pretty comfortable day - dilligent at Trade -*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 2 of 4th M / Pretty dilligent at Trade thro' the day,*



Her solitary habits, however, affected and stimulated his imagination, which was further nourished by the tales of the War of 1812 and of the Revolution related to him by his elders, and by the traditions of the witchcraft period, – in all of which episodes his own forefathers had borne a part; and his mother, who, in spite of her unworldliness, had some wise views as to education, gave him books to read of romance, poetry, and allegory, which largely aided to develop the ideal side of his mind. Too much weight can hardly be given to the value of this imaginative training in a boy who united a high and sensitive organization to robust bodily powers. It provided him with a world apart from the material world, in which he could find employment and exercise for all those vague energies and speculations of an active and investigating temperament, which has not yet acquired the knowledge and experience necessary to a discrimination between the sound and the unsound. If all imaginative resources had been closed to him, the impulse to live throughout the range of his capacities would doubtless have led him into mischief which could not afterwards have been repaired. Such, slightly indicated, were some of the conditions under which Nathaniel Hawthorne began to live.

*in the eveng made an agreeable call at my friend Sam Towles –*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day 3rd of 4th M / Our morning meeting was very full owing to informations being given out that R Jordan was to be there, but he did not arrive till this eveng which disappointed the people much –*

*For the Afternoon I left meeting & rode to Middletown to attend the funeral of Sylva Anthony widdow of Daniel [crossed out: who deceased about 9 month since] The funeral was large & a quiet opportunity, took tea at cousin Alice Gould & on the way home stopt at Saml Thurstons spent the evening with my dear H witnessing a joint renewal of our fellowship –*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



April 4, Monday: A "Report on Public Roads and Canals" by Secretary of the Treasury [Albert Gallatin](#) was made in pursuance of a resolution of the US Senate on March 2, 1807.

[ERIE CANAL](#)

Jesse Hawley's treatise "Observations on [Canals](#)" predicted that a [canal](#) across [New York](#) would greatly increase the state's trade and importance (this consisted of his series of 13 pseudonymous articles composed while he had been imprisoned for debt in Canandaigua). The [New York](#) legislature introduced a bill to fund a feasibility study for a New York State [canal](#), retaining Judge James Geddes to make surveys of routes across the state, to Lake Erie and Lake Ontario. He completed his study and reported that the project could work despite the 500-foot change in elevation from west to east.

A pamphlet was published proposing a wooden flume linking New-York with Philadelphia.

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

*2nd 4th of 4th M / The day has passed as many, yea very many others have with a retrograde motion as respects devotion of heart - In the eveng called at Saml Gibbs on buisness & then a few minutes at CR's*

[RELIGIOUS SOCIETY OF FRIENDS](#)



April 5, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) talked religion with the Reverend Gibson, the local [Baptist](#) minister, and considered afterward that he as a [Quaker](#) had had the better side of the conversation:

*3rd day 5 of 4 M / Pretty much as Yesterday as to the State of my mind & no occurrence as to the concerns of the day worth inserting, except that it just occurs, that I had a Pleasant interview with Gibson the Baptist Minister of this town, I have no doubt but he is a religious minded man but holds several eronious doctrines, particularly that the scriptures are the only rule of faith & practice, however from his own confession of his religious experience he contradicted himself several times in the corse of conversation*

(One wonders, actually, whether the Reverend would have been able to concur with this assessment of the encounter.)



April 6, Wednesday: The [New York State](#) legislature approved the incorporation of John Jacob Astor's American Fur Company."

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

*4th day 6 of 4 M 1808 / It has been a favor'd day, & my mind was particularly refreshed while setting at D W's this evening*

[RELIGIOUS SOCIETY OF FRIENDS](#)



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

*7th of 4th M 1808 / Our friend Richard Jordan was with us at our meeting to day & after setting sometime after the usual time of breaking Meeting he rose as he Said with a prospect of Saying but little, but went on from Step to Step untill he occupied forty minutes in very lively & powerful communications. he said*



*that perhaps Some were much disappointed at not hearing  
Something sooner, but most of the meeting he had nothing in  
commisson to deliver & it was as much impossible for him to  
preach without a commission as it would be for him to make a  
living man out of a dead image, that there was certain geniuses  
that could form a peace of wood into the form of a man, but after  
all he could not breathe the breath of life into it & it was as  
impossible for him to preach without immediate commission, he  
seemed much engaged to encorage a living, baptized remnant  
present &c --*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 8 of 4 M 1808 / The day has passed much as usual. I hardly  
know what to say of the State of the mind*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 9 of 4 M / A day of deep Seriousness on may acct. The  
aspect of our political affairs according to the days New paper  
is very warlike but above all the health of my beloved H  
occasions very painful apprehensions, my mind, I can sincerely  
Say has been bowed with the prospect that has been this day much  
& allmost continually before me. I pray for a quallification to  
say with deep submission "Thy will Oh Holy father be done"*

RELIGIOUS SOCIETY OF FRIENDS

 April 10, Sunday: Franz Joseph Haydn was awarded the medal of the Philharmonic Society of St. Petersburg.

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

*1st day 10 of 4 M / Our Meetings were quite large & larger on  
acct of our friend R Jordan who was with us, in the forenoon he  
preached livingly & powerfully, & took occasion to remind us of  
the many favors & priviledges that we the Inhabitance of America  
enjoy far beyond what many in Europe can from the wars & tumults  
that are among them & the religious superstition but we were  
free from them. Peace & plenty within our border's as yet & a  
tolleration of all religious sentiments; & such considerations  
ought to bow our hearts before God Almighty, as it had many times  
his with humble thankfulness, & prayers raised that we may be  
in possession of that real religion which will be availing thro'  
all trials & tribulations tumults & commotions whatsoever - In  
the afternoon his communications to the people was short, but  
very close on the dry professors of our own Society & said he  
believed he had felt as our dear Master felt when his deciples  
were found Asleep "Sorrowful unto death" that they were not  
found watching, but asleep. - He concluded the meeting in a very  
liveing supplication for those that were honeste hearted &  
those that were Sensible they had no might of their own, but*



were casting all their confidence on the Lord alone, that these might be helped & Strengthened to run the race that was set before them with Alacrity & acceptance – Also that the time would come speedily when "Nation should lift up Sword against nation NO MORE" & be at peace one with another & the effusions of Gospel love be difused the world over

My mind thro' the day has indeed been wholly desitute of Good but dear R's preaching & praying could not fail to stir up the pure witness which is often slain thro' my own wicked propensity, it is indeed with shame that I acknowledge this, but the condemnations of my feelings would not allow me to insert any thing better. Oh that the time may hasten when the bonds of inequity may be broken, & my poor Soul Set at liberty from its present shackles –

I spent the eveng with my precious H & found her much unwell, her Cough & horsenes continues with violence & today has had a vein open'd to try the effects of that. I greatly fear our intended connection will be broken off by the removal of one or the other of us, as from her own acct of her feelings from the beginning of our company keeping it appears that she has never seen to the end of it but often times has been possessed with fears that it would never terminate in Marriage & that in such a manner that she hath been deeply affected with it. Well if it is never my lot to be united to the dear creature I most fervantly Pray God to give me resolution to endure the disappointment, & with fortitude say from the bottom of my Soul "Oh Lord they holy Will be Done" [written large]

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 11 of 4 M 1808 / Nothing material has occur'd, & I hardly know wat to insert except that I am a poor creature –*

RELIGIOUS SOCIETY OF FRIENDS

 April 12, Tuesday: Birth of Louisa Greenleaf Webster, 8th child of Rebecca Greenleaf Webster with [Noah Webster, Jr.](#), in New Haven, Connecticut (a special needs child from birth).

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

*3rd day 12 of 4th M / This days experience as well as many others has convinced me that I have much of the old nature to subdue, & the furnice (I fear of affliction) must be deeply enterd into ere a thorough cleansing can be experienced. I in the eveng called to See my beloved & found her releaved from her cough, for which as far as I am capable of am thankful for –*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 April 13, Wednesday: New-York native John Lambert noted in his diary that financial disaster was facing the city because of the embargo, with 120 businesses failing at a loss of \$5,000,000, with 500 vessels rotting at wharves and thousands of sailors and merchants' staff out of work — all for benefits which he considered “extremely doubtful.”

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

*4th day 13 of 4 M / "A Mans enemies are those of his own household" & the conflict of this day amply testifys that those of my inward house are my most potent ones -*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 14 of 4 M / Our Meeting was Silent, & if I was favord with right apprehensions of the State of it, it was a very barran time among us, as for my own part, tho' I labor'd to become rightly centerd yet there was Such an obstruction from my own omissions & commissions that for the good I was Sensible of receiving might as well have staid at home -  
In the eveng called at CR found my dear H not so well. S Barker soon came in, & tho' we did not fall into silence (except at intervals) my mind receiv'd more sweetness than for some time & it was a very sweet eveng - at the close I walked home with S but could not enter into some conversation desirable, company with us*

RELIGIOUS SOCIETY OF FRIENDS

 April 15, Friday: Willoughby Prescott died intestate. The body would be placed in Concord's South Burying Place. His son Abel Prescott would be named administrator of the probate. Jonas Lee, Nathan Wood, and Samuel Jones would inventory the estate and value it at \$2,986 with debts of \$1,018. Children named in various parts of the probate file are John Lynde Prescott, Willoughby Prescott, Abel Prescott, and Mary Prescott.

**IN Memory of  
MR. WILLOUGHBY  
PRESCOTT  
who died  
April 15, 1808**

Æt. 65.



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

*6th day 15th of 4 M 1808 / Perhaps I have been a little better today than common, but it is not safe to boast, as the attainment will not warrant it -*

RELIGIOUS SOCIETY OF FRIENDS



April 16, Saturday: Le séducteur en voyage, an opéra comique by Adrien Boieldieu to words of Dupaty, was performed for the initial time, in the Hermitage, St. Petersburg (this will later be called Les voitures versées).

On this day or the following Sunday or Monday, Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day, 1st day & 2nd day of the Week / On seventh day in the latter part of the forenoon cross'd the ferrys to Narragansett & arrived at cousin P Gardiners at seasonable dinner time, there I spent the Afternoon & took tea, being detained by rain, towards night it held up & I went to cousin Caseys spent the evening & lodged. I found the family much afflicted & particularly cousin Abigail. They have within a few week lost the Young woman that lived with them as house keeper & companion, & their black woman their main help, & one that they loved very affectionatly now lies at the point of death with Dropsy, & when I got their they did not expect she would survive the night thro', but revived & was more comfortable in the mornng - It was remarkable to me that while I was walking up to the house my mind was lead involuntarily into serious reflections & the circumstance of my brother Davids decease was afresh presented to my mind, so that I was prepared to meet cousin Abigail in the Situation I found her & was better quallified to Sympathize with her & tho' it was a visit of seriousness, my heart was thankful at being there The next mornng return'd to cousin Gardiners with an intention to go to cousin Hazards & if time & opportunity allow'd to go*

to meeting but soon after I got there before the Horse could be saddled, it set in to rain, & remaind rainy till toward night, here my visit also was agreable, the mind experiecing a favor'd state, when the clouds broke away I went to cousin Hazards took tea & lodged found cousin Martha in a very serious frame of mind & since I saw her last has so far taken up the cross as to use the plain language  
 The next morning before I was dressed cousin Lewis came into the room having traveled that mornng from tower Hill on foot to see me & seemed very glad & I was truly glad to see him - after breakfast, he rode with me to John Rose's on buisness returnd to cousin Hazard & dined. after dinner we rode directly to the ferry & I had a quick passage to Connanicut & sufficient time to go to Cousin J Green's & make a little visit, found them all well & glad to see me - then just before night came over the ferry to Newport & had a quick & pleasant passage - found all well at home & in the evening called to see my dearly beloved H whom I found as well as when I left her -  
 There has been something very pleasant in this visit, & every occurance has confirmd me in the belief that it was best for me to be there, having felt my mind in a very sweet frame at every place I have been & certainly some proffitable reflections occurs

RELIGIOUS SOCIETY OF FRIENDS

 April 17, Easter Sunday: The Emperor Napoléon issued a Bayonne Decree ordering the seizure of all United States ships in French, Italian, and Hanseatic ports.

 April 19, Tuesday: Friend Stephen Wanton Gould wrote in his journal:

*3rd day 19th of 4 M 1808 / Weakness & infirmity surrounds my mind, but a degree of favor also attends it - Spent the eveng in the Shop engaged in writing my Beloved Micajah Collins*

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Wednesday: Friend Stephen Wanton Gould wrote in his journal:

*4 day 20 of 4 M / While ruminating on various subjects this forenoon relating to my own Situation & condition a passage of Scripture came very fresh & unsuaght after into my mind "A contented mind is a continual feast" & from the impression it made I felt encoraged to strive to be contented in whatever outward condition I may be in - believing that much greater happiness may be attained even in this life by a thankfulness for every favor received from the hand of Providence & not dwelling too long on the dark side of things - In the evening called at O W & C R found my dear H better -*

RELIGIOUS SOCIETY OF FRIENDS

 April 21, Thursday: Friend Stephen Wanton Gould wrote in his journal:

*5th day 21 of 4 M / This afternoon went as curiosity prompted,*

*with B H to the Neck where an attempt is making to dig Sea Coal  
It is curious to see them boaring with an auger in the Earth  
thro' rocks & stones upwards of 40 feet – I also in the forenoon  
attended meeting, but Alass Alass –*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 22 of 4 M / Perhaps it is best to note time as it passes,  
but I am afraid to Say much of what has been passing in my mind  
today – In the eveng called at R Ys & C R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 23rd of 4 M / Notwithstanding my great backsliding &  
grievous revoltings from the Truth, I think I have experienced  
a degree of the precious spirit to arise in my mind. Oh what  
does the poor mind have to suffer that is continually shrinking  
from what is made manifest to be their duty, & still worse when  
acts of wickedness are committed. I desire, I pray that Strength  
may be given me both to do & resist whatever is required –*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 24 of 4th M 1808 / This morning when I first awoke my  
mind was very pleasantly affected with the Singing of a Robin  
from a neighboring Tree, it seemed to awaken my feelings to a  
Sense of my own very great unworthiness & lead to a contrast  
between my innocency & the innocency of that little bird - while  
he was Sweetly chanting his Makers Praise - I of the noblest of  
the creation fell far short of what I was designed, & he fully  
answering the noble end, - This is cause of blushing & confusion  
of face. Oh that it may be (in some measure at least sic) the  
means of Stimulating my spirit to purge the camp, that nothing  
offensive, nor any thing that occasions such death & conviction  
as I sometimes felt, may be suffered to remain – I had a precious  
meeting in the forenoon, our friend D Buffum Spoke twice & the  
last time was remarkably lively -- In the Afternoon my mind was  
in a rather different frame, but I trust not unprofitably  
engaged –  
Spent the eveng with my dear H –*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd 25 of 4 M / Deep seriousness pervails my mind, on the  
prospect of future events of my life which hath been much the  
subject of my ruminations thro' the Day – This Afternoon my*



1808

1808

*friend Wm S Burling of NYork called to see me, & this evening I spent with him at O Williams very agreeably*

RELIGIOUS SOCIETY OF FRIENDS

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

*3 day 26th of 4th M / Nothing material thro' the day. Spent most of the eveng at Cousin A Knowles & near the close call'd at C R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*4 day 27 of 4 M / No occurrence that I can recollect worth naming, except that I spent the eveng in much sweetness with my precious H*

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 28 of 4 M / Rode with R Taylor to [Portsmouth](#) to attend our M Meeting. the part for worship was a very Lively & favord meeting to me. H Almy & D Buffum were lively in testimony we had much buisness in the last & an exercising time - Before meeting we called at P Lawtons - dind at A Shermans & on our way home stopt at R Mitchells [writing for this entry very small, cramped into the bottom of the page]*

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Friday: Hezekiah Cheney got married with Hephzibah Mulliken.

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

*6th day 29th of 4 M 1808 / In the Afternoon in company with Wm S Burling walked to the coal mine or the place where they are endeavoring to find one - the walk was exceedingly pleasant & his company as agreeable when we return'd he set sometime with me in the Shop & related Some exercises of his mind that were very interesting In the eveng on buisness called at R Taylors & was invited into the chamber where his mother is very low & to appearance near her end in consumption. the visit was very pleasant & I believe very satisfactory to us both - Then with Wm Burling spent the residue of the eveng at D Rodmnas. Wm related some interesting anecdotes of the recent journey of our friend Stephen Grellet in France -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 April 30, Saturday: In [New York](#), Saratoga County physician Dr. Billy J. Clark formed the Union Temperance Society of Moreau and Northumberland.

ALCOHOLISM

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

*7th day 30th of 4 M / Nothing material; time has passed & no Note taken but from its loss - On reflecting on the time that I am spending & little proffit arising, I often feel Sorrowful. Oh that I had resolution to have things littlr [?]*

RELIGIOUS SOCIETY OF FRIENDS

MAY

 May: Spanish uprisings.

 May 1, Sunday: [William Hazlitt](#) got married with Sarah Stoddart at St. Andrew's Church, Holborn, London (the bride was a sister of Hazlitt's friend Thomas Barnes, the editor of [The Times](#); the marriage would end in divorce in 1822 due to his affair with his maid Sarah Walker).

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

*1st day 1st of 5th M 1808 / In the Afternoon Sarah Fish had a short testimony An unpleasant occurance in the morning which was disturbing to the mind - nevertheless I fared not the worst of any time in my life at meetings particularly in the afternoon - between meetings J Rodman called at T Robinsons with a message from Wm Lee Junr to Abigail requesting her to pay his son a visit who is thought to be near his end - Took tea at O Williams & spent the eveng with my beloved H as usual -*

RELIGIOUS SOCIETY OF FRIENDS

 May 2, Monday: When the [Emperor Napoléon](#)'s order for the arrest of the royal family became known in Madrid, the populace rose in revolt. 500 were killed, mostly Spaniards. Martial law was declared and days of execution would ensue.

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

*2nd day 2nd of 5th M / Nothing worth inserting. Spent the eveng at C R Sarah Fish was there -*

RELIGIOUS SOCIETY OF FRIENDS

→ May 3, Tuesday: Mahmud Shah replaced Shoja al-Molk Shah as King of Afghanistan.

Francisco Goya witnessed the execution of Spanish civilians by French troops at the Montaña del Príncipe Pío near Madrid:



“Capt Jabez Bullock found dead in the necessary.”

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

*3rd day 3d of 5 M / Our friends from this Moy [Monthly] Meeting have just gone on board the packet for [Greenwich](#) to attend the Quarterly Meetings it is a lovely sight to see them going - It would be exquisitly pleasant to accompany them but no way at present appears to make it convenient - Heavy depression seems to have been my lot to day, not from any particular & or a combination of causes, but more from the animal powers, I am ready to believe that even such dispensations are proffitable. - In the evening called at a friends house & found a disposition towards some that stood in the first ranks in the Church, of an hurtful nature & my mind was much affected there with, & came away sorrowful -*

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

*4th day 4 of 5 M 1808 / Considering it has been Election day, it has been pretty free from noise I think there has been less drunkenness than common  
If obedience had kept pace with knowledge I should not have felt as I have thro' the Afternoon & evening*

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Thursday: Both former King Carlos IV and King Fernando VII resigned the Spanish crown to the Emperor Napoléon at Bayonne, just north of the Spanish border on the Bay of Biscay.

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

*5th day 5 of r M / Our meeting was rather small & silent, but to me the helping hand was evidently extended – Set the eveng with my dear H*

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Friday: King Fernando VII of Spain was taken by the French and would be imprisoned in Valancay, France. Joaquin Murat, gran duque de Berg y de Cleves was named Lieutenant-general and Governor of the Realm.

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

*6th day 6 of 5 M / At Trade as usual & perhaps the state of my mind not the worst of any time in my life – Our friends have arrived from [Greenwich](#) Qtrly Meeting they speak of it as a very refreshing season & that they were glad they were there. I think my mind has been capitated to rejoice with them, yea feelingly so – they mention that Our friend John Casey was livingly engaged in testimony in the first meeting & in the last, in Supplication – Called at C R's in the evening –*

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Saturday: King Carlos IV and his queen left Bayonne for exile at Compiègne.

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

*7th day 7 of 5 M / No material occurance the same old round over again, from the house to the shop & from the Shop to the house &c – In the evening at R Taylors & Aunt M Goulds –*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 8 of 5 M / At Meeting this forenoon my mind was in a pretty good frame, reflections on the uncertainty of all human events – toward the close D B feelingly revived the query "What proffiteth it a man if he gain the whole world & loose his own*

*Soul" – between meetings made a precious visit to E Honer - In the Afternoon meeting we were Silent & to me it was not quite as lively as in the Mornng but not the worst of times to tea at D Williams, & spent the eveng with my beloved H*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 9 of 5 M / There is need indeed that I lay my hand upon my Mouth & my Mouth in the Dust & Cry Unclean Unclean —*

RELIGIOUS SOCIETY OF FRIENDS

 May 10, Tuesday: The [Emperor Napoléon](#) named his brother, Joseph Bonaparte, King of Naples, to be King Jose of Spain.

General William Hildreth would be Sheriff of [Concord](#) until 1813.

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

*3 day 10 of 5 M / No material occurrence. In the eveng called at C R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 11 of 5 M / Tho' I am but a poor erring creature at best, yet I think my mind has experienced a degree of Sweet favor, especially this Afternoon - Oh that my soul may be duly thankful. Spent the evening in writing to D Smith alone in my Shop —*

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 12 of 5 M / Awoke this morning under serious impressions from a dream  
As I was coming from Meeting I met our friend H Almy who says "well Stephen been to meeting", I said yes & we have had a quiet time" he reply'd there is great ??rerment [encouragement? - the writing is cramped and very small] to keep in the quiet & to abide patiently the day of trial, for tho' we may be tried for a time the quiet is a head & will be obtained by patience & obedience, this says he I mention that thou may remember it. perhaps when I am no more —  
Set the evening with my dear H*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 13th of 5th M 1808 / pretty buisy at Trade thro' the day — In the eveng called at neighbor Birds - The Old Lady related*

a Story of a man on Long Island that had a grudge against his wife, & brought a Sholder of Mutton for her dinner which she was particularly fond of, he previous to roasting rubed it over with rats-bane - he likewise bought some Fish for his own dinner, & after eating it asked his wife what she fryed the fish with. She told him the drippings of the mutton then he says I am a dead man - Medical aid was soon called. but all efforts were in vain to restore the poor woman. he was kept alive & hanged - this story was related to shew the wonderful workings of Providence

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 14th of 5 M / Pretty diligently occupied at Trade thro' the day this evening called at J T's shop & met a man who was disposed to argue upon maintain the right of self defence - & tho' he was fluent in speech I thought I was favor'd to give him pertinent answers, & to handle the subject to pretty good advantage considering the contrast in our abilitys as men -*

RELIGIOUS SOCIETY OF FRIENDS

 May 15, Sunday: M. Talleyrand left Paris for his chateau at Valençay. The Emperor Napoléon had assigned him the task of imprisoning/hosting the three Spanish princes captured at Bayonne (the Prince of the Asturias, the Infante Don Carlos, and the Infante Don Antonio). [Jan Ladislav Dussek](#) would be part of the entertainment.

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

*1st day 15th of 5 M / When I first took my seat in meeting this mornng my mind was sweetly impressed with a sense of the loving kindness & long suffering of the Almighty toward his children & in particular to me in often renewing his gracious visits of love to my heart. It was the best meeting I have had for a long long time & I was made in degree to experience the truth of the Scripture declaration that the "Reward of Righteousness is Peace" - Our friend D Buffum was uncommonly large in testimony from the text "The harvest is past & the Summer is ended & I am not gathered - towards the conclusion of the Meeting H Dennis was concernd in a sho[r]t & very sweet testimony - Afternoon silent & but few in number - but favor'd - I must acknowledge it has been a favor'd Day to me - Spent the evening as usual on this day of the week with my dear H*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



May 16, Monday: A report that can only be characterized as “a UFO sighting” appeared in the Transactions of the Swedish Academy of Sciences.

## THE SCIENCE OF 1808

According to this report, it was a warm, cloudless day in Sweden, but at about 4PM the sun strangely dimmed and “there appeared on the western horizon, from where the wind blew, to arise gradually, and in quick succession, a great number of balls, or spherical bodies, to the naked eye of a size of the crown of a hat, and of a dark brown color.” As these objects drifted with the breeze in the direction of the sun, their appearance darkened until they appeared “entirely black.” Eventually most of them drifted on over the eastern horizon, but “[d]uring this course, some disappeared, others fell down.... The phenomenon lasted uninterruptedly, upwards of two hours, during which time millions of similar bodies continually rose in the west, one after the other irregularly, and continued their career in exactly the same manner. No report, noise, nor any whistling or buzzing in the air was perceived. As these balls slackened their course on passing by the Sun, several were linked together, three, six, or eight of them in a line, joined like a chain-shot by a thin and straight bar; but on continuing again a more rapid course, they separated, and each having a tail after it, apparently of three or four fathoms length, wider at its base where it adhered to the ball, and gradually decreasing, till it terminate in a fine point. During the course, these tails, which had been the same black color as the balls, disappeared by degrees.” An official of the Swedish Academy, K.G. Wettermark, reported that some of the balls came to earth in his vicinity, and that as they came down they lost their dark color, were unseen for a brief period, and then when they became visible again they were iridescent “in this particular exactly resembling those air-bubbles which children use to produce from soapsuds by means of a reed. When the spot, where such a ball had fallen, was immediately after examined, nothing was to be seen, but a scarcely perceptible film or pellicle, as thin and fine as a cobweb, which was still changing colors, but soon entirely dried up and vanished.” (Such reports were apparently rather familiar in the earlier centuries, and we have the terms “star jelly” and, in Welsh, *pwdre ser* meaning “rot from the stars.” References to such a material descending from the sky are to be noticed in a poem by Sir John Suckling from 1541 and in a poem by John Dryden from 1679. In 1712 the Reverend John Morton of Emmanuel College had obtained enough of this strange sky-falling material to burn some of it, and noted that “there was left a film like isinglass, and something like the skins and vessels of animal bodies.”)

ASTRONOMY

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

*2nd day 16th of 5 M / A day of considerable favor of mind - I have begun to read the life of the celebrated C J Fox, his dissipation is astounding, but is evidently to be traced to the unaccountably imprudent indulgences of his Father - I hope it may teach me more wisdom in the management of my children should I ever have any - in the evening at C Rs—*

RELIGIOUS SOCIETY OF FRIENDS



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

*3rd day 17 of 5 M / In the forenoon (buisness on the way) went to the coal Mine with Cousin Greene - P Dunham is over & called & set a little while with me - I have felt a Sweetness of mind this evening that is very comfortable -*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 18 of 5 M / It has been a day wherein a good degree of*

*favor has been experienced I desire to be thankful again to feel that my heart has not wholly turned into Stone*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 19th of 5 M / At Meeting D Buffum was concernd in a lively testimony on the necessity of "Bretheren's dwelling together in Amity, it was like a precious ointment poured on the H camp of Aron &c - it seemed like a precious meeting to me, tho' as to my own particular not so much favord as at some times - set the evening with my dear H -*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 20, Friday: The announcement was officially made that King Fernando VII of Spain had abdicated — this was the last straw and Spain lurched into revolution against the French.

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

*6th day 20 of 5 M / Dilligently at Trade - some good degree of favor in the mind, at least Sufficient to Satisfy me that I am not without some life In the evening at C Rs, a pleasant time, socobility & ease -*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 21, Saturday: [Sally Hemings](#) gave birth to the last of the five children she would bear for [Thomas Jefferson](#). President Jefferson named this son after the traditional hometown of his Jefferson family in England, Eston. The Virginia State Legislature would vote a special dispensation for the mother, after Jefferson died. Jefferson's three older children by Sally having previously disappeared from the pages of history (presumably by changing their names, moving elsewhere, and passing as white), only Sally, Madison, and Eston would remain at Monticello while all of the other 187 plantation slaves were being disbursed.



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

*7th day 21st of 5 M 1808 / Pretty dilligent at trade, the close of the afternoon read in the life of C J Fox - In the evening at O Williams, a pleasant time & a good or comfortable degree of favor of mind, sent a letter to Patience Austin which I wrote yesterday - So closes another Week -*

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

*1st day 22nd of 5 M / Both meetings silent & to me dry seasons tho' a disposition was experienced to labor for the refreshing*



1808

1808

*water - took tea at Aunt Martha Gould & set the evening as usual with my beloved H*

 May 23, Monday: King Joseph Bonaparte departed Naples to become King of Spain. Cartagena and Valencia rose against the French.

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

*2nd day 23 of 5 M / In the forenoon pretty laboriously at Trade, after dinner spent an hour reading the life of C J Fox -then to Trade & in the evening walk'd out to D Buffums to wait on my beloved H home - In the course of the day my mind has Several times been turned inward & I trust a degree of favor experienced. Oh! that I may be duly thankful for all favors & especially that of feeling my mind tenderd & brought into the divine presence*

 May 24, Tuesday: Zaragoza and Murcia rose against the French.

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

*3rd day 24th of 5 M / Industriously at Trade, but a precious currant of life running as a brook by the way, especially this evening. Oh that my Soul may be truly thankful, but when I consider my manyfold transgressions I am made to wonder that the Lord is thus kind - in the evening at C Rs*

 May 25, Wednesday: [Ralph Waldo Emerson](#)'s 5th birthday.



The General Assembly of the Asturias declared war on France. Oviedo rose against the French.

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

*4th day 25th of 5 M / Pretty much engrossed in book at Trade nevertheless the mind has felt a good degree of sweetness & much tenderness this evening -*

RELIGIOUS SOCIETY OF FRIENDS

 May 26, Thursday: Seville rose against the French.

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

*5 day 26 of 5 M / Monthly Meeting in Town - The first was Silent but to me a very favord time, & in my own mind the life was preciously near in the last being favord with ability to open my mouth to buisness under such feelings as I thought warranted me therein - but it appeard to be a time of discouragement in the*

*minds of some, Several of our most active members were allmost wholly silent & the buisness generally went on with labor - One encoraging circumstance however occurd. B Pearce requested the care of friends. he at present appears hopeful & it is probable if faithful will be a help to society - Spent the evening very preciously with my very precious H*

RELIGIOUS SOCIETY OF FRIENDS

 May 27, Friday: Léon rose against the French.

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

*6th day 27 of 5 M / It has been a pleasant day, a sweet Brook of the precious life has Sweetly refreshed my mind & particularly this evening - dear A Barker made me an agreeable visit in the Afternoon - I hope to be both humble & thankful for the many favors which I receive, several of the last may be called days of favor*

RELIGIOUS SOCIETY OF FRIENDS

 May 28, Saturday: An announcement appeared in the *Wiener Zeitung* of two vacancies for boy choristers in the Imperial and Royal Court Chapel. This was read by an interested Viennese couple with a talented son named Franz, Karl and Elisabeth Schubert.

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

*7th day 28 of 5 M / The usual rounds vituals to work & from work to vituals - in the evening received the Books & papers of my new office of Recorder*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 29th of 5 M / Our Meetings were both Silent except that O W read the General Epistle & to me were rather scaterd seasons, & it was not because there was no preaching that I know of but wholly owing to my own state in not getting to the root of matters - I took tea at Aunt M Goulds & spent the evening with my beloved as usual on this day of the week -*

RELIGIOUS SOCIETY OF FRIENDS

 May 30, Monday: France annexed Tuscany.

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

*2nd day 30th of 5th M 1808 / The mind not in a very progressing state as to religious improvement, however not the worst of times - In the evening at J Earls & C Rs*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 Late May: In Grasmere, [William and Dorothy Wordsworth](#) left Dove Cottage –where they had lived since 1799– for the Allen Bank house in Grasmere.

 May 31, Tuesday: New-York’s first permanent circus, Pepe and Beschard’s, opened at Broadway Avenue and Worth Street.

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

*3rd day 31st of 5 M / Attended the funeral of Philip Robinsons who died yesterday & was buried today in the buring ground near the meeting house, in the evening at O Wa & C Rs - little or no religion today -*

RELIGIOUS SOCIETY OF FRIENDS

## JUNE

 June: In [Concord](#), the widow Colburn’s house was consumed by fire.

*Provision Against Fire.* – The Fire Society was organized May 5, 1794, and holds its annual meetings on the 2d Monday in January. The Presidents have been, Jonathan Fay, Esq., Dr. Joseph Hunt Tilly Merrick, Esq., Dr. Isaac Hurd, Deacon Francis Jarvis, Hon. Samuel Hoar, and Joseph Barrett, Esq. The Engine Company was formed, and the first engine procured, in 1794. A new engine was obtained in 1818.

A Volunteer Engine Company was organized in 1827, who procured by subscription a new engine in 1831.<sup>25</sup>

 June 1, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 1st of 6th M 1808 / But little life in religion nevertheless perhaps not entarely void in the evening called at G Champlins to consult C J Tenny about the affairs of our Black School, & a little while at C Rs*

RELIGIOUS SOCIETY OF FRIENDS

 June 2, Thursday: The “Bologna” Mass of Gioachino Rossini was performed for the initial time, in the Chiesa della Madonna di San Luca. He contributed three sections of a composite mass by the students of the Liceo Musicale.

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

25. [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.)



1808

1808

*5th day 2nd of 6th M / At meeting we were silent & part of the time my mind was proffitably engaged, being favord with a view of the merits of the blessed Saviour & was made sensible that by his interceptions with the father, I am often helped & strengthened to stand against temptations, but Oh my frail nature often it surrenders to things hurtful, but if I fall my destruction will be of my self nothing on the part of the Redeemer being lacking to compleat Salvation -  
In the Afternoon with C J Tenny visited the black School - In the evening with my beloved H -*

RELIGIOUS SOCIETY OF FRIENDS



June 3, Friday: Birth of Jefferson Davis.

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

*6th day 3 of 6 M / Nothing material to insert. The mind rather appressed than otherways In the evening at O W & C Rs - Evans Thomas & companion has arrived to attend the Yearly Meeting, more friends are expected in a few days from NYork -*

RELIGIOUS SOCIETY OF FRIENDS

**NEVER READ AHEAD! TO APPRECIATE JUNE 3D, 1808 AT ALL ONE MUST APPRECIATE IT AS A TODAY. AS OF THIS DAY JEFFERSON DAVIS IS JUST ANOTHER HUMAN INFANT HAVING NOTHING WHATEVER TO DO WITH THE COMMITTEE TO INVESTIGATE A RAID BY ABOLITIONISTS ON THE FEDERAL ARSENAL AT HARPERS FERRY AND NOTHING WHATEVER TO DO WITH ANY SUCH CONSTRUCT AS "THE CONFEDERATE STATES OF AMERICA." (EVEN THE FOLLOWING DAY, TOMORROW JUNE 4TH, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST).**



June 4, Saturday and June 5, Sunday: Because Spanish insurgents fired upon and killed French troops at the pass of Despeñaperros in the Sierra Morena, war began between France and Spain.

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

*7th & 1st day 4 & 5 of 6 M / After dinner on Seventh day I went on buisness to Little Compton & after a tedious journey over the Beech, at the Ceswest crossed the river & arrived there before sun down, went immediately to Joshua Wilbour's & finished my buisness & there took tea, then went to my friend Philip Dunham's & lodged. Philip is a plain man & lives much in the simplicity at his own home, next morning return'd to J W's & found the Clock went well from there rode to meeting & a meeting of deep seriousness it was to me my mind was lead to reflect on the past & present situation of poor J A notin who once used to set in*



1808

1808

*that meeting in great innocency but now Alass Alass is in a very different state & far distant from his native shore I felt united to a few present & none more so than Dear old Jeremiah & Philip - Dined at David Irish's then crossed Valenties ferry & after a long very hot & fatiguing walk arrived in [Newport](#) while the Afternoon meeting was setting & from the circumstance of Evans Thomas & John W Himm ? [?] being there was allmost induced to go in tho' considerable after the time - but feeling unusually worn down with heat & fatigue concluded to go home & rest & spent the evening with my beloved H - This is the first time I was ever at Little Compton & that I ever attended their Meetings & while there for the first time heard a Whip 0 will & Bull frog. it is a very pleasant place, & tho' the visit was performed in a hurry I had many sweet feelings & hope they will not soon be forgotten -*

RELIGIOUS SOCIETY OF FRIENDS

 June 5, Sunday: Arthur J. Knapp was born to [John Leonard Knapp](#) and [Lydia Frances Freeman Knapp](#) at Llanfoist, near Abergavenny in Monmouthshire, England.

 June 6, Monday: The citizens of Chaves, Portugal set up a junta which proclaimed loyalty to the house of Bragança. Other Portuguese cities would soon act in a similar manner.

[Joseph Bonaparte](#) was publicly proclaimed José I, King of Spain and of the Indies.

The National Museum of Brazil was founded in Rio de Janeiro by Prince Dom João.

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

*2nd day 6 of 6M / Uncle & aunt Stanton arrived about 1 / 2 past 12 O'clock - otherways nothing material. the mind overcast & little or no religious sensations - In the eveng at D Ws & C Rs -*

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Tuesday: French troops captured Segovia, and captured and ransacked Córdoba.

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

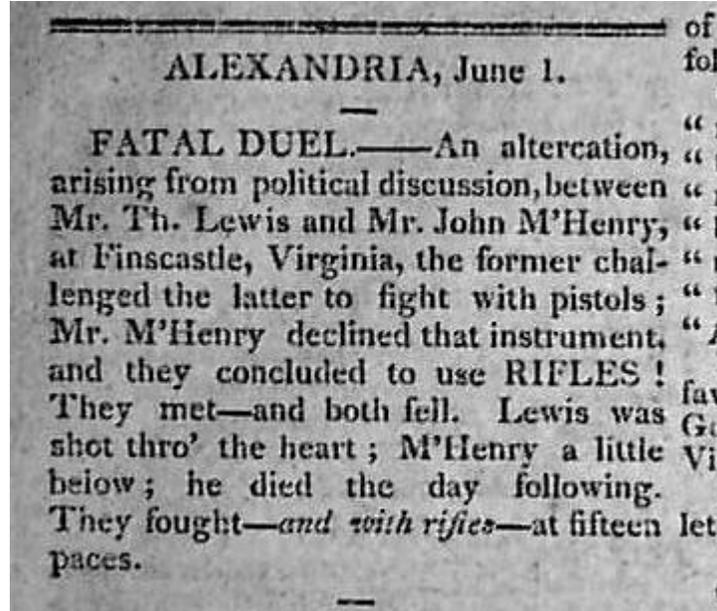
*3rd day 7 of 6 M 1808 / I rose early this morning & took a pleasant walk as to the outward, but my mind was Seriously affected - brother James come home at a late hour last night which banished sound sleep from my eyes the whole night, Oh saith my soul that young men would duly consider the effects of dissipation for in this life & that to come, in this it ruins their credit among men & unfits them for usefulness either to themselves or others & affords not one substantial enjoyment. tho' they may for a moment feel their spirits exilerated by the rosy god, yet when that is off, Oh the Sting that must ensue & remain as a sorce of pain & misery untill the same dreadful measure for relief is again resorted too, or the spirit & power of truth as a shield. & oh that this may be the grand restorative of all that are unhappy & miserably following their vain & wicked propensities. My mind has been bowed this morning in prostration*

before the Lord that those may be met with in the narrow way even in the way in which there is no turning – In the forenoon rode to Portsmouth on buisness & dined at J Chases & in the way visited the Monthly Meeting School kept by Susanna Anthony – In the evening a few minutes at CRS –

RELIGIOUS SOCIETY OF FRIENDS



June 8, Wednesday: Something akin to today's "Darwin Awards" was appearing in the American gazettes:



DUELING

Friend Stephen Wanton Gould wrote in his journal:

*4th day 8 of 6 M / Pretty buisy at white washing, in the evening at WmPattens with the Directors of the African benevolent society, the school is weak every way but in pecuniary assistance very much so & whether we can long continue it is doubtful, but when we have done what we can I trust we shall have our reward –*

RELIGIOUS SOCIETY OF FRIENDS



June 9, Thursday: By imperial decree, Emperor Franz created the Austrian Landwehr — all men 19-25 years of age not yet in the army were conscripted.

Friend Stephen Wanton Gould wrote in his journal:

*5th day 9 of 6 M / Our friend Evan Thomas & his companion John W McKimm was at Meeting. Even spoke a little towards the close, & desired the Youth to attend the divine principal as he felt an exercise on our account – As to my own state of mind it seemed as if true seed was under suffering, or in other words, it seemed as if I might have had a favord time if it had not been for a roving inclination, as some thing sweet seemed to be underneath, while obstructed by this roving disposition – Met about half an hour at the African School room with C J Tenny & Cato Barker on*



*buisness of the Directors in the evening with my beloved H*

RELIGIOUS SOCIETY OF FRIENDS



June 10, Friday: By this point every province of Spain was in armed revolt against French rule. In Brazil, the Portuguese regent Dom João declared war on France.

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

*6th day 10 of 6 M / While setting at home a little while this forenoon with a relation who is on a visit to us from NYork, my mind felt seriously disposed, particularly in observing him frequently to sigh I thought was he at home, he would not do it so frequently & was inclined to fear his seriousness arose for the want of company adapted to his turn of mind. I thought to myself "how precious a refuge is Religion? when in possession of it, if turned a little out of our ordinary course, & something unpleasant assails the Mind, Religion is a refuge to which we may flee & ever feel contented, but if the reverse an unpleasant vacuum is experienced" --made several calls in the evening*

*7th day 11th of 6M 1808 / Our Yearly Meeting commences this day. it falls to my lot again to have the oversight & care of the Boarding houses. When I went out to go to the meetinghouse yard my mind seem'd clothed with a degree of the right spirit for which I felt thankful, but in the hurry & vexation, almost necessarily attendant at such times, those religious sensations seemed to vanish, however finding the buisness accomplished & as satisfactorily as circumstances would admit, a degree of peace seems to attend my mind*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day Before breakfast visited the boarding houses & found them in comfortable order Our morning meeting was very large [space left for name] spoke first who was the first friend that ever preached in our new part of the Meeting house then J Green - then E Thornton was very lengthy & with all, powerful & sound, he told us that "the love of God to man thro' Jesus Christ when felt to flow in the Heart was far sweeter, yea, preeminanetly sweeter than all that ever Smoaked on Palestine's Alter, or all Arabian spices" he concluded the meeting in solemn supplication -*

*In the Afternoon we had several offering all short among them were David Buffum & Evan Thomas - David's testimony seem'd very sweet - & tho' we had but little preaching & long pauses between some of the offerings, yet the meeting was very quiet & no interruption that I know of & I thought more than usual Solemnity - Those large meetings are generally (to me) Seasons of much toil & anxiety, but this, thus far has been less so than common, whether it is from an increase of experience or more particular favor than common I know not, however this I know that it has been a very favor'd day to me. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*No 2nd day / Our meetings this morning open'd with livly communications from E Thornton D Buffum E Thomas & a few others -the buisness went on as usual with frequent pertinent remarks from our usual active Members And concluded with a very lively communications from our friends Micajah Collins - In the afternoon It opened in Silence, I know not how others felt, but for my own part there seem'd to be as sweet as covering over my own mind & I thought over the whole meeting as I have felt in some time -- The State of Society as reported by the queries, was in Some instances painful & called forth very feeling & pertinent remarks from our friends John McKimm E Thornton E Thomas John Casey & D Buffum, particularly the accts of the use of spiritious Liquor & sleeping - after Meetings I invited a number to partake of our meals, but few came & that few consisted of Thomas Watson & his intended wife, D Cooledge & Sarah Keone at dinner - Smith Brown wife & daughter & Loyd Greene at tea in the evening, I visited several boarding Houses & found things comfortable as could be expected -*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day / After a pause of silence the meeting was opened & my mind thro' divine favor was cover'd with a precious covering. The London General Epistle was then read with uncommon effect on my mind, & I thought was generally impressive over the meeting -- The meeting then proceeded to the case of Sam' Slaid's appeal, which was introduced with very pertinent & cautionary remarks by E Thornton Wm Rotch Jun & others - after some little further buisness the meeting adjourned till tomorrow Morning - at dinner but few guests - This afternoon called at C Rs & J Earls to see Mary Collins at the latter place found her, & had some agreeable conversation on various subjects. I feel a love in the Truth to flow towards her & greatly wish she may be preserved in the path in which she hath begun to walk - In the evening at C R in a pleasant circle - & a few minutes at the close at D Rs -*

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Wednesday: Spanish insurgents beat off French attacks at Zaragoza.

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

*4th day / The meeting met at 9 O'clock in the morning & finished the first Setting - Several weighty & impressive communications were made by E Thornton, Micajah Collins John Casey Joseph Douglas & others - Saml Slaid's appeal was confirmed against him - The Buisness of the Yearly Meeting has been conducted with unusual love & harmony, no jars nor long contests have been made but all seem'd to aim at one thing & It will not be speaking my own opinion alone to say that it has been a very favor'd time,*



*& I believe the hearts of many are made glad & thankful therefore - After dinner many friends left the town on their way home, some remains & will probably be with us 'till tomorrow - Towards evening with my beloved Micajah walked round the Hill, much pleasant & familiar conversation passed between us, & for my own part it was a very strengthening walk to me, we returned to C Rs & passed the remainder of the evening in a large circle of friends & acquaintance - Oh that the repeated opportunity that are afforded me for improvements may be duly prized, at leaving there took leave of several of my acquaintance that I did not expect to see again -*

RELIGIOUS SOCIETY OF FRIENDS



June 16, Thursday: Local citizens in the Algarve, Portugal, took control of the government.

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

*5th day / We had a very large pulbic meeting John McKimm opened the service in a short but comprehensive & feeling testimony Evan Thomas followed him in a very long communication where in he appeard deeply concern'd for the wellfare of all present that we might walk by the same rule & mind the same thing, before that which made for our everlasting peace be hid from our eyes, tho' he was not very eloquent, he was correct in delivery plain & simple adapting his testimony to the capasitys of all present - there were several men of note in other societys present, as Wm Patten the Presbitirian Minister Merwin [Nerwin?] the Methodist Minister Caleb Green the Newlite Minister, Loyd Beale the Cap't of the Fort & many others of distinction, all appear'd quiet & very attentive till the meeting broke - Our friends have generally gone out of town, tho' some staid to meeting - The Yearly Meeting has generally been favor'd thro' its several setting public & private with solemnity & the private settings with uncommon unanimity & Harmony in conducting the Church concerns that came before us - I think I may say on my own account that I have been favor'd with fresh incomes of life from day to day mercifully vouchsafed for which I desire to be thankful & bow in spirit before the merciful dispencer of every blessing who from season to season thro' the whole corse of my life has often shewed unmerited favors, & when I refelct on the defective returns of gratitude & improvement required at my hands I am fearful those favors will soon be at an end, without a renewed exertion to fulfill the important duties assigned in this life of tribulation & trial, with greater dedication & faithfulness of heart -*

*Spent the evening with my very endeared & truly precious H -The time draws nigh when we expect to close our engagements with each other, & enter into the Matrimonial State. I hope & may I not say pray that our lives may be in the line of truth & then I doubt not but we shall do well & if the cup of bitterness should be dispenced we shall then be enabled to say it is Right -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



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

*6th day 17 of 6 M 1808 / It has been a very favor'd day the life & fresh spring of life has sweetly passed thro' my mind & therein have had some proffitable meditations - In the Afternoon was visited by the Constable James Chappel who, as he said by virtue of his warrant dated 23rd of May 1808 Issued by Jonathon Almy Justice of the Peace by order of Nathaniel Sweet capt of A company of Militia, took from me the following Articles -*

*one Bellows ---\$1.50  
one large Shovel - 1.29.5  
five watch chain - 1.25  
\$4.4. 5*

*His demands against me was as follows - Fine --- \$2. - Warrant .25*

*Constables fees .59 \$2.84*

*This distraint was in consequence of my not appearing at a training as order'd by the said N Sweet. The Constable appears moderate & disposed to take as little as he could & answer his demand, but as it is a demand of a nature with which I cannot comply agreeable to my religious principals & also my religious experience, I must call it suffering tho' the sum taken was but little over \$1.20 cents more than the demand, the bellows & shovel is exactly what I pay'd for them & were as good as new, being in ware but a few Months, & used but very little, the watch chains I know not what they will cost me as they are some I had on commissions to sell but probably as much as they are marked or more - In the evening with the Directors of the African Society, at Wm Patten's on buisness relative to the school. I still feel much for the poor blacks & wish their condition was still bettered -*

*Called a few minutes at C R's & found them as usual*

RELIGIOUS SOCIETY OF FRIENDS



June 18, Saturday: Citizens of Oporto took control of the city from the French.

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

*7th day 18 of 6 M 1808 / Attended the funeral of Wm Lee, son of William Lee Junr, at the house we had a comfortable time except some unnecessary moving about by those who did not understand friends practice on those occasions. He nor his parents are not members but plain, & he was buried in the upper burial ground in friends Medowfield. Aged 22 Years - In the setting at the House O Williams had a few words to deliver to his parents expressive of his clear prospect that their Son had entered into his heavenly Fathers rest, & that they had no need to sorrow on his account -In the evening at Aunt M Gould & C R's*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day 19th of 6th M / Before meeting this Mornng visited R Taylor & family whose Mother deceased Yesterday morning. I could*



1808

1808

*sympathize with them under their berevement, but have nor doubt nor the shadow of a doubt but their loss is her eternal gain – Both our meetings were very small owing to its being a very cold & Stormy day - silent but not the worst of times to me – It has been so cold that we have had a fire in our great room, & I have been obliged to shift cotton for worsted stockins & found them very comfortable – Spent the eveng as usual with my truly dendeared H –*

RELIGIOUS SOCIETY OF FRIENDS



June 20, Monday: When French forces attacked Gerona they were twice repulsed, and needed to retreat to Barcelona.

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

*2nd day 20 of 6 M / The day passed at Trade as usual, except the attendance of the funeral of Hannah Taylor, a good old woman that I have no doubt has gone to her grave in peace, the setting at the House was Silent but I thought very Solemn - My mind thro' the day has been more than usually favor'd with the precious life & hath not been lost this evening, at C R's*

RELIGIOUS SOCIETY OF FRIENDS



June 21, Tuesday: Joseph-Louis Gay-Lussac and Louis-Jacques Thénard announced to the French Academy of Sciences the isolation of the element “boron.”

## THE SCIENCE OF 1808

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

*3rd day 21st of 6 M / At Trade as usual, the mind pretty tranquil, tho' perhaps not so guarded as might have been, particularly in a disposition to levity. No material occurrence as respects myself – Our friends Evan Thomas & John W McKimm came from [Providence](#) Yesterday & are in town today - In the eveng with my Dear H*

RELIGIOUS SOCIETY OF FRIENDS

→ June 22, Wednesday: Captain Zebulon Montgomery Pike reached his peak.



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

*4th day 22 of 6 M / I think I can say with safty that my mind has experienced a degree of divine favor thro' the day, Oh that I may bow (as I think I do at this time) in thankful acknowledgements to the holy Author of them - In the eveng a little while at C R's -*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 23d of 6th M 1808 / After I went to bed last night my mind was brought into a solid weighty frame & I trust living desires were begotten afresh in my heart more & more to live a life devoted to Truths cause - And now again this morning the same concern is revived -*

*At meeting we were silent & to me it was a good instructing opportunity, having to look over things past present & to come as pertaining to my life, & can say in Sincerity that I desire to come up in the discharge of the various & important Duties that may devolve on me the remainder of my life, with faithfulness & fervancy of heart to that cause which my soul at seasons prefers to the increase of Gold or Silver, & also in family concerns, & I believe in order to a faithful discharge of the latter, the former must be strictly adheared to, for without a growth in religion, I believe family concerns cannot be rightly fulfilled, neither the choice blessings of heaven attend, but if Religion becomes our primary object, the Scripture promise will be fulfilled Seek first the Kingdom of Heaven & the Righteousness thereof & all things necessary will be added -*

*In the last (Preparative Meeting) I proceeded on am important concern that hath long been in agitation - to lay my Intentions of Marriage with Hannah Rodman before friends - & tho' I am more accustomed to speaking in meetings than some, I did not speak so free from embarrassment in that case as many that never confronted an audience before, hence I learn that we cannot calculate on former experience, but every exercise brings a new*



1808

1808

*feeling with it, & that we are wholly & soley dependant on the Lord for help -however I Spoke as as to be understood & what may be called tollerably well - [From & tho' I am more to tollerably well is crossed through] Since Meeting my mind feels peaceful & as if I had done right, which from the first commencement of the undertaking has allways afforded Satisfaction & a hope that it would terminde for our mutual Benefit -  
Spent the eveng with my Beloved H ——*

RELIGIOUS SOCIETY OF FRIENDS



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

*6th day 24th of 6 M 1808 / The mind evidently under divine favor thro' the day & evening, but not sufficient conformity to what it dictated. In the eveng at C R's - M B was there & walking home with her furnished an opportunity for me to communicate a concern that I have long felt towards her - Vizt that her acknowledgement would be acceptable to friends - The General Assembly in their setting this day passed an amendment of the Military law very favorable to friends Vizt that the fine for members of our Society be 3 Dollars A Year & that it be left with the Commanding Officer to ascertain who our members are & collect the fine once a Year by distraint as usual & if the propperty cannot be found they are to be exempt from imprisonment, & the warrant returnd without furhter prosecution -& friend are exempted from any further Military demand - This will make easy work for our Members, & may we so distinguish our selves by a strict adherance to our christian principals as to convince the World, & the outward Aurthority in particular, that we are Worthy of this indulgence*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 25 of 6 M / A Day of feeling at least, & I have thought a pretty good day - Wrote a letter to E R now at Lynn -*

RELIGIOUS SOCIETY OF FRIENDS



June 26, Sunday: The publishing firm of Giovanni Ricordi was founded in Milan.

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

*1 day 26th of 6th M / Our Morning meeting was silent but quiet & I think to me a very good - Again silent in the Afternoon & a pretty good Meeting came - We had the company this Afternoon of J E who never attends except something is in the wind - I suppose he had his Son's cause to promote, but how he can expect to do it by once attendance of meeting in five or six Years is a mystery to M -Spent the evening as usual with my H -*

RELIGIOUS SOCIETY OF FRIENDS

 June 27, Monday: The French failed to take Valencia, and after heavy losses were forced to retreat.

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

*2nd day 27 of 6 M / A pleasant walk round the Point early in the Mornng. at labor thro' the day - in the eveng at D Ws & called at D R's to wait on my H home*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 28 of 6 M / Nothing material, except that it has been a very comfortable eveng nothing has seemed to hang heavy - In the eveng with my H -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 29 of 6 M 1808 / If obedience had kept place with light & knowledge I should have been nearer Christian perfection than I am now - In the evening called at C R's J E's & J Green's to see cousin Anne a little while*

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Thursday: Humphrey Davy announced to the Royal Society in London his discovery of the elements barium, calcium, magnesium, and strontium (strontium has been known but Davy was able to isolate it from strontianite).

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

*5th day 30 of 6 M / Rode with my beloved H to [Portsmouth](#) to attend the Moy [Monthly] Meeting & to publish our intentions of Marriage we both succeeded far beyond our expectations, spoke more audable & much feer from embarrassment, & now our minds feel released from an heavy burden which hath long borne hard doubts & fears pervading whether we should get along with any tolerable degree of composure - I[n] this instance of favor is an encoragement to press forward & confirms me in the belief that we frequently suffer more from the anticipation than the real experience of a difficulty - Our minds are humbly thankful & desire to ascribe thanksgiving where it is alone due - A large share of activity in the buisness fell to my lot & I trust I labor honestly, as I feel much sweetness of mind after it. I am not yet sensible of being to fast or to slow, except in one instance speaking with a little too much zeal & in another in neglecting to speak where I thought I ought to have done - The first meeting was silent & to me much favor'd - before meeting we stop'd at the Almy's - And after meeting was detained at the meeting house by a severe tempest of sharp lightning &*



1808

1808

*heavy thunder & sometimes rain when it was over we went to P Lawtons & dined & set a little while very pleasantly with them - then had a very sweet & comfortable ride home - In the evening called at Aunt P Goulds & brought up the rear at C R's. It has been a day that I shall long remember on many accts, nor do I wish the feelings soon effaced from my memory - [an X from encoragement through neglecting to speak where]*

RELIGIOUS SOCIETY OF FRIENDS

SUMMER 1808

JULY

→ July: A 14-pound mulatto baby was born in the town of Minerva in upstate New York, and given the name [Solomon Northup](#):

As far back as I have been able to ascertain, my ancestors on the paternal side were slaves in Rhode Island. They belonged to a family by the name of Northup, one of whom, removing to the State of New York, settled at Hoosic, in Rensselaer county. He brought with him Mintus Northup, my father. On the death of this gentleman, which must have occurred some fifty years ago, my father became free, having been emancipated by a direction in his will. Henry B. Northup, Esq., of Sandy Hill, a distinguished counselor at law, and the man to whom, under Providence, I am indebted for my present liberty, and my return to the society of my wife and children, is a relative of the family in which my forefathers were thus held to service, and from which they took the name I bear. To this fact may be attributed the persevering interest he has taken in my behalf. Sometime after my father's liberation, he removed to the town of Minerva, Essex county NY, where I was born, in the month of July, 1808.

REVERSE UNDERGROUND RR

RHODE ISLAND

→ July: [New York](#)'s US Senator Samuel Latham Mitchell requested that [Thomas Jefferson](#) grant permission for stranded Chinese businessman Punqua Wingchong to slip through the embargo to return to Asia aboard John Jacob Astor's ship *Beaver*. Local merchants suspected, however, that this was a ruse, so Astor could ship goods to [China](#). Permission was not obtained, for this businessman's servant Quak Te to travel back home with him, and eventually this stranded Chinese servant, in despair in a rented room in Nantucket, would hang himself.

→ July 1, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*6th day 1st of 7th M 1808 / A favor'd day, my mind has experienced (I trust) the sweet extendings of divine goodness - while conversing with a brother this afternoon I enquired the reason of his absence from Moy [Monthly] Meeting. he told me*

*that the state of his outward buisness was such that he apprehended he could not leave it, but said he was not inclin'd to be Supersticious but must confess, that he believed it would have been best for him to have gone, for he could not get along in his buisness & did not know when he had perform'd less in a day & thought he did not do three hours work in the corse of it, & said he thought he should do different at another time - in the eveng at O W's with my H -*

RELIGIOUS SOCIETY OF FRIENDS



July 2, Saturday: French troops made another desperate attempt to take Zaragoza, and again suffered heavy losses.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) again talked religion with a [Baptist](#) minister (as he had in April, although it would appear not with the same reverend), and again (as he had in April) he considered afterward that he as a [Quaker](#) had had the better side of the conversation:

*7th day 2nd of 7th M / Much as usual as to the state of my mind, in the morning fell in with a Baptist minister & had a little conversation respecting the Scriptures & particularly on the subject of their being the only rule of faith & practice - had time permitted I think I should have lost no ground & as it was I believe he found himself pinched worse than he expected - Uncle & Aunt Stanton sail'd for NYork this morning early - In the eveng at Aunt M Goulds the at R T, & waited on my H home -*

RELIGIOUS SOCIETY OF FRIENDS

(Again one wonders whether the [Baptist](#) reverend would have been able to concur with this assessment of the encounter.)



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

*1st day 3 of 3 M [sic] / At meeting our friend D Buffum endeavord to stir up the pure mind by way of rememberance in a livly communication on the young man in the Gospel who had fulfilled the law from his Youth up, but still lacked one thing Vi true Religion - my mind was in a rather dull frame, however not the worst of seasons - In the Afternoon we were silent & to my mind a more favord season than in the Morning - passed the eveng very sweetly where I usually do on this day of the week*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



Our national birthday, Monday the 4th of July: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s 4th birthday.

CELEBRATING OUR B-DAY

In Richmond, Virginia it was resolved that only [liquor](#) that had been produced in this nation might be consumed on during this nation's birthday celebration.

[Walton Felch](#)'s son Hiram E. Felch of Boston would inform us of a family tradition, that at the age of 18 his father had delivered a Fourth of July Oration.

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

*2nd day 4 of 7 M / For what it is called Independence day we have had a very still time the least drunkenness & noise I ever recollect at a similar time*



RELIGIOUS SOCIETY OF FRIENDS

Major-General Alexander Beatson took over as governor of [St. Helena](#) from Colonel Robert Patton.



July 5, Tuesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 5th of 7th M / Last night at a very late hour there was a high quarrel between several young men by the Granary The state of mind they evinced & the bad language they used seriously affected my mind, but was truly thankful none of my kindred was among them I discovered two of them to be the descendants of Friends & one of them lately disowned & while under dealing I was one of the committee to whom his care was submitted, my mind was last night & again this Mornng humbled on his account & also on my own account on considering my very short comings up to the Christian Standard*

*A call from a friend this forenoon was very strengthening, while he related several occurrences at Portsomuth incident to Society of an encoraging nature, my mind seem'd more brought under the burden of concern than for sometime, & I greatly desired that my conduct might not be a stumbling to the honest hearted & that Zions walls might be repaired*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 6th of 7th M 1808 / How precious to feel the Arm of divine power underneath to support us in season of difficulty, in seasons when it may feel to the poor mind that there is no way for us to advance either in Spiritual or temporal concerns, but a Cloud over the Tabernacle & all within dismay'd - But my mind this morning while pleasantly engaged in conversation with a young man who hath already engaged on the important stage of*



1808

1808

*life - was very livingly introduced into prospects which for a little time almost enraptured my Soul with desires that I might in the end obtain the prise - It was the prospect of a wellspent life advanced to old age having passed thro' the vicisitudes of time with becoming firmness, & encountered the numerous difficulties of life with christian patience & faith, how consoling, how indescribably precious with the assurance of peace, death having no sting nor the grave no victory, but enabled to say with the Apostle I have finished my core [course] I have kept the faith, henceforth there is a Crown of Glory laid up for me - this is sufficient encorgaement to endure the temporary besetments of time & to endure the Cross of youth that in the end we may obtain the Crown  
In the Afternoon received a letter from E R in Salem it really pleased me to exceed any thing for some time -*

RELIGIOUS SOCIETY OF FRIENDS

 July 7, Thursday: Mariaio Luis de Urquijo y Muga replaced Pedro Cevallos Guerra as First Secretary of State of Spain.

France promulgated a Statute of Bayonne laying out a form for the government of Spain (this would never be enforceable but would eventually become the basis for a Spanish constitution).

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

*5th day 7th of 7th M 1808 / Finished a letter that I began last even to E R & put it in the post Office - A Silent & very still meeting & according to my sense a favord one, tho' I had nothing to boast of myself as to livly sensibility in religion - In the eveng a little while at C R's -*

RELIGIOUS SOCIETY OF FRIENDS

 July 8, Friday: A 3-man council of regency took over on behalf of [Joseph Bonaparte](#), King of Naples, the lately designated King Jose I of Spain.

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

*6th day 8th of 7th M / Red' a letter from my friends David Smith dated 7th m 4th which seem'd refreshing to my mind - In the evening with my precious H*

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Saturday: [Alexander William Doniphan](#) was born near the Ohio River at the town of Maysville, Kentucky, 60 miles southeast of Cincinnati. His parents were Joseph Doniphan and Anne Fowke Smith Doniphan, from Virginia.

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

*7th day 9 of 7 M / My mind this mornng seems brought a little under the precious influence which I desire to reatin with thankfulness -  
Alas the day does not close with that Satisfaction it began*

*with in the Morning -*

RELIGIOUS SOCIETY OF FRIENDS

 10th of 7th Mo, 1st day: In Hopkinton, [Rhode Island](#), an agreement to provide care for an elderly Quaker couple was entered into, and duly recorded:

**PETER DAVIS' OLD AGE**



We the Committee appointed to provide for the Support of Peter Davis and wife have met on f<sup>d</sup> Businefs and propofe the following agreement made with Peter Hoxfie for one years fupport of f<sup>d</sup> Peter Davis and wife that He will keep Martha Davis for the confideration of her Anuity or income free & clear from any expence to friends, and that he will keep and support Peter Davis includeing victualling, clotheing, Doctrineing, lodgeing &c for the f<sup>d</sup> term of one year, for the confideration of fifty dollars, twenty Seven of which is due to the f<sup>d</sup> Peter Davis from W<sup>m</sup> Sweet Peckham, which he agrees to Collect of him, which will leave twenty three Dollars for the Monthly meeting to pay, — Or in that Proportion if the f<sup>d</sup> Peter should deceafe before the expiration of that time. And the f<sup>d</sup> Peter Hoxfie agrees that they fhall be as well clothed at the years end as they are when he receives them— his year is to commence the 8<sup>th</sup> day of the 7<sup>th</sup> Mo. 1808.

All which we submit to the Mo. Meeting.

PETER HOXSIE  
JOHN CONGDON  
JEREMIAH BROWNING, JR.  
JOSEPH COLLINS, JR.

Hopkinton the 10<sup>th</sup> of 7<sup>th</sup> Mo.  
A. D. 1808.

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

1st day 10 of 7 M / This Mornng a little before day break I awoke from a dream which much affected my mind - I thought I was with my friend J R in a house near the Point Bridge, which, or whose it was I dont know, but our buisness together was to take down an old Time-peace, which he had purchased much out of order - while performing the buisness my mind became grandually introduced into exercise & depression, which seem'd to increase with uncommon sensation on his acct - untill he introduced some remark on the Time-peace which terminated ina few words of religious conversation, which I do not clearly recollect, but just as the work was accomlished, it seem'd livingly to arise in my mind with such weight & awfulness as I thought I never before felt upon my spirit - to say - "If Thou doest not leave things which thou doest, & do things which thou doest not, Something will fall heavily on they Head" at the same time pressing my hand on the crown of his Hat Instantly awoke & continued under those sensations for long time, my heart being rent with desires that I might ever attend to the convictions of my own mind, & was lead in deep prostration of heart to Supplicate in tears while on my bed, that I might in all things surrender my will & volatile disposition to him who governeth all things & will do right - Our mornng meeting was to me a season of deep feeling & such a season as I have not experienced for a long time - Our friend D Buffum was very lively & authoritative in public testimony on the necessity of Watchfulness which seem'd to have an uncommon effect on my mind & I thought over the whole meeting- In the afternoon we were silent, but a pretty good time, in the eveng with my beloved H -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 11th of 7the M 1808 / perplexity, in the eveng calld on my intended or expected Land Lord & found he had alterd his mind respecting his price for the rent of the House I thought of hiring-Ah this is but the beginning of sorrows, its never worth while to be cast down at so Small a difficulty as this for it is probable many a streight of the same kind may be experienced before I go hence - Call'd a little while at C R's

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 12 of 7 M 1808 / Somewhat of depression hanging about my mind Spent the eveng with my endear'd H which revived me up aboverly

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 13 of 7 M 1808 / Yesterday receiv'd a very acceptable

1808

1808

*letter from my beloved friend Wm Burling & the day before one from Rowland Greene which I forgot to insert in course - Today wrote one to my beloved fr'd Micajah Collins - In the eveng went over with Lewis Clarke to the Thos Robinsons & spent it very agreeably -*

RELIGIOUS SOCIETY OF FRIENDS



July 14, Thursday: A force of Spanish guerrillas was routed by the French at Medina del Río Seco. The French put thousands of them to death, sacked the town, entered the largest church and indulged themselves in a mass rape of nuns.

[John Wilkinson](#) died. The body would be placed in a coffin fashioned of cast iron.



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

*5th day 14 of 7 M 1808 / At Meeting my mind frequently turn'd on an occurrance that may probably happen at the Meeting House on the eleventh of next M - In the eveng at D Buffums with my H*

RELIGIOUS SOCIETY OF FRIENDS



July 15, Friday: The New York Lunatic Asylum opened. This early mental hospital was a branch of New York Hospital, created when the need for a mental treatment facilities outgrew the main hospital building. In 1821, the institution changed its name to the Bloomingdale Asylum and moved to another new building.<sup>26</sup>

PSYCHOLOGY



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

26. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



1808

1808

*7th day 16 of 7 M / Nothing material. The usual rounds thro' the day*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 17 of 7 M / Our friend D Buffum was concernd for our wellfare & as usual [sic] ery lively, & untill he Spoke my mind was allmost entirely dead - In the afternoon we were silent - Between Meetings I wrote my Marriage certificate at Aunt M Goulds where I have done most of my writing of that kind, being more convenient than else where - In the eveng with my beloved H. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 18 of 7 M 1808 / This day Saml Gibbs called at the Shop & I entered into agrement with him for the Chambers in his house with a previledgee in the Garret & Cellar for 28 Dollars P[er] Annum which is two Dollars less than I expected, thus one difficulty is cleverly surmounted for which I desire to be thankful - received another very acceptable letter from my dear E R*

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Tuesday: The Spanish overwhelmed French forces at Bailén northeast of Córdoba.

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

*3rd day 19 of 7 M / Nothing material occurs that is of note, as to the State of my mind it is very poor, alass the backsliding which occasions so much Death & Darkness - In the eveng with my dear H -*

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Wednesday: [Joseph Bonaparte](#) entered Madrid to become King Jose I of Spain. Only the French turned out to welcome his entourage, all Spanish citizens remaining in their homes.

The Emperor Napoléon decreed that all Jews of the French Empire who had not as yet chosen surnames for themselves had three months to do so (this would cause the Parisian scholar and poet Elias Levy to adopt the designator of a 13th-Century Jewish poet, "Halévy," for himself and his family including his son, Fromental).

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

*4th day 20 of 7 M / Not so much back sliding as yesterday, & consequently my spiritual condition a little for the better - In the eveng walked round the Point with R Taylor, it was pleasant as to the outward & instructing in the inward, but Alass*



1808

1808

*in the latter I am not in a State to improve much –*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 21st of 7 M / It was not the worst of Meetings, a little life seem'd to rise in my own mind, but I doubted whether it ran much from Vessel to Vessel – In the preparative the queries were answered in a very close way – This afternoon had a considerable conversation with J Gibson a [Baptist](#) Minister, whether such interviews are of any real Benefit to me, I am disposed to doubt – Sit in the eveng with my H whose company at every interview is increasingly endearing*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 22nd of 7 M / Not very well, the air close & oppressive, towards night our friend D Buffum call'd at the shop with whom I had conversation on some important concerns - In the eveng a little while at C Rs –*

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Saturday: After days of negotiation, 17,635 French troops surrendered to the Spanish at Bailén.

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

*7th day 23 of 7 M / The air again oppressive, but the mind freer than yesterday - No material occurance to insert, in the eveng where I usually spend time pleasantly –*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 24 of 7 M / Rose early & with brother Isaac & James went to the Beach & across the creek we took a bathings which gave us an apeteite for our breakfast. Silent meetings & in the Afternoon quite small & to me, not a time of much Strength tho' not the worst of times, in the eveng as usual on this day of the week with my dear H —*

RELIGIOUS SOCIETY OF FRIENDS

 July 25, Monday: In Madrid, [Joseph Bonaparte](#) was crowned King José I Napoléon of Spain.

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

*2nd 25 of 7th M / Nothing material, in the eveng at Mary Barkers, My beloved H Sister R, Brother D & wife were there, yet for all,*



1808

1808

*my mind was not as free as might be expected -*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 26th of 7th M 1808 / Not much to proffitt either spiritually or temporally today -the mind however in a reflective & somewhat feeling State - In the eveng called at C R's to see Sister E who arrived this afternoon in the Commercial line & brought a letter for me from Micajah & another jointly addressed to my H & myself from B P & her husband -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 27 of 7 M / My much loved little friend & Sister in a two fold sense called at the shop this afternoon & gave me a very satisfactory acct of her late visit to our friends & acquaintances at Lynn & Salem & read several poetical peaces some addressed to herself & some to others, which, with her acct of her visit was very interesting to my feelings, & raised the precious life in my mind to exceed any thing for a long time, but at the same time my backslidings so stared me in the face that I dare not communicate some feelings that I wanted to - but may here say that my spirit was raised in supplication (that both she & myself may be preserved thro' the many & very fluctuating scenes of time at least in innocency of spirit) & finaly when the end of the race is run we may find a Quiet Habitation - how presious it is to feel innocency of Spirit? & the right kind of innocency results in the faithful discharge of our duty in all things & this often leads us in the way of the Cross, & the Cross leads us into the furnice of refinement, & refinement makes innocent of holy - but there is another kind of innocency which is very precious & consists in doing no harm without experienceing much of the fiery trial, as for instance keeping out of harms way in most things - I understand what I mean myself by the above but should this out live me, I doubt whether it will convey much to an indifferent person, but as I have several before expressed, "It is not ment to benefit others, but to recur to myself on particular occasions - Spent the evening with my Beloved H, tomorrow we expect to be Set at liberty to consumate our marriage, which will not be next week as usual as the Quarterly meeting will interfere & no meeting s be held in town but will probably happen the week after next, 11th of 8thM*

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Thursday: The Ottoman Sultan Mustafa IV was deposed and replaced by his brother, Mahmud II.

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

*5th day 28th of 7th M 1808 / Monthly Meeting was held in town*



1808

1808

as usual, the first meeting was to me a precious time, my mind was early in the meeting brought into a state of feeling which seem'd to be met by the public testimonys that were borne by our friends H Almy first succeeded by D Buffum & Anne Greene Holder was on the necessity of Dilligence & Submitting to the Lords calls in the Hearts - David endeavored to shew that the number of real christians were very few in proportion to the prefessors of it & how much more useful we might have been as a Society had we from our first being gathered as a boody kept in the power of truth & the influence thereof, as our predecessor did & of the necessity of having oil in our Lamps &c - Anne took up Ds subject of the oil & made a few very instructing remarks, but what seem'd most to impress her mind was the very low state of Society -- In the last meeting buisness labor'd & one case very trying, nevertheless there seem'd to be a weight over the meeting which I thought form'd a ballance, so that it was not the worst of times, nothing acrimonious being droped My beloved H & myself were favord again to acomplish our buisness with fortitude & I hope yea pray we may not fail in the END. I dined at father Rodmans for the first time in my life - Sarah Fish was also there then returned home & took tea & walked up to the head of Broad Street with cousin Alice Chase, & on my return stoped at D Williams & set a little while with his wife, with whom I felt a precious sweetness to cover my mind - IN the eveng again a little while at father Rodmans, R Taylor & D Austin was also there \_\_\_\_\_

RELIGIOUS SOCIETY OF FRIENDS



July 29, Friday: Alemdar Mustafa Pasha replaced Çelebi Mustafa Pasha as Grand Vizier of the Ottoman Empire.

The French defeated combined Spanish and Portuguese rebels near Evora.

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

*6th day 29th of 7th M 1808 / Pretty much the old course thro' the day. I don't recollect any thing particular, that has occured either in feeling or circumstantially - except that the eveng was passed with my beloved H in renewed feelings of affection towards each other*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 30th of 7 M / The business of the day seems to be Suspended. The sundown Gun has fired - & what have I to record of this day? Surely "no growth in the truth" & but very little earn'd toward an outward subsistence -In the eveng a little while at Aunt M Goulds father R'd & J Earls -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 July 31, Sunday: The [Emperor Napoléon](#) granted Giovanni Paisiello an annual pension of 1,000 francs (retroactive to September 23, 1804).

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

*1st day 31st of 7 M / At meeting this forenoon Anne Greene first appeared in supplication acknowledging it to be a low time among us & imploring divine help for those that are little & low in their own minds, that they may be enabled to look unto the Lord in times of trial, & that by his power the Stone be rolled from the wells mouth & those be enabled to draw water therefrom to their refreshment -- She then had a few words in testimony illustrating the necessity of attending to little things even Jesus loved little thing, even little children he blessed, & exhorted us to due attention that when the Solemn change should come ever so Suddenly we might be ready to meet it - then Hannah Dennis repeted a passage of scripture  
Then D Buffum rose & said he thought it would be right for him just to inform us his feelings in that meeting which he apprehended has been in some degree excited by the accounts of the decease of a beloved brother which he had this mornng received, he very feelingly exhorted us to do our days work in the day time that when the Awful final change should come we might experience the Sting of death removed, &c there was more preaching & I thought more of the circulation of life in our meeting this morning than had been for some time, but alass but little of it flowed into my Vessel - In the Afternoon we were silent, & to me it was a time of digging, & made out to get a little lower than at some times - Took tea at A Carpenters & passed the eveng with my beloved H*

RELIGIOUS SOCIETY OF FRIENDS

## AUGUST

 August: The Federalists convened in New-York, and would nominate Charles Cotesworth Pinckney for President and Rufus King for Vice-president.

 August 1, Monday: British troops landed near the mouth of the Mondego River in support of the Iberian rebels.

Surprised by the Spanish victory at Bailén, [King José I](#) withdrew north from Madrid into Old Castile.

The [Emperor Napoléon](#) named Grand Duke Joachim Murat of Berg and Cleves as King of Naples.

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

*2nd day 1st of 8 m 1808 / Rather a depression hath seemed to hang about my mind today, not from any particular cause, more than common, but so it is now & then the mind get in the glooms & when thus assailed how precious to feel the protecting hand & arm of Almighty Power underneath to support & sustain the poor drooping mind while thus led into exercise - but alass, how little of this Support do I deserve, Yet much more of it is*



1808

1808

*mercifully vouchsafed than I have any claim too, which is cause of humbling thankfulness & ought to stimulate to renewed dedication of heart – Spent the eveng at C R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 2nd of 8th M / I hardly know what to insert, however, by way of keeping "a note of time" in one sense, may just say nothing has been added to my stock, yet kept out of some mixtures more than at sometimes – In the eveng with my beloved H – John Casey came from [Greenwich](#) to attend the Qy Meeting, I was sincerely glad to see him, he is a friend I love very much –*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 3rd of 8 M / This Afternoon fell into argument with a young Man who is Deistically inclined. The argument was to no proffit on either side but on the contrary my mind was the most clouded that I have felt it in a long time it seemed as if the very power of darkness itself had assailed me, which I thought was as much owing to the State of his mind as my own – It has become allmost useless to mention where my evengs are spent of late Spring & Mary Streets generally bring me up*

RELIGIOUS SOCIETY OF FRIENDS

 August 4, Thursday: After 4 days of bombardment the French launched a 3d attempt to take Zaragoza. This time, although they were able to make their way into the city, they were halted by Spanish counterattacks. As night fell they still held a toehold in the town.

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

*5th day 4 of 8 M / This morn I rode with my beloved H to [Portsmouth](#) to attend the Quarterly meeting there held, when we got to P Lawtons for mercy sake unharnessed the horse & let him eat a little before meeting the weather being very warm & the horse wet with sweat while at Ps we were joined by John Casey whose company & conversation was peculiarly interesting & tended to prepare my mind for the meeting – At meeting soon after I took my seat I found it was like to prove a season of refreshment to me, feeling the precious influence to arise in my mind; James Green as usual opened the meeting in a few words which I thought were very sound & I believe no one had authority to find fault with him. then John Casey delivered as authoritative a testimony as I ever heard he highly recommended the reading of the writings of friends in old times, & recited many of their sufferings in vast stinking Dungons, & exorted us to a firm appearance to our religious and testimony – & not lightly to pass over the sufferings of those who bled for the testimony & laid the foundation of our Society – & concluded in a very affectionate address to the Aged & Middleaged, & the Youth in particular –*

*In the last meeting we had a rather trying time several Money matters came before us which allways brings labor & difficulty -- After meeting we return'd to P L's dine & staid till the heat of the day was over then had a pleasant ride home. I dont remember when I have been less fatigued after so long a meeting -In the eveng met with Wm Jenkins an acquaintance in Providence who had a mind to walk out to D Buffums I went with him & pass a little time very agreeably, then walked home in a pleasant Moon shine & agreeable conversation - so ended the day & I believe I am in degree thankful for the favor experienced -*

RELIGIOUS SOCIETY OF FRIENDS

 August 5, Friday: Friend Stephen Wanton Gould wrote in his journal:

*6th day 5 of 8 M 1808 / My friends J Casey Thos Anthony & Wm Jenkins called at the shop this forenoon - with Thomas I had a good time he is an old acquaintance whom I love & I have no doubt has a good degree of religious experience. In the forepart of the eveng at C R, Sylvester Weeks was there & was sociable - latter part at J Earls*

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Saturday: Samuel Swan died in Charlestown.

Friend Stephen Wanton Gould wrote in his journal:

*7th day 6th of 8 M / [an X is drawn through this entry] Nothing material as to religious sensibility, towards night eveng to my intended habitation in Church Street to see in what order it was to receive our goods & found it sweet clean but not yet garnished, however all things looked convenient and as if we might live tollerably comfortable with Sufficient means & contented minds, both I wish but the latter most of all - Spent the eveng in social converse at D R; my H & Sister R being there*

RELIGIOUS SOCIETY OF FRIENDS

 August 7, Sunday: Friend Stephen Wanton Gould wrote in his journal:

*1st day 7 of 8 M / Before meeting this mornng read the acct which G Fox gives in his Journal of his imprisonment & assize tirials at Lancaster - at meeting we were Silent & to me a roving season Somewhat owing to my being uncomfotable in boody, between meetings read G.F. again Silent again at meeting but rather better to me than in the mornng - In the eveng with my beloved H as usual*

RELIGIOUS SOCIETY OF FRIENDS

1808

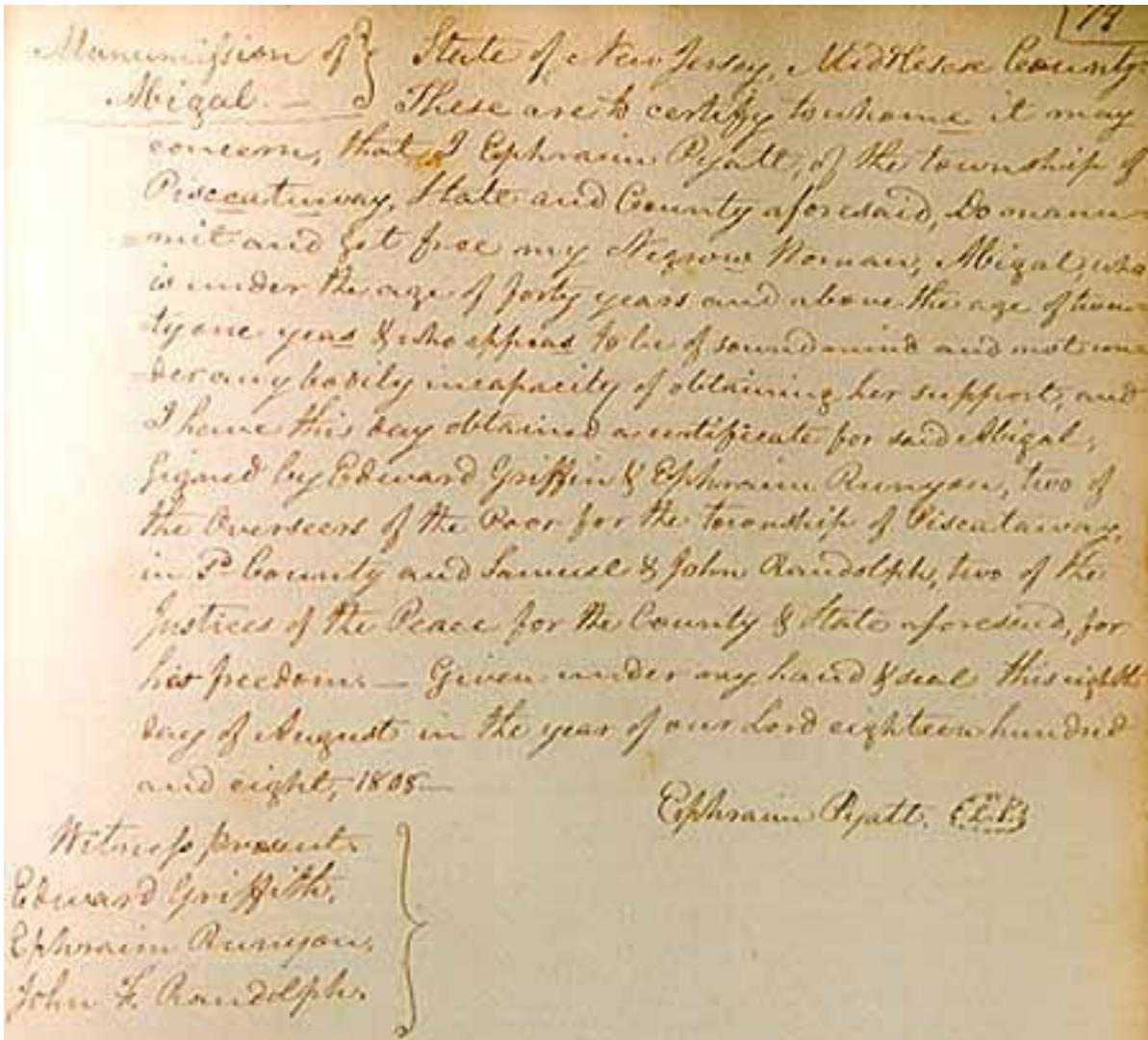
1808



August 8, Monday: *Manumission of Abigal* } *State of New Jersey, Middlesex County. These are to certify to whome it may concern, that I Ephraim Pyatt, of the township of Piscataway, State and County aforesaid, Do manumit and set free my Negrow Woman, Abigal, who is under the age of forty years and above the age of twenty one years & who appears to be of sound mind and not under any bodily incapacity of obtaining her support, and I have this day obtained a certificate for said Abigal, signed by Edward Griffin & Ephraim Runyan, two of the Overseers of the Poor for the township of Piscataway, in sd [said] County and Samuel & John Randolph, two of the Justices of the Peace for the County & State aforesaid, for her freedom. Given under my hand & seal this eighth day of August in the year of our Lord eighteen hundred and eight, 1808—*

*Ephraim Pyatt {L.S.}*

*Witness present.*  
*Edward Griffith,*  
*Ephraim Runyan,*  
*John F. Randolph:* }



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

*2nd day 8th of 8 M 1808 / Clouds of depression seem'd to hang around this Afternoon, but in the company of my H & Sisters this*



1808

1808

*eveng they seem'd much dispelled*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 9 of 8 M 1808 / Ups & downs, & I can say there has been rather an uncommon variety in my feeling this day, at times I have felt a sweet current of religious sensations, at others a manifest striving of satan to overset me & throw me into doubtings, however now at the close of the eveng I feel that I have been in good measure preserved from his bates Oh that henceforth & forever more with me & by me he may be put to flight [the rest of entry has an X] Set the eveng with my beloved H, from our window of retirement we for the first time in our lives saw a large number of Sky Rockets thrown into the Air, which was very amusing to me & raised a life that had better have known a crucifixion, however, the mind seemd to feel a quiet & I thought an innocency*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 10 of 8 M / Much engaged this fornoon in making preparations for Housekeeping, purchased some wood & painted the Kitchen floor sink &c [an X through the rest of this paragraph] I find it all takes Money however I am not at all disappointed, I expected it would I that it will take all I have & perhaps more to get comfortably under way. It is not my intention to buy a single article that will not be necessary, for my circumstances will not admit of it nor will my Religious principals; : them I have no disposition at present to violate, but earnestly desire (tho fall far short) to fulfill to the tittle - Yesterday while ruminating on the cumbers & cares of life my mind was brought as it were into the deeps & there Satan was fain to make me distrust the good hand of kind Providence, but he was not successful according to his wishes for even while he was trying the hardest, I was favor'd to feel a power above him, which kept me up, & at last he disappeard. Oh that I may keep near the fountain of life & be enabled to Stand firm in the Truth - In the eveng again with my beloved H - this according to present appearances will be the last of our company keeping, expecting health permitting to Join hands in Marriage tomorrow.*

RELIGIOUS SOCIETY OF FRIENDS

 August 11, Thursday: As part of the "prize day" ceremonies at the Liceo Musicale, Bologna, Gioachino Rossini's cantata Il pianto d'Armonia sulla morte d'Orfeo to words of Ruggia was performed for the initial time (Rossini himself was medalist in counterpoint).

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) and Friend Hannah Rodman entered the condition of marital bliss:

*5th day 11th of 8 M 1808 / This day commences a new & All important Era of my life. I was married to my beloved friend Hannah Rodman Daughter of Clarke & Abigail Rodman of this Town*

-In the morning under the full weight of the matter I went up to her fathers & weighted on her to meeting, & had not learnt untill I saw him come into meeting that our Valued friend John Casey had taken the pains to come from Greenwich partly to attend our marriage -but more particularly to relieve his mind of a concern he has felt to pay a visit to the Inhabitation of this his native place, as he Said where he first drew the breath of life naturally & spiritually - - Soon after I took my seat I was favord to feel the precious arising of divine life in my mind & anticipated a favord meeting, feeling a precious Solemnity spread over the gathering, & was not [the next six lines have an X through them] disappointed for the solemnity continued & Dear J Casey was very livingly engaged in public testimony - reciting in a very feeling manner the visitations of his youth & his allmost unpresedented obstinacy, & finally his preservation from the jaws of destruction, & exhorted all present to close in with the calls of divine providence, while they were favord with them, & told us had he been faithful from the first of his visitations it might have renderd him much more useful in the church, & have brought up far greater peace in his own mind, avoiding many bitter days & exercising nights which he hath passed thro' to attain what spiritual strength he has he endeavord to comfort those that had begun the work for Truth & to arouse those that continued in their sins rejecting those precious visitations - & concluded in a very feeling address to the offspring of Friends in this place that we endeavor to support with dignity the several christian testimonys which we as a Society bear to the world - After the testimony & a Suitable pause ensuing, the overseer (O W) who set next me gave me a whisper to proceed (which is a practice I like better than for one of them to get up & speak to the young couples) We stood up according to order & both spoke handsomely & I believe were heard to the remotest part of the house, we being inhabitants & having a large circle of acquaintances & at present blessed with friends - The meeting was very large, however that was a circumstance which was much less embarrassing than I expected - At dinner we had the following guests, the men Overseers were Obadiah Williams & Rouse Taylor & the women Elizabeth Hosier & Mary Williams - My father & Mother & Aunt Mary Wanton - & brother Isaac - John Casey. Lewis L Clarke, Peter Lawton, Brother David Rodman & Wife who formd an agreeable circle - J Casey left us at 3 OClock intending to be at Wickford by night. In the corse of the Afternoon we had much interesting conversation both on Civil & religious subjects, & I know not when I have ever heard the subject of Friends voting in town Meetings more interestingly & usefully discussed Our friends O Williams & R Taylor disoraged the practice & O display'd much eloquence & ingenuity also Solidity on the Subject & I believe has compleatly convinced some that were present of the justness of his remarks -At tea we had the Same company as at dinner with the exception of Brother Isaac & the Addition of David Williams who came after dinner & spent the afternoon - After tea the company retired except Rouse Taylor who spent the eveng - Sarah Earle also came in the evening - Thus ended the day of all the most important that has yet taken place in my life, & I can say it has been a pleasant one both inwardly & outwardly, for in the outward from the rising of the Sun to the setting of the same I could not find a cloud in the Sky & the eveng equally serene &



*clear except rather more heat than was pleasant - And Oh! Saith my Soul may the day be an emblem of the day of our lives, may calmness & serenity mark our footsteps & may our lives be devoted to the Honors of him who created us for a purpose of his own Glory. I feel (while penning this) my mind humbled within me under a sense of my human frailty & very great incapacity of myself to discharge the dutys that will or have devolved upon me I desire I pray that I may be a good husband to my dear Wife, feeling fully confident that she will be to me a very usefull helpMeet, & desires are no less begotten on her behalf that she may be supported to bear with christian patience & fortitude the trials & besetments that may assail us in passing thro' time to that state where they all cease, & the weary traveller finds a permanent rest - I allso feel thankfulness of heart that we were favord to speak in the several meetings particularly the last with so much propriety & strength & that my dear H was supported under it considering her weak state of health -*

RELIGIOUS SOCIETY OF FRIENDS



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

*6th day 12th of 8 M 1808 / According to what I suppose is customary with young or newly married men, I have been wished an abundance of Joy, & shuck hands with an abundance of people. & in return for their good wishes I have generally told them I was obliged to them, took breakfast with my dear wife at her fathers dined at home, & in the Afternoon (company being there S P Earl) took tea at father Rodmans*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 13th of 8th M / Took breakfast at Father R's - We have today a second part of fifth days tune at my fathers, the guests consist of all the brothers and sisters on both sides that are at home & Lewis Clarke. In the afternoon Lewis related a circumstance which for what reason I cannot tell nor why such a story should have such a place in my mind I cannot tell, in the corse of conversation which lead to it, he mentioned a circumstance that happened formerly, a man by the name of Hull an honest well concern'd friend who lived near the ferry house on Connanicut had a son that was something inclined to lightness & his care was greatly toward his son that he be preserved from frequenting the ferry house which at that time was a very pernicious place abounding with examples of drunkenness & other vices, at length this son was inclined to make an instrument of Music called the Longspell which gave his honest father still greater concern, which after he had made, manifested uncommon skill at playing & used it mostly in the garret alone which imployed most of his lesure time, his father consulted several judicious friends what he had better do, being unwilling to have Music played in the house - which after being maturely deliberated upon was thought best, considering the proximity of the ferry house to indulge the lad in his inclination fearing*



*that if he was crossed therein he would resort among bad people at the ferry house. The lad accordingly was left, but after a while left his music, & became a pillar of in the Church & lived to a good old age, - I have not inserted this believing it is always safe to leave youth to their own persuits but, the Wisdom of the friend & his Councillors was what particularly struck me believing that such judicious men are much wanting in this day - This day was spent to a good degree of satisfaction, Fatherly, Motherly, Sisterly & Brotherly love seem'd to flow among us (ie) if I was capable of entering into the feeling of the company, at least I can speak for myself & say it did in mine, & peculiarly towards my new brothers & Sisters, insomuch that my heart was moved in mental supplications for our mutual advancement in, & faithfulness too that Pure principal within which will draw the minds of all who will adhere to it into usefulness in the Church, to our Selves, and acceptance to our Maker, I can say that this hath been the renewed concern of my soul this day & Oh! that it may be a season of renewed, & lasting covenant with my God, & my life from this time forward to the day when the "Silver cord shall be loosened" may be marked with renew'd acts of sincere devotion to the precious cause of Truth. - Among other things which hath occupied my feelings this day is that the pure principal may so operate in the minds of some that they may be more faithful in the Support of the testimonys of society - I do love to hear members of our Society use freely & openly the plain language, I when I see it other ways it more or less allways gives me pain, but I say this not with any severity, very far from it, but with the most tender sensations of love -*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day 14th of 8 M 1808 / In the forenoon my dear wife & I attended Meeting but before it concluded an heavy rain commenced which rendered it difficult to get home. R Mitchells Carriages was kindly offered & accepted to carry her & Sister R home, but notwithstanding they were wet a little I hope neither will take cold. in the afternoon the gathering was small owing to the continuation of the rain, my wife did not venture out - we sat in both in Silence & to me were seasons of not much animation - In the eveng called at Aunt M Goulds, & returned to father R's where I breakfasted dinner'd & supper'd \_\_\_\_\_*

RELIGIOUS SOCIETY OF FRIENDS



August 15, Monday: A Mass in D by Giovanni Paisiello was performed for the initial time, in Paris.

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

*2nd day 15th of 8th M / After breakfast with my Wife Sister Ruth Father R, & Brother David went to our hired House, it seemed perfectly satisfactory to them all which was a very pleasant circumstance to me, & thankfulness was begotten in my heart, Oh! that all I do may be equally satisfactory & that Brotherly love*



1808

1808

*may continue to abound reciprocally in our hearts – In the eveng  
at O W's together*

RELIGIOUS SOCIETY OF FRIENDS



August 16, Tuesday: Spanish defenders of Gerona attacked out of the city and routed the besieging French.

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

*3rd day 16 of 8 M / In the mornng occupied a little while in  
preparing for housekeeping, the rest of the day at the Shop as  
usual. breakfasted at Father R's & dine'd & tea'd at home - My  
mind has felt a pleasantness thro' the day, in the Afternoon got  
engaged a little in conversation on religious concerns with John  
Coats a Presbiterian who presented me with the Sum of Religion  
by Matthew Hale & a printed scrap of Poetry entitled The  
excellency of the Female form –*

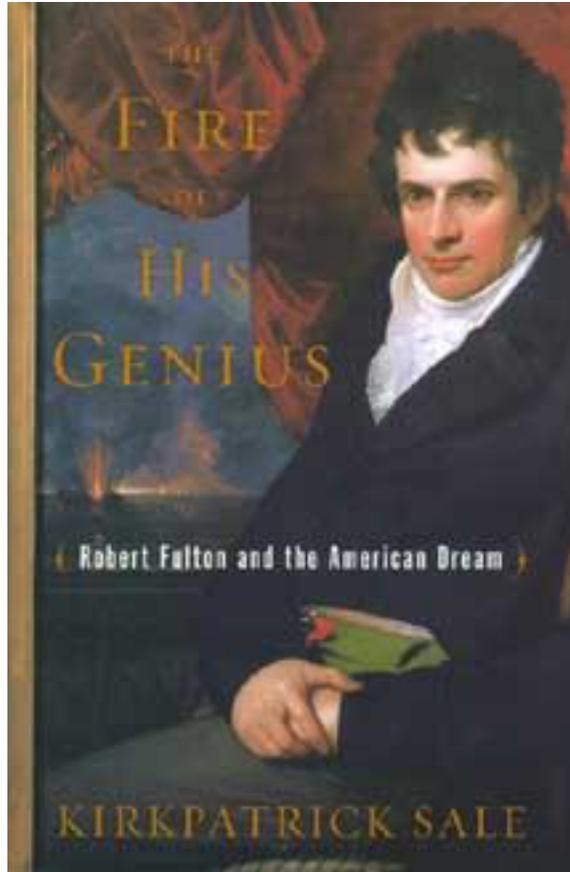
RELIGIOUS SOCIETY OF FRIENDS

1808

1808



August 17, Wednesday: A well-dressed crowd gathered on the Hudson River side of Lower Manhattan Island on this hot afternoon of August 17, 1808 to view the new steamboat of Robert Fulton, which he had named the *North River* (this was the riverboat that is now referred to as the *Clermont*).



Construction was beginning in this year, of five D-shaped sandstone forts in defense of New-York harbor: Fort Wood on Bedloes Island, Fort Gibson on Ellis Island, three-tiered Castle William on Governors Island replacing or supplementing Fort Columbus, and, at the edge of the city itself, the North Battery and the “South-West Battery.” The north battery would be constructed at the foot of Hubert Street and the south-west battery, which would have 28 ports for its bronze cannon, would be constructed on a small island off the beach at the tip of Manhattan and its garrison would be linked to the shore only by way of a 200-foot causeway equipped with a drawbridge.<sup>27</sup> These defensive fortifications would be completed in 1811.

The Battle of Rolica, during the Peninsular Campaign: The British forces under Wellington had landed in Portugal and moved south to Obidos, and had observed that the French forces under General Delaborde had taken up defensive positions four miles to the south, in front of the village of Rolica, which lay in the center of a horseshoe of steep hills a mile wide and two miles long. Wellington had spent the night of August 16th in

27. In 1815 this little fortress would be renamed [Castle Clinton](#).



the small square palace in Obidos. The British had attacked opposite the French positions, simultaneously engaging a pincer mover to the west. The French had withdrawn to avoid the trap. As Wellington repeatedly attacked the French then carefully withdrew behind a strong cavalry screen. Wellington pressed south to Vimiero. When we now visit the beautiful Moorish town of Obidos, we can view from the northern ramparts of the town wall the scene of the skirmish action that preceded this battle. Then from the southern ramparts of this town wall we can view the scene of the French positions before Rolica three miles to the south as Wellington had on this day. We can visit the crest of the ridge along which the French had taken their initial positions, then the crest of the second ridge, south of Rolica, on which the French had taken their subsequent positions. We can visit, on the high ground north of Serranos, a monument that marks the spot where Colonel Lake and four companies of the 1/29th met their deaths. Here is an account by Rifleman Harris:

The Rifles, indeed, fought well this day, and we lost many men. They seemed in high spirits, and delighted at having driven the enemy before them. Joseph Cochan was by my side, loading and firing very industriously, about this period of the day. Thirsting with heat and action, he lifted his canteen to his mouth. 'Here's to you, old boy,' he said as he took a pull of its contents. As he did so a bullet went through the canteen, and perforating his brain killed him in a moment. Another man fell close to him almost immediately, struck by a ball in the thigh. Indeed, we caught it severely just here, and the old iron was also playing its part amongst our poor fellows very merrily. I saw a man named Symmonds struck full in the face by a round shot, and he came to the ground a headless trunk. Meanwhile, many large balls bounded along the ground amongst us so deliberately that we could occasionally evade them without difficulty. I could relate many more of the casualties I witnessed on this day, but the above will suffice. When the roll was called after the battle, the females who missed their husbands came along the front of the line to inquire of the survivors whether they knew anything about them. Amongst other names I heard that of Cochan called, in a female voice, without being replied to. The name struck me, and I observed the poor woman who had called it, as she stood sobbing before us and apparently afraid to make further inquiries about her husband. No man had answered to his name, or had any account to give of his fate. I myself had observed him fall (as related before) whilst drinking from his canteen, but as I looked at the poor sobbing creature before me I felt unable to tell her of his death. At length Captain Leech observed her, and called out to the company, 'Does any man here know what has happened to Cochan? If so, let him speak out at once.' Upon this order I immediately related what I had seen, and told the manner of his death. After a while Mrs Cochan appeared anxious to see the spot where her husband fell, and in the hope of still finding him alive asked me to accompany her over the field. She trusted, notwithstanding what I had told her, to find him yet alive. 'Do you think you could find it?' said Captain Leech, upon being referred to. I told him I was sure I could, as I had remarked several objects whilst looking for cover during the skirmishing. 'Go, then,' said the captain, 'and show the poor woman the spot, as she seems so desirous of finding the body.' I accordingly took my way over the ground we had fought upon, she following and sobbing after me; and quickly reaching the spot where her husband's body lay, I pointed it out to her. She now soon discovered all her hopes were in vain. She embraced the stiffened corpse, and after rising and contemplating his disfigured face for some minutes, with hands clasped and tears streaming down her cheeks, she took

a prayer book from her pocket, and kneeling down repeated the service for the dead over the body. When she had finished she appeared a good deal comforted; and I took the opportunity of beckoning to a pioneer I saw near with some other men, and together we dug a hole and quickly buried the body. Mrs Cochan then returned with me to the company to which her husband had been attached, and laid herself down upon the hearth near us. The company to which Cochan had belonged (bereaved as she was) was now her home; and she marched and took equal fortune with us to Vimiera. She hovered about us during that battle, and then went with us to Lisbon, where she succeeded in procuring a passage to England.



Margaretta Wedderburn's "The Sky, or a Description of a fine Evening: August 17. 1808":

With rapture and delight I oft admire  
 Jehovah's works that come within my view,  
 Himself exceeding admiration's ken,  
 Or ought that I could fancy that is great,  
 Is good, is glorious, without compare.  
 The season this, when Autumn richly pours  
 Prolific bounty o'er this fav'rite isle.  
 Here universal peace and plenty reigns,  
 While beasts, and birds, and insects feed around.  
 And when their thirst is quenched at limpid stream,  
 In sportive gambols spend the live-long day.  
 Till sober eve invites to rural walk,  
 By humble hedge-row, deck'd with foliage green,  
 To smell the fragrance of the scented briar.  
 Now ev'ry scene looks gay, it yields delight,  
 And fits the mind to wonder and adore.  
 Among the branches, feather'd choristers  
 Have sung their ev'ning lay, and are retir'd  
 To rest their downy wings, till morning dawn.  
 All but sweet philomel, her notes prolong'd  
 Swell with the breeze, in charming symphony,  
 To sooth the lover's woe, that wanders forth,  
 (When absent from the maid his heart holds dear,)  
 Alone to vent his plaint. Pensive and sad  
 He seeks the shade, and shuns each vulgar joy.  
 Thy song, sweet bird, hath lull'd his griefs to rest,  
 While pleasing hope restores his fancied bliss.  
 And now retard my wond'ring eyes this eve,  
 With divers hues, and beauties manifold.  
 The sky in azure clad, serene and clear,  
 By sun's decline, just tinged with florid gold;  
 And not the most elaborate assay  
 Of skilful artist, when his pencil's dip'd  
 In ev'ry varied tint he hath prepar'd,  
 A form so lovely ever could produce  
 To gazer's eye, as that I now behold.  
 But as I upwards look again, how chang'd!  
 The clouds seem hovering round, with moisture fill'd,  
 From vapours gather'd and laid up for use,  
 (By sov'reign will of him who all commands,)  
 And liberal sends on earth their copious show'rs,  
 The water ev'ry flow'ring tree, and plant,  
 That else would languish, wither, and decay,  
 If long withheld from vegetation's store,  
 The liquid juice that makes all nature bloom.  
 But while my thoughts o'er various prospects rove,  
 Or fix'd intent on some peculiar space,



Behold the day's most splendid visitant,  
His pow'rful beams withdrawn to other climes,  
And cheering warmth hath left our hemisphere.  
But in his absence not without solace,  
The moon appears with milder radiance,  
Her influence benign and fainter glow,  
With each revolving planet as it rolls,  
Performs her destin'd circuit through the sky,  
Tho' not like sparkling emanation,  
Of dazz'ling, grand, majestic god of day,  
When he shines forth in full meridian blaze;  
Or when his rising beauties streak the east,  
And brightness gilds the lofty mountain's brow;  
Yet peaceful and serene, she sheds her light  
Around the globe, diffusing happiness,  
With less obtrusive unoffending lustre.  
Also those twinkling stars re-animate,  
With their resplendant rays, the dusky night.  
Throughout the vast expanse, those gems appear,  
(Beneficent that Power that plac'd them there,)  
When they withdraw, darkness reigns absolute,  
And throws around a joyless total gloom.  
One lucid orb, more glitt'ring than the rest,  
'Tis called the star of eve, and strikes the eye,  
Amidst the num'rous throng, with circled sphere,  
Surpassing, and more refulgent brightness.

*Annexed to the Sky, a Paraphrase.—August 18, 1808.*

But shone superior in degree,  
That Morning Star so bright,  
Which rising on our darken'd world,  
Dispell'd the gloom of night.  
Transcendently illustrious,  
Appear his rays divine;  
The mist of error to disperse,  
And make each virtue shine.  
Hard sayings to elucidate,  
Each myst'ry to unfold,  
Which handed down, from age to age,  
By prophets were foretold.  
Till then the mind of man was held,  
In ignorance obscure,  
With superstitious rites profan'd,  
His intellectual power.  
Idolatrous impiety,  
Completely envelop'd;  
Freed from its baneful influence,  
He scarcely could have hop'd.  
Until that beauteous Star arose,  
The Gentiles to enlight,  
And of his people Israel,  
The glory, strength, and might.  
To whom ever be ascrib'd,  
All praise in earth and heaven,  
But whose exalted name is far.  
Above all blessing given.

John Jacob Astor's ship *Beaver* sailed from New-York harbor, bound for [China](#).

At the Battle of Roliça, British troops compelled the French to retreat from the heights between Caldas and Obidos north of Lisbon.

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

*4th day 17 of 8 M / We are now as the saying is laying upon our Oars, but expect to commence housekeeping next week - How we shall get along is very uncertain, but I trust if our dependence is rightly placed, & our own exercions continued, we shall be*



1808

1808

enabled to get forward, at least with a comfortable degree of peace, & I can honestly say I ask no more than peace of mind with a comfortable subsistence, & a little for emergencies, believing beyond all doubt that Riches, adding house to House & field to field, is nothing short of a corrosive sublimate to that peace which is pure & springs from within, then how necessary is a double watch - And Oh how is it to be longed for, & prayed for, that the Mind is all things & on all occasions be kept from the hurtful mixtures of the World, & preserved in that which will enable us to perfer Jerusalem as the chiefest Joy, then shall we be enabled to meet with christian patience, fortitude & resignation the, the vicisitudes & cross occurrences incident to us in passing thro' this (which may indeed be called) a Vail of tribulation & tears -I dont know that it will be assuming too high language to Say, that my mind while writing, is bowed under a sense of them, & that a prayer is raised, that I may stand firm, & fast in that which will enable us to endure to the END -

My beloved H spent the Afternoon & part of the eveng at my fathers the connection being new & she naturally diffident I felt much sympathy for her -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 18 Of 8 M 1808 / I have felt renew'd asspirations in my mind this Morning to the Father of Mercys after faithfulness, My spirit hath felt humbled at my past omissions & commissions, & Oh saith my soul as I am just commencing a new & important carreir of life, may I be favor'd to renew an important Covenant with my God which shall not (as many formally) be blown away with the first gale of temptation, but be lasting even to the latest period of my existance - Notwithstanding before meeting I had a favord season yet when there my mind was more roving & unsettled than I expected, this week many other like circumstances tend to confirm me that "Times & seasons are in the Lords hand" - My evengs are now spent with my dear H - the last we were at her fathers —

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 19th of 8th M 1808 / Before breakfast deposited a few things convenient in house Keeping at our intended dwelling, as usual since Married took breakfast at Father R's, nothing matiral thro' the day as respecting the State of my Mind. Elizabeth Hadwen, Dorcas Earle, Eunice Clark & Phebe Earl Sent took tea & spent the Afternoon at My fathers. I drank tea with them & dont know when I have been in company with a more goodly company

RELIGIOUS SOCIETY OF FRIENDS



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



1808

1808

*7th day 20th of 8 M 1808 / As usually engaged, the mind variously occupied with the cares of house keeping –*

RELIGIOUS SOCIETY OF FRIENDS



August 21, Sunday: The Battle of Vimeiro, during the Peninsular Campaign: the British forces under General Wellington faced the onslaught of the French forces under Marshal Junot from defensive positions along Vimiero Hill and in the village. Junot ordered over six frontal assaults up the ridge and each time his soldiers were repulsed by infantry fire. By the end of the day the French had lost over 1,000, and had lost 14 guns, while the British had suffered only 720 casualties, which meant of course that they could celebrate a great victory as the French withdrew to the south. On August 30th, the Convention of Cintra would be signed in which the French would be allowed to evacuate Portugal.

France annexed the city of Wesel.

British ships managed to take 9,000 of the 14,000 Spanish troops sent to Denmark to help the Emperor Napoléon off the island of Langeland, to transport them to Santander to aid in the Peninsular War.

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

*1st day 21st of 8th M / Our Mornng Meeting was middlingly large, & our friend D Buffum was very lively in testimony from the Scripture "Why is Man less durable than the works of his hands for this plain reason, that this is not the place of his rest" he feelingly touched on the afflictions of the righteous & by way of consolation rehersed the Scripture "Blessed are you when men persecute you & revile you &c for great is your reward in heaven" & said he had been renewedly confirm'd that "they that will follow after our Blessed Lord & saviour Jesus Christ shall have persecution in the flesh"*

*In the Afternoon we were small in Number but a pretty good time – [Following lines to end of entry for this day have an X through them] After tea My dear Wife & myself with Sister Ruth & Daniel Austin went to out intended habitation, intending to commence housekeeping, father Rodman & Sister Elizabeth came after us also brother David we Spent the eveng very sweetly together in brotherly & sisterly affection, & when our company left us, I was thankful the my dear H was very chearful & pleasant & not at all inclined (to appearance) to a downcast feeling, common in any change & particularly in that which is for life. Oh! that I may be thankful humbly thankful for every favor, & learn to be content in whatever situation may be my lot; rendering unto God thanksgiving, & from a devoted life to the cause of truth. Praise redound to the honor of his Great Name which is worthy Forever More –*

RELIGIOUS SOCIETY OF FRIENDS



August 22, Monday: On page 432 of Volume 30 of the Record of Deeds for [Providence, Rhode Island](#) there is a record of the [manumission](#) of a certain negro [enslaved](#) boy Robert on this date — a boy who had been promised three years earlier that, should he faithfully serve and obey his master Jabez Bowen, Jr. for those three years, he would then be entitled to his liberty and to be manumitted and forever thereafter to be made free. Robert having well and faithfully served his Providence slavemaster Bowen for the agreed three years, on this day was indeed fully and entirely manumitted and set free, and entirely released from every future claim of personal service or other whatsoever, and declared free. (In the document, the words “and doth hereby” appear twice in sequence, and are lined out in the first occurrence with a double line as shown below.) Although there is no reference in the document itself to any such person as “N. Brown,” we note that in the directory to this volume of deeds and mortgages the perpetrators of this freeing of “Robert, (Negro Boy)” have been indexed at the time as being indeed not only Jabez Bowen Jr. but also N. Brown! –There’s something of a story here, that maybe isn’t going to get told!

*Whereas by an Obligation of the sixteenth of August one thousand and eight hundred and five the subscriber on condition a certain negro Boy Robert the slave of the subscriber should faithfully serve and obey the subscriber for three year [sic] from the said period, he the said Robert should be entitled to his liberty and to be manumitted and forever thereafter to be made free. Now the said Robert having well and faithfully served the subscriber for the agreed space of time the said subscriber in fulfilment of said contract on his part doth fully and entirely manumit and set free forever the said Robert, and entirely release him from every future claim of personal service or other whatsoever ~~and doth hereby~~ and doth hereby declare the said Negro Boy Robert free*      *Witness my hand and seal this 22<sup>d</sup> Day of August 1808*

*Recorded August 22<sup>d</sup> 1808*      *Jabez Bowen Jun<sup>r</sup>. ((L.S.))*  
*Witness Nathan W. Jackson*      *T. Elk*

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

*2nd 22nd of 8th M / On waking up this Morning we found ourselves "in our own hired House" as the Apostle says, & not an unpleasant habitation neither [The remainder of this entry has an X over it] we found our breakfast relished well & were by the bounty of our friends & what we were able to provide ourselves, favord with a plenty of Coffee, crackers, & flour & Indian Bread, this was our first Meal & if this be a presage of the succeeding Meals of our lives we may calculate on a pleasant Passage But Alass I dare not calculate on pleasant things, but wish to keep in remembrance the Wormwood & Gall that when its draughts are administered we may not be unacquainted with its effect, of which I fully expect my full share & pray for resolution to Support –*

*Brother John Dined with us. our repast was a peace of Boiled Bass &c - before we finished we had some roast veal sent from father R's which was acceptable tho' not at this time necessary, that however ought not to lessen the obligation on our part. So we get along from season to season, & time alone can determine the issue*

*Sister Elizabeth took a dish of tea with us, & dear Aunt Patty & Hannah set in the evening*



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

*3rd day 23rd of 8th M 1808 / We again this mornng find ourselves at home – When I went home to breakfast & while waiting for my dear H to Set it on the table I took a Seat a few moments at the east window to view the pleasant prospect over the Gardens & fields, my mind was feelingly struck with the Scripture declaration [An X from here to end of paragraph] "This is not the place of thy Rest" which renewedly convey'd to my understanding, that however beautiful things in the outward may be around us we are not to gratify that part of the Mind which takes a life in them, beyond what the Truth will allow, & not only at this time but many time thro' the corse of my life have I sensibly felt, that the pleasant pictures must be spoiled & the Cross, yea, the Cross of Christ be daily borne ere we can be renewed in the spirit of our minds & be made partakers of that heavenly zest of love of peace which is the lot & portion of all the faithful followers.*

*It has been a precious day. this forenoon I have particularly had my life & inward Strength renewe'd – When going to the fountain to draw a glass of water, finding the Stream refused to run, my mind was instructingly lead to draw the analogy between a fountain of outward water & the fountain of living waters; Observation & experience shews that a fountain of Material Water is by long derth at length rendered dry, or at least the water in the fountain low & hard to be drawn out, so we also find it in our experience of the inward fountain, the mind is at times suffer'd to fall into a dry hard state, hence the waters of life are hard to be attained & requires double exercions both of faith patience & strength to get down to the spring from whence ariseth the refreshing streams of life into the Soul of Man & from my experience I am fully in the belief that those low seasons, seasons when the mind experiences a great dearth & all is stiff & hard, are for our benefit, & if patiently abode under, uniting our exercions with the help of Divine Wisdom, we shall be enabled to renew our Strength from the Waters, which flow in such profusions into the hearts of the faithful, & because the toil is long & hard & this painful state long awaits us there is no cause to give out, it is the Hand of the Lord, & his Arm is not Shortened that it cannot in due time afford all necessary & timely help –*

*In the eveng we had a number of Visitors some staid all the eveng & some part of it Brother Isaac, Brother David & wife, Sister R & E R Hosier & Mary Barker, Polly Sherman, Brother Caleb, were the company & the eveng paased socially, but I could not assimulate as at some times, the mind feeling somewhat of a depression, which I strove to suppress*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 24th of 8th M / We have been favord with comfortable victuals today which has been tnakfully remembered --  
In the eveng Neighbor Saml Venson & his wife set with us also*



1808

1808

Sister Ruth –

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 25th of 8th M / Rode to [Portsmouth](#) to attend Our Moy [Monthly] Meeting & a very hot ride it was, we stopt at Uncle Peters before Meeting to leave some boxes to be filled with articles for house keeping - At Meeting Our friend Abigail Robinsons appear'd in testimony for the first time in many Months. She appear'd to be under wieghty concern on acct of the low state of Society &c -In the part for discipline several thing was considerably debated upon, but the love subsisted, nothing harsh manifested only simple expression of prospects, Mary Sisson was received under care -P & J Easton was disowned - After meeting we stopt at Uncle Peter's for our boxes - & dined at cousin Z Chases -After dinner My Wife, Aunt Patty [Gould](#) & I went into the Gulley & had a most delightsome ramble, it was the first time my dear H was ever there, she appear'd to enjoy the zest with more than common pleasure & I'm sure it was more than commonly pleasing to me not having visited the place where in youthful days I have enjoyed allmost extatic pleasures, for a very long time - After tea we rode home pleasantly -- In the eveng Brother D, Sister J & Sister E called to see us a little while —

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 26th of 8th M / A day of considerable seriousness, yesterdays proceedings at meeting has occupied my mind, but find but little that I Said or did that feels unpleasant - My wife & I dind & spent the Afternoon at My Fathers Rouse Taylor & Sister E spent the evening very acceptably with us -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day, 27 of 8 M 1808 / Nothing material to insert as respects my feelings - Neighbor Gibbs & Billins set the afternoon with us, the latter took tea but the former went home towards night unwell

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 28 of 8 M / In the mornng at meetg D Buffum preached acceptably, but to me rather an unsettled time - In the Afternoon we were Silent - between meetings brother Isaac called, also Sister Elizabeth - brother Isaac took tea with us & our frined



1808

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*O Williams set most of the eveng*

RELIGIOUS SOCIETY OF FRIENDS



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

*2nd day 29 of 8 M / Much perplexed with several persons about politicks & Voating – my friend Philip Dunham called at the shop his visit was as usual refreshing - We have had a number of calls at the House but not more than was very pleasant - In the Afternoon Aunt A Carpenter & Sister Ruth took tea with us & J Bringhurst called an half an hour - In the eveng Mother, Aunt Patty Gould, Brother David & Sister Elizabeth with D Austin were our guests, Sister R Staid the eveng - Since we have been housekeepers we have had abundant proofs of the regard of our friends, they have been very kind in giving us frequent calls which testify that they hold us in remembrance, & is very comforting to us –*

RELIGIOUS SOCIETY OF FRIENDS



August 30, Tuesday: At the Battle of Vimeiro, during the Peninsular Campaign, the British forces had inflicted somewhat more attrition on the French than the French had succeeded in inflicting upon the English. Marshal Junot had ordered more than six frontal assaults up the ridge against withering infantry fire with each time his soldiers being repulsed. “Your commanding officer is trying to kill you.” In result, on this day a Convention was signed at Cintra by which leave was obtained to safely evacuate the surviving French out of Portugal.

By the Convention of Sintra the British repatriated 26,000 French troops in return for their evacuation of Portugal. For this unusual leniency, the commanders on the scene will be recalled to Britain to make an accounting of their actions.

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

*3rd day 30th of 8 M 1808 / The potsherds of the Earth have been mightily clashing together this day - Town Meeting is held & a great stir Among the people. I put in my voat I think without feeling the spirit of party, yet the mind has been more in the Mixture than is best –  
Sister Mary spent the day with us & Sister Elizabeth the evening.  
Father R & Br[?] Caleb gave short calls –*

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 31 of 8 M 1808 / My spiritual condition, I am very sensible is weakened from yesterdays conduct, tho' I feel at present nothing material to accuse myself of except feeling and giving way to an anxious disposition respecting the concerns of Town Meeting. I believe it a fixed Truth, that mingling with the Spirit of the world in any respect is hurtful to a religious growth & none more so than the leaven of politicks which tends to Sour & in many instances to embitter the Mind of individuals toward one another - but as yet I do not see why a Friend may*

1808

1808

*not peaceably put in a voat on either side the question, provided he does it not in a bitter or earnest spirit, but moderately & Modestly to hand it in, without feeling aught against his neighbor because he acts a contrary sentiment, I dont wish to lay this down as what I see in the light of Truth but my apprehensions on the Subject, probably I may in time See different - Molly Rogers spent the Afternoon, & this is the first eveng we have spent alone since we were Housekeeps*

RELIGIOUS SOCIETY OF FRIENDS

## SEPTEMBER

September: [George Gordon, Lord Byron](#) settled at Newstead Abbey.



[Samuel Taylor Coleridge](#) went to reside with the family of [William and Dorothy Wordsworth](#) at the Allen Bank house in Grasmere (until May 1810).

September: Friend James Pemberton, president of the Pennsylvania Abolition Society, had the idea of teaching American black men the arts of agriculture, mechanical labor, and domestic industry, and then moving on to such luxuries as religious training once their minds had been sufficiently prepared. He solicited the assistance of Captain [Paul Cuffe](#), also, in promoting African recolonization, “the civilization of blacks in their own country” — Africa not America being their toehold in the world.

September 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1st of 9th M 1808 / Our meeting was silent & if none felt more of the life than myself it certainly was a very dead & dry season I dined at my fathers & my wife at her fathers which is the first time she hath been there since we were married (ie) on a visit, & the first time I have ate at my fathers except when we both spent the day together last sixth day We took tea at father R's & spent the eveng, when we went home our Neighbor Gibbs told us that Neighbour Towle had called to spend the eveng with us but found us absent which was a circumstance I regretted they being people that I am very free to associate with -6th day 2 of 9 M / Several calls from friends nothing material to insert / rote to B Purinton \_\_\_\_\_

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 3 of 9 M / In the Afternoon met with the School committee Benjm Mott took tea with us Eliza Burling & Sarah Earl also After tea Rode to [Portsmouth](#) with Benj on buisness & staid at cousin Z Chases -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day went to meeting with Shadrack in the Cart - we had a Silent meeting but I thought the ownings of Truth was felt - Dined at cousin Z C's & in the Afternoon walked homeward stopt at C H on buisness & then called at cousin A Gould, had a pleasnt visit & took tea - then called a little at Uncle S Thurstons & home, found my dear H well & at our dwelling -Yesterday (seventh day) I was much beset with an evil disposition which I was obliged to summons all the religion I Possessed to keep in subjection - And this day at [Portsmouth](#) my mind has been in a feeling state -

RELIGIOUS SOCIETY OF FRIENDS

 September 5, Monday: [John Home](#) died.

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

2nd day 5th of 9 M 1808 / Last 6th day I wrote to B Purinton, my H having made an addition I put it in the Post Office this Mornng directed to Saml F Hussey for her in Portland - Gave one to D Austin for his Parents & Sisters

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 6th of 9th M / Wrote Joseph Austin by R Hosier, in the evening called at J Earl's to see E Burling. The mind in a barran condition

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 7 of 9 M / Each day consists (at present) of a sameness of occurrences, from the House to the Shop, & from the shop to the House, as our Meals occur in rotation. We have had more or less calls from our friends in some part of every day since We have commenced Housekeeping which shews that our friends are Mindful of us & have An interest in our welfare, some testimonies of that kind has been cause of humility & thankfulness in my heart – We have now entered pretty fully on the stage of action, & great is the care & circumspection that is requisite, that we walk consistent in every respect, but more particular is the necessity that we strive so to dwell under the influence of the spirit of truth as to maintain & keep alive, the Life of truth in the mind, for this leads to care & circumspection, both in things inward & outward. Oh that there may be in my heart an increasing dedication to the will of him that created me, & a daily renewal of the Immortal Seed. I desire, I long, to be Substantially religious, & not in the form of it, but really possessing the reality – Aunt Molly Gould, Sister Ruth & Brother Caleb took tea with us. Brother D & father R also called & Set a little while –*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 8th of 9 M 1808 / A Silent Meeting, but not the very worst of times, some sweet reflections –*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 9th of 9th M / My H haveing gone to Middletown to read the Epistles among the infirm. I dined & took tea at Fathers*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 10 of 9 M / "How beautiful are thy tents O Jacob & thy dwelling places O Israel" upon feeling my mind a little introduced this morning into the precious sensations of love & life, arising & spreading it's self over the system, the beauty thereof very strongly impressed its self on my Mind, & breathing desire arose that they may continue & an everlasting dwelling place be established therein, for Oh how precious to feel the light of the heavenly Fathers countenance lifted up upon us after a season of hardness & as it were obduracy to every tender emotion – Brother David Sister Joanna & Sister Ruth took tea with us, D Buffum Junr & his Sister Margaret joined them & spent the eveng –*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 11th of 9th M / Attended meetings both which were seasons of searching with me. Our friend Peter Hoxie was with us who with our friend D Buffum in the forenoon bore lively testimonys – In the Afternoon Peter was engaged in supplication particularly for the "Dear youth of our Society" that we might be preserved from the Allurements of the World -- Susanna Bateman a friend from [Greenwich](#) also spoke a few words, which, if they did no hurt I thought the good would not be very extensive –  
We eat our meals at home & in the eveng had several of our acquaintance call to see us –*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 12 of 9 m / I'm weak & poor in the life of the mind Oh! that it was better with me but wishing without trying to obtain the object will never fetch it –*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 13 of 9 M / Masons being at work on the top of our chimney we could not make a fire, so Wife went to her fathers & me to my fathers to dinner, & took tea together at Brother Davids & spent the eveng. Sister R was with us –*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 14th of 9 M 1808 / P Sherman & cousin H Gardiner Junr took tea with us & Sister Elizabeth Spent the day & evening. Mother & Aunt Molly Wanton gave us a call in the forenoon, the latter for the first time since we were housekeepers*

RELIGIOUS SOCIETY OF FRIENDS

 September 15, Thursday: [George Back](#), eleven years of age, sailed aboard frigate HMS *Arethusa* as a "first class volunteer." The vessel would soon be taking part in naval engagements off Cherbourg and along the north coast of Spain.

By the terms of August 30th, the French army in Portugal was allowed to depart by sea from Lisbon. A new 5-man council of regency took power in the name of King João.

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

*5th day 15th of 9th M / A Silent Meeting, & a mixture in my mind. the forepart of it was pretty much favord with the arisings of life, but before the conclusion, a jostling took place & all manner of trash enterd my brains, with a Seeming impossibility*

*to keep it out. Mary Williams Junr took tea with us this Afternoon & spent part of the evening*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 16th of 9th M / We had this Afternoon some Elderly Ladies to sit & take tea with us Eunice Clark, Aunt Phebe Earl & My Mother*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 17 of 9 M / The mind not much a live to religion, however not as dead as at sometimes – Sister Mary spent the day with us Sister Elizabeth the eveng & My father gave us a good long call –*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 18 of 9 M / Our meetings again silent, in the forenoon a time of wrestling & but little overcoming, in the Afternoon much the same, if any thing more of the life predominating we ate our Meals at home & spent the eveng also- Brother David called in the forepart, & after him Rouse Taylor set the remainder with us –*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 19 of 9 M / This morning at our usual pause at Breakfast table my mind was more than commonly dipt into breathings after the bread of life, even life forevermore, something like this run thro' my mind very sweetly –*

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Tuesday: In London, the Covent Garden Theater burned down.

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

*3rd day 20th of 9 M / I omitted to mention that Yesterday Afternoon We spent at D Williams's. Brother David & wife A R & N[?]R was also there & Evan Thomas Junr son of our friend Evan Thomas that was here at our Last Meeting time from Baltimore I wish his manners & deportment was as exemplary as his fathers I believe that my H Brother D & Wife was heartily sick of the worlds politeness or accomplishments, & renewedly made satisfied with our little way of living – We spent this day at my fathers*



1808

1808

*as to life perhaps not quite as void as at some times*

RELIGIOUS SOCIETY OF FRIENDS

 September 21, Wednesday: British forces occupied Macao.

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

*4th day 21 of 9 M 1808 / This eveng the mind rather depressed, the times are dull in the outward, & Allmost dead in the inward Sister Mary spent part of the day with us - & kind calls from Father R & Brother D - Sister E set the eveng - In the eveng I met a little while at Wm Pattens with the African Benevolent Society Directors —*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 22 of 9 M / At Meeting cold & shivery - under such circumstances the mind is in some considerable degree disquallified from the exercise of worship, especially when at the best of times I am so barran of good -- however on returning from meeting & setting down quietly at home a good degree of life & tenderness sprung up which seem'd encoraging, tho' things of the outward are at present gloomy - This afternoon I had a visit of some length at the Shop from Our friend Richard Mitchell which was very comfortable his conversation was on subjects that were instructing we compared our feelings at meeting & found they were very similar, both had a poor time -Brother Caleb took tea & father R called to see us in the eveng -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 23 of 9 M / My H spent the Afternoon with Our dear Aunts M & H Gould, Aunt M was absent - I took tea with them & remember'd old times - We spent the eveng At father R's*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 24 of 9 M / The Company of F Green & Green at tea, Sister E set the eveng with us on our part very agreeably - I want to feel more alive to the Truth & engagement in its cause but Alass how poor weak & frail I am -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 September 25, Sunday: The Supreme Central Governing Junta was created at the royal palace of Aranjuez as a central organizational point in the Spanish struggle against the French. José Moñino y Redondo, conde de Floridablanca was named president.

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

*1st day 25th of 9 M / At meeting this forenoon I had a Serious time many things occupied the mind which lead to it – but Oh the Life (if I may be allowed the expression) Seemd closely confind in Prison – In the Afternoon a little more free – both meetings Silent – We dined & took tea at father R's & set the eveng at home reading the works of I Pennington*

RELIGIOUS SOCIETY OF FRIENDS

 September 26, Monday: Cipriano Ribeiro Freire replaced Miguel Pereira Forjaz, conde de Feira as acting head of government of Portugal in Lisbon.

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

*2 day 26 of 9 M / My H spent the Afternoon & eveng at Neighbor Towles & took tea with them & set the latter part of the eveng The forepart of the eveng I was engagd to meet at Wm Pattens with the Directors of the African benevolent Society – So my lot was cast in company with four Ministers of Different persuasions – Patten, Tenny Green & Towle The latter I believe to be the Most Christian Man –*

RELIGIOUS SOCIETY OF FRIENDS

 September 27, Tuesday: The [Emperor Napoléon](#) and Tsar Alyeksandr met at Erfurt.

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

*3rd day 27th of 9th M 1808 / This afternoon Met with C J Tenny at Arthur Flaggs on buisness of the African School & with him (CJT) visited the Work & Alms house. The poor objects that presented to our view in my mind (& I have no doubt did also in his) excite pity & a degree of concern for their wellfare in a future state – Some of them Attempted to speak of religion but the way seemd so shut up from the depravedness of their mind that on my own part I could say but little to them – neither did he – but I have thought & really have to believe that the reason why I am so disqualified from entering into the condition of others, is my want of dedication Oh that my heart was more devoted & that while my hands are at my labor the mind could be more in meditation on things celestial –*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 28 of 9 M / Tho' I believe a degree of the life has been felt this day yet it does Seem as if the very jaws of Death was Yawning over me. Oh such cold Stonny hearted feelings as are my experience is indeed hard to bear & cause to fear that the good*

spirit is allmost ceased to Strive, if I read a religious book or the bible they raise no life in the mind nor does my feelings enter into the Spirit of what I read - Abby Anthony an Old Scholar of My H at [Portsmouth](#) last Summer Spent the day with us & Cousin Anne Greene & Ruth Greene Spent the Afternoon cousin A expressed much Satisfaction at being with us which seems to be a little encoraging, as one so pure as I think she is, should feel Satisfaction under our roof - With my H spent the eveng at Neighbor Vensons to suppo[rt?] good Neighborhood -

RELIGIOUS SOCIETY OF FRIENDS



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

5 day 29 of 9 M / Our first meeting was silent but to me a more than commonly favor'd time, because I was able to feel & meditate on religious Subjects with more ease than common, not tried with that roving unsettled State I so often am In the last buisness went on pretty well, but not without some hitches. Oh that more of the life & power could be felt in our Assemblies - Uncle Peter Lawton Dined with us & was The Only friend we could get to go with us & this is the first Monthly Meeting that has occur'd Since we were house keepers in Town - Sister E set the eveng with us I was a little while ar Father R's -

RELIGIOUS SOCIETY OF FRIENDS



September 30, Friday: Franz Schubert took and passed an examination to become a chorister in the Imperial Chapel-Royal. Among the judges was Court Music Director Antonio Salieri.

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

6th day 30th of 9 M 1808 / Sister Ruth took tea & Spent the evening with us, & in the eveng receiv'd a Letter from Our much beloved friend Micajah Collins which was very comfortable

RELIGIOUS SOCIETY OF FRIENDS

FALL 1808

OCTOBER



October: The state governments of New England were not themselves all that eager to cooperate in the freeing of the [enslaved](#). For instance, on August 13, 1804 the owner of a [Rhode Island](#) slave named Patience had applied to the state court for permission to set her free — and such permission had not been forthcoming, until this point in time!



1808

1808

 October 1, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 1 of 10th M / My Mind hath this day been brought under the hammer & into the fire, & Oh saith My soul may it continue untill the fire hath purified & renderd sufficient by ductill to be wrought into the form which may be requisite to fit me for the service of the Lord -  
Brother John Dined with us - We spent the eveng at Brother Davids  
- Aunt Molly Wanton spent the afternoon & took tea with us*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 2 of 10th M / A home all day except early in the morning came down to the shop on an errand - The reason of my being at home was indisposition & a Portion Physic - which considerably reduced my frame - I understood by my H who was at meeting all day that D B was concernd in testimony in the forenoon - In the Afternoon Silence prevailed  
Brother Isaac called between meeting to see us, & after him  
Father R Brother D & C —*

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Monday: Seven men involved in royalist organizations to overthrow the [Emperor Napoléon](#) were executed.

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

*2 day 3rd of 10th M / This Afternoon the committee from the Directors of the Affrican Benevolent Society met & agree'd to open a School unter the Tuition of Arthur Flagg Junr - Our neighbor Venson & wife spent the Afternoon & took tea with us*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 4th of 10 M / A prospect of some afflictions that may await me has been very heavy on my mind & a portion of the wormwood already felt by participation - My dear H seems to have her cough returning & today has an hard headach -*

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 5 of 10 M / I think a little of the precious life has been experienced, particularly at our pauses at Meal times. Oh that I could dwell more & more abundantly in that which is saving to its nature Viz the spirit of truth - Father & Mother Rodman Set the eveng with us - My Mother has for several days been much*



1808

1808

*unwell which gives me much uneasiness*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 6 of 10 M / We had a Silent meeting, but to me a good time, for which (I trust) my heart was, & is very thankful. Sister E set the eveng with us & brother D called*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 7 of 10 M / My H spent the day at my fathers consequently I was there at meals. at home in the eveng Alone -*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 8 of 10 M 1808 / Tho I have at seasons been uncommonly destitute & allmost ready to famish for the bread of life in the corse of this day, yet there has been several intervals, especially this eveng when the Sweet influence has risen into dominion & my soul desires to bow in humble thankful feeling for all the mercies vouchsafed to me, Oh Father help me -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 9 of 10 M / James Green of [Greenwich](#) was at meeting & preached to us forenoon & Afteernoon, in the Afternoon his communication was peculiarly solemn - In both meetings my mind seemed to be in contest between the Master & the World but I may acknowledge the right thing seemed to get the upper most & on the whole it has been a preciously favord day Oh that I may yet find the Old man with his deeds put off & have to sing of mercy & deliverance from Sin  
We dind at Fatheer R's, took tea at Brother D.s & spent the eveng at home. My H wrote to S Barker, & Micijah Collins & Wife to which I added a little*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 10th of 10 M / This hath indeed been a day of combat & conflict, the mind hath had to suffer & go down deep This is a Proffitable dispensation & if suffering will tend to purify I hope I shall be favord with patience to endure all that may be my portion untill All offensive propensity & inclinations shall*



1808

1808

*be thouroughly done away  
Wrote a letter to Jemima Austin under more sensible feelings of  
life than I have written one in some time –  
Cousin Z [L?] Clarke took tea with is. Also Sister Mary -Polly  
Sherman set the evening –*

RELIGIOUS SOCIETY OF FRIENDS

 October 11, Tuesday: François-Noël Prigent, who had led the royalist organizations working to overthrow the [Emperor Napoléon](#), was executed by [firing squad](#).

The 9,000 Spanish troops brought from Denmark reached Santander aboard British ships.

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

*3rd day 11 of 10 M / This day my mind hath been severly beset  
with Satan, but have found a Stronger than he Striving against  
him & if satan prevails the fault will be my own*

RELIGIOUS SOCIETY OF FRIENDS

 October 12, Wednesday: The Convention of Erfurt was signed by France and Russia. Russia would be allowed to occupy Moldavia, Wallachia, and Finland. France would remain neutral in any war between Russia and Turkey. The Emperor Alyeksandr would allow the Emperor Napoléon a free hand in Spain, and allied Russia with France in any war against Austria.

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

*4th day 12 of 10 M / I have again found that satan hath renewed  
his attack, he hath stirred up Anger that worst of Passions, so  
that I have still the thorn in the flesh*

RELIGIOUS SOCIETY OF FRIENDS

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

*5 day 13th 10th M / A pretty leaver [clever?] day, a pretty  
good Meeting, & if I was capable of judging there was the most  
life in it generally that I have been sensible of for some time  
–Neighbor Towle & wife with sister R spent the Afternoon with  
us & O Williams & wife Also joined us in the evening*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 14th of 10 M 1808 / I dined at my fathers & my H at her  
fathers where she spent the Day & in the afternoon I took tea  
with her then came to shop & did a little work & return to wat  
my wife home – My mind while at father R's was very powerfully  
[a number of words scratched out, among the affected] with  
several things – Oh that faith & patience perseverance &*



1808

1808

*resignation may be granted us -*

RELIGIOUS SOCIETY OF FRIENDS

 October 15, Saturday: Pedro Cevallos Guerra became First Secretary of State (prime minister) of the resistance government of Spain.

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

*7th day 15 of 10 M 1808 / Nothing material, it hath been rather a pleasant day, a small brook of life hath seemed to run along by the way which tho' it hath not risen to much heighth has been very comforting at least - Brother John dined with us -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 16 of 10 M / It hath been a comfortable & pleasant day excepting once the Devil put his paw upon me to Stir up an old spirit that is very hurtful, he was soon repelled & kept his distance afterwards - In the Mornng meeting Our friend D Buffum was very lively in testimony & in a very feeling manner addressed the Youth for whom he said his mind was uncommonly affected, & repeated the words of Solomon "Go Young man walk in the ways of thy Heart &c but know thou for all these things God will bring thee to Judgement",- In the Afternoon we were silent - Sister R took tea with us & spent the eveng S Earl also came in the evening -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2 day 17 of 10 M / Nothing material to insert - In the eveng set with my dear H at home being stormy was unwilling to go out -I wrote to Mary Collins but whether it will do to sent it I dont know -*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 18 of 10 M / My Dear H & Sister R spent the Day at Johnathon Dennises - it not being convenient to join them my board of corse was at father's expence - Set the eveng at home alone with my H, her company remains as interesting as ever -*

RELIGIOUS SOCIETY OF FRIENDS

 October 19, Wednesday: Death of Phoebe Lockwood Brown, born 1748, wife of [Moses Brown](#). Friend [Stephen Wanton Gould](#) wrote in his diary:

*4th day 19 of 10 M / At home in the eveng with my H - Aunt Patty*



1808

1808

*Gould & Aunt Hannah Gould spent the Afternoon with my H -- otherway nothing material, or at least more than common - a dry lifeless mind as to the life of religion —*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 20 of 10 M / At meeting L Dennis offer'd a few words by way of testimony to my mind a roving time tho' I thought a little help was extended. My H Sister R & E spent the Afternoon & evening at Aunt Nancy Carpenters - As I was walking from tea thro' the entry into the shop my mind at looking out & observing that night drew nigh, was struck with these words tho' nothing material seeme'd at first to accompany them - "The Shadows of the evening are stretched out" which as I went back into Aunt A's again seemd deeper & deeper impressed & occasioned a deep seriousness to pervade my feelings & I thought occasioned a more favord season than I had experieined for some times - After I had set there a while returned to the shop & was informed of the Decease of Phebe Brown wife of our friend [Moses Brown](#) of [Providence](#) - she died Yesterday Morning -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 21 of 10 M 1808 / A day of some feeling. How sweet & precious to feel the arisings of life - Sister R spent the day with us, whose company is very cordial I love her dearly as a Sister*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 22 of 10 M / The day hath passed pretty much as usual It was our intention to have spent the Afternoon & eveng at Rouse Taylors but were prevented by the weather -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 23 of 10 M / Our Meetings were silent, the mornng was a roving time to me, but in the Afternoon a good favor'd meeting, better than I have had for sometime & thought & found my sense corresponded with some others, that it was generally a time of favor, it seem'd as if there was a solid covering over the whole gathering - Sister E took tea & set the evening with us -*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



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

*2nd day 24 of 10 M / I have given way to Anger more than was becoming with a black man with whom I had some concerns - I believe there was grounds of provocation but no grounds for me to give way to it in the least - In the eveng at home with my H. I recording & she writing to B Purinton -*

RELIGIOUS SOCIETY OF FRIENDS



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

*3d day 25th of 10 M / A good deal out of sorts this mornng but hope before the day ends to attain a better state of mind - Mt hopes in the morning were pretty well realized for as usual one extream begits another, so an humbling season ensued - Wait & Margaret Buffum spent the Afternoon & eveng Sister R also joind us in the evening 4th day 26 of 10 M 1808 / What shall I say? perhaps that I believe a little of the ariaisings of life hath been witnessed perticularly after tea at Rouse Taylors where my H, Sister Ruth & Joanna spent the Afternoon & Sister Elizabeth the evening - But Alass Alass my spiritual condition, how weak & low*

RELIGIOUS SOCIETY OF FRIENDS



October 27, Thursday: On the Koljonvirta River north of Iisalmi, Finland, Russian troops attacked Swedes but were pushed back by a Swedish counterattack.

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

*5th day 27 of 10 M / Mt dear H & Myself are just about setting out to [Portsmouth](#) to attend our Moy [Monthly] Meetg - Is there any prospect that from my present barran situation of mind that I shall be of any help to the Meeting or the Meeting any benefit to me? Sure the prospect is very small -Help o Lord from which thou seest meet from the wine press or threshing floor - & if a continuation of Poverty be in thy wisdom, do thou help me but if the result (which no doubt to me it is) of my unwillingness to be exercised in thy cause & daily forgetfulness of thee I pray that my infirmity may be helped with a little help - By the time we had rode to the head of the Town we discovered the Axle Tree of our Chaise was broken I got out & left my H at D Ws while I procured another. we then safely proceeded on & stoped at our friend H Almys & took a little refreshment - & went up stairs to see poor old Hannah Minturn who is but a breathing corpse & a shocking spectacle to look at - We Also went into the room where our dear friends James & Ruth Bringhurst were, James seems to be about winding up his course & is in a very sweet frame of mind. we found him very feeble with an hard cough & other complaints --At meeting my mind was in a good comfortable frame & enjoyed a good share of life -Towards the close Abigail Sherman lifted the latch with the Scripture "If any man lack wisdom let him ask of God who giveth liberally & upbraideth Not" Our friend friend D Buffum soon followed her with the same passage & improved in a very lively manner, & I*



1808

1808

*thought the Meeting ended well - In the last we had but little business, none from either of the preparative Meetings & no refers consequently nothing much but the answers to the queries &c - After Meeting we stoped at Uncle Peters a few Minutes to see Aunt Wait & her fine Son & then went to Anne Anthony's to Dine & had a pleasant Visit, then rode home - In the eveng & called at father R's a little whhile & spent the remainder at home being much fatigued*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 28th of 10 M 1808 / I am afraid My ugly temper will prove my ruin yet. Oh! how fretful I was this evening, all about nothing, if there had been any good experenced in the course of the day it was all lost in this disposition, but as usual I have already felt the reproofs of concience - Sister E spent the day & eveng with my H her company as ever is very pleasant*

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Saturday: The [Emperor Napoléon](#) departed from Paris, heading for Spain.

French forces attacked the Spanish at Amorebieta just southeast of Bilbao. This was a French victory but the Spanish did well.

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

*7th day 29 Of 10 M 1808 / My mind this morning living in Cypruss Sister E again spent the day with, having buisness with my H - her company all ways is acceptable*

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Sunday: In St. Paul's Cathedral, London, Te Deum and Jubilate for chorus and organ by Samuel Wesley was performed for the initial time.

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

*1st day 30th of 10 M ?? In the forenoon we had a silent Meeting & thro' a want of care to dig deep It was but an unsettled time to me.*

*In the Afternoon O Williams after nearly or quite twelve Months silence, stood up & said "his mind had been deeply impressed with a belief that it was right for him to break the silence in a Call on this wise "Come let us give our Souls unto God" &c with a few other words which seem'd to come from a right place & I thought helped in a little measure to disipate the cloud which hath for a long time hung over our meetings - After Meeting I went to Jonathan Dennises took tea & spent the eveng & I am sure I have not made a visit that hath been so cordial to my feelings in a long time - In my way home called at Father R's*



1808

1808

*for my H (where she took tea) & went home*

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Monday: When French forces attacked the Spanish at Bilbao near the Bay of Biscay, they pushed them back but achieved no conclusive result.

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

*2nd day 31 of 10 M / I am weary of myself, I am weary of my unfaithfulness in every respect - How long shall this be surely untill a greater dedication of heart; & more firm devotion to the precious cause is attained too -- There is nothing (it seems to me at this moment) wherein I am faithful in - - After dinner I heard of the very sudden departure out of Time of William Tew [Few?], a man much used in public buisness as Town Council Man &c - As he was on the wharf about going to [Providence](#) was taken in a fit & died in a few hours the same day he was taken - Thus in another instance we see the uncertainty of time & has reminded me of the public Testimony of our friend D Buffum in our meeting last first day Afternoon when he feelingly told us it had "ran thro' his mind again & again "Boast not thyself of tomorrow for thou knows not what a day may bring forth" &c exhorted us to a right improvement of our time -  
My H spent the Afternoon & eveng at O Williams & of course took tea & spent part of the eveng there. J Earl Jun & wife & D & Wait Buffum was also there-*

RELIGIOUS SOCIETY OF FRIENDS

## NOVEMBER

 November 1, Tuesday: The Electorate of Hesse-Cassel was annexed to Westphalia.

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

*3rd day 1 of 11 M 1808 / Here beginneth the first day of the Month, perhaps I have felt a little stirring of the right Seed in my mind, but the enemy hath been near with his temptation My H spent the day at my fathers*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 2nd of 11 M / My mind hath been buffeted by satan this day but I have endeavor'd to overcome him in some degree & hope finally to oust him -- Father & Mother Rodman took tea with us this Afternoon, also brother Caleb, this is the first time father & Mother have broken bread with us since we have been*



1808

1808

*housekeepers, but father hath made frequent calls*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 3 of 11 M / Pretty free from a certain trial of Yesterday  
At meeting the mind rather dry but it has not been the worst of  
days – Meeting was small & silent, many that usually attend have  
gone to SWansey to attend the Quarterly Meeting held there today*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 4 of 11 M / What shall I say? the day hath passed away  
& Alass I can but wish that I was better & I trust I have laberd  
in the cours of it to be better, there is eminent need of it.  
In the evening took a watch home & cleaned her there to enjoy  
the sweet company of my dear H ———*

RELIGIOUS SOCIETY OF FRIENDS

 November 5, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 5 of 11 M / My H spent the Afternoon & eveng at her  
fathers I took tea with her & after writing a letter to my friend  
Joseph Austin in which my mind was much favord, I set the  
remainder of the eveng there*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 6th of 11th M / Last evening Died Hannah Minturn at the  
House of our friend Holder Almy at [Portsmouth](#), from the intimacy  
which subsists between the Minturn family & my Mother I was much  
engaged in procuring Carriages for the accommodation of the  
funeral which is today circumstances being such that the Corpse  
could not be kept longer of course I could not attend our morning  
meeting & was so fatigued & overcome with walking being  
previously much unwell with a cold that I was also unfit in the  
Afternoon, so dined & staid the Afternoon at my fathers - My H  
thinking I was at the funeral was at her father's - when the  
funeral came to town I joined it at the Parade - then went home  
& found my dear H with a good fire & comfortable dish of tea  
prepared. little J Williams spent the eveng*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808

 November 7, Monday: The French forces in Spain, personally directed by the [Emperor Napoléon](#), began a campaign to find and destroy all Spanish and British armies on the peninsula.

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

*2nd day 7th of 11 M 1808 / My H spent the Afternoon at Neighbor Vinsons, I took tea & spent the eveng also - The visit was as agreeable as could be expected. We discoursed on Some doctrinal Points on which we did not agree but in the love - I was suprised to find how ignorant they were of friends & their principals*

RELIGIOUS SOCIETY OF FRIENDS

 November 8, Tuesday: President [Thomas Jefferson](#)'s 8th Annual Message.

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

*3rd day 8th of 11 M 1808 / James & Matthew Barker with their wives Spent the Afternoon with us, in the course of the eveng my mind was Sweetly Saluted with the remembrance of some things that are past & particularly touched with tender feelings towards Dear Matthew who tho' perhaps not far advanced in religion, hath been brought to take a Serious view of it & seen the eminent beauty thereof - May he, may all, with mine own self become more & more devoted to the precious cause*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 9th of 11 M / Rec'd a letter from our friend B Purinton which was very cordial to our heart - stating that our excellent friend J Casey was with them at Salem & had good service at their Quarterly Meeting & hath gone to Sandwich accompanied by our friend John Baley - Aunt M Wanton received another from Lydia Brown Mentioning that he was at Hanover & had been at a place about five miles off & had meetings among some that were newly convinced & had requested the care of friends  
Brother D & wife with brother Caleb took tea with us, & in the eveng brother Isaac called a little while -*

RELIGIOUS SOCIETY OF FRIENDS

 November 10, Thursday: French forces routed the Spanish at Gamonal northeast of Burgos and proceeded to ransack that city. Meanwhile French attackers against the Spanish at Espinosa de los Monteros to the southwest of Bilbao were being destroyed with heavy losses.

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

*5th day 10 of 11 M / We had a Silent Meeting & to me not the worst of times - My H spent the Afternoon & eveng at her Fathers I took tea & set a while in the evening -*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 11, Friday: The French returned to the attack at Espinosa de los Monteros, breaking and scattering the Spanish resistance.

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

*6th day 11th of 11th M / My H being at Uncle Saml Thurstons I dined & took tea at my fathers in the evening went out to Uncle Thurstons & lodged*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 12, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 12 of 11 M / Arose early & walked home & took breakfast at my fathers – My H will be at home this forenoon  
Mary Williams Junr & sister Mary spent the Afternoon & evening with us –*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 13, Sunday: British forces reached Salamanca.

In the afternoon, Friend [Stephen Wanton Gould](#) made a record of the distinctly unusual and apparently disturbing experience of taking tea with a person who was not white:

*1 day 13th of 11 M / Silent meetings & if satan had not have attacked me in the Afternoon it would not have been a pretty good day  
In the Afternoon I had [Paul Cuff](#) to take tea me he is a black man that has lately Joined Society in [Westport](#)  
In the eveng wrote to David Smith*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 14, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*2nd day 14th of 11 M / It is remarkable that there are four Middle Aged Men that lay Dead in town - James Carpenter, John C Scott, John Bours Junr & Peleg Taber - Taber & Scott have left large familys of children  
This Afternoon Attended the funeral of James Carpenter My mind was much affected at seeing the poor widdow - & tho' I was accommodated with no better seat than the Stoop there seem'd to be a solid covering over my mind while there –*

RELIGIOUS SOCIETY OF FRIENDS

➡ November 15: John Jacob Astor's ship *Enterprise* departed from New-York to prepare the natives of the Vancouver area to engage in the trading in furs — and, secretly, to assess the Russian presence in the west of Canada.

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

*3rd day 15 of 11 M / Nothing material to insert – in the eveng took a Watch home & clean'd her, found Sister E there whose company was as at other times very pleasant*

RELIGIOUS SOCIETY OF FRIENDS

 November 16, Wednesday: Memis Pasha replaced Alemdar Mustafa Pasha as Grand Vizier of the Ottoman Empire.

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

*4th day 16 of 11 M / As usual occupied at trade, when I went home to tea I set down by the fire & found my mind raised in aspirations to the God of Mercy for preservation & advancement in the Great work of regeneration, clean'd another watch at home*  
-

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Thursday: [Charles Chauncy Emerson](#) was born in [Boston](#), a son of the [Reverend William Emerson, Jr.](#) with [Ruth Haskins Emerson](#).



King Friedrich Wilhelm III of Prussia established a system of municipal self-government, providing for popular participation.

Friend [Stephen Wanton Gould](#) made a record of the presence in Quaker meeting of a person who was not white:

*5th day 17 of 11 M / A labor on my part to keep near the fountain & a little help experienced, but Alass not a sufficient care to dwell within mine own Tent -I acknowledge this with shame, Oh that I may yet do better -- At meeting but poor. [Paul Cuff](#) was at meeting & I believe was the first black man that ever Set in a preparative or any other Meeting of buisness in [Newport](#) - In the Afternoon we had Cousin Silas Casey. Harriss Greene, Freelove Greene, Sarah Greene & Sister Mary at Tea - all of whom spent the eveng except Cousin Casey. bother David also gave us a kind call -After company had gone I wrote a letter to cousin Abigail Casey*

RELIGIOUS SOCIETY OF FRIENDS

Note that Friend Stephen is not saying that this was the first time that a person of color had attended a Quaker meeting, but that it was the first time that a person of color had attended the meeting for business. It was actually a rather common thing, for a servant of color to attend Quaker worship with his or her white master or mistress, and the Negro Gallery of the Friends meetinghouse in Saylesville, Rhode Island can still be inspected today (although nobody ever sits up there anymore and it is likely that no Friend in that meetinghouse today would be aware that when they cast their eyes upward during worship, what they are gazing at originated as a racially segregated seating arrangement).



1808

1808



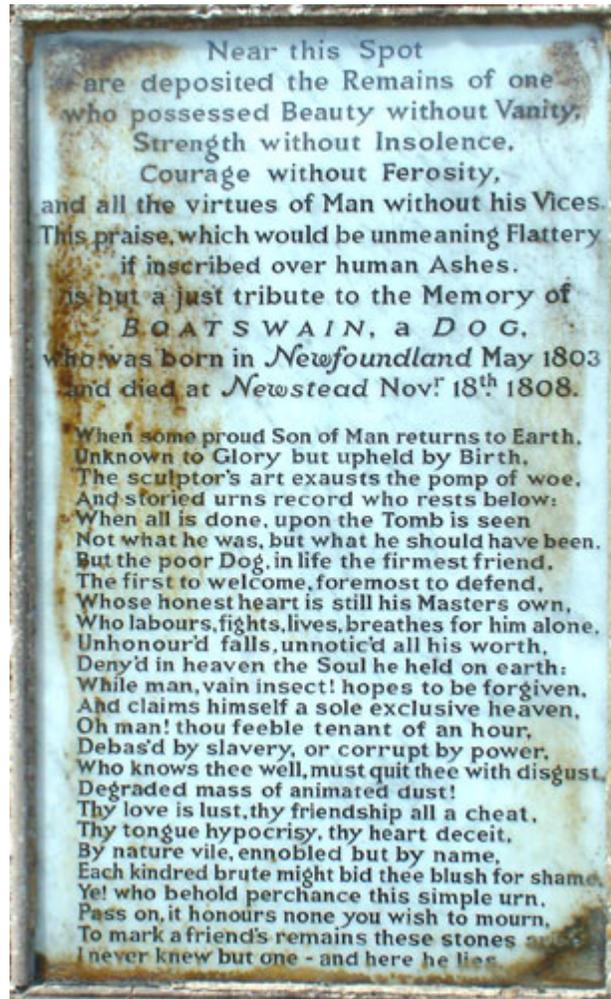
November 18, Friday: Boatswain, Lord Byron's dog, died of rabies and was buried at Newstead Abbey.



GEORGE GORDON, LORD BYRON

**Near this Spot  
Are deposited the Remains  
of one  
Who possessed Beauty  
Without Vanity,  
Strength without Insolence,  
Courage without Ferocity,  
And all the Virtues of Man  
without his Vices.**

**This Praise, which would be unmeaning flattery  
If inscribed over Human Ashes,  
Is but a just tribute to the Memory of  
"Boatswain," a Dog  
Who was born at Newfoundland,  
May, 1803,  
And died at Newstead Abbey  
Nov. 18, 1808.**



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

*6th day 18th of 11 M / Heard of the decease of Asa Russel & dont know when my mind has been more seriously affected with the consideration of Death - he was a young man in good esteem among friends & had for some years born an acceptable public testimony & some Years since Married Hetty Earl of this Town. how Soon the Young & stout [sturdy] man may be called to the silent grave is uncertain but that we must all ere long die is certain & my mind is bowed within me that I may live in readiness for the Awful summons, that when it comes I may not fear the Issere [?], but Alass how poor & how barran hath my mind been for a long time, Oh Lord Arise for my help, shut mine Eye & Ear more & more to the serferthing things of the world, & in lieu of darkness which at present pervaid's my heart, introduce fresh rays of thy celestial light, that once more I may lift up my head in hope that thy visiting Arm of love is yet extended. -  
Dined & tea'd at father R's my H being there to spend the day*

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 19th of 11 M 1808 / Nothing matirial to insert I remain good fornothing [sic], but can acknowledge with a degree of thankfulness, that divine help hath been near, & my mind is a rather more livly frame than at Some times – Set at home in the eveng at work*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 20 Of 11 M / A Very good day to me, & Oh that the Spirit felt to arise may continue many days. Our forenoon meeting was silent, but in the Afternoon Our friend Ruth Davis who is here on a visit had a short but very encoraging testimony to some that She apprehended were low in mind & ready to adopt a language like this "I have lost my beloved & where shall I find him" – Being stormy My Dear H did not venture out to meetings –*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 21st of 11 M / I hardly know what to Say, perhaps not the worst of days tho' nothing particularly lively in the Mind, Father & Mother took tea & spent part of the eveng – Neighbor Towle Also spent part of the evening with us –*

RELIGIOUS SOCIETY OF FRIENDS

 November 22, Tuesday: [Thomas Cook](#) was born. (He would pioneer in techniques for getting people to move about in groups without chaining them together at the neck.)

A committee of the US federal Congress reported that the Embargo of 1807 had had the opposite effect of what had been intended — although the American economy had been badly damaged, no European nation had been induced to change its policy.

Two movements of the Messe de Chimay by Luigi Cherubini for three solo voices, solo flute, five winds, and strings were performed for the initial time, in the village church of Chimay.

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

*3rd day 22 of 11 M / As to myself the usual rounds from the Shop to the house, & from the house to the shop again – Sister E Spent the evening with us*

RELIGIOUS SOCIETY OF FRIENDS

 November 23, Wednesday: French troops decimated Spanish positions near Tudela on the River Ebro northwest of Zaragoza.

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

*4th day 23rd of 11th M / The mind in pretty much of an hurry as to outward buisness, yet a little of the arisings of Truth have been experienced, for which I desire to be thankful for it is a*

*great sweetner when the Mind is outwardly occupied & will keep a ballance against those hurtful things that may occur to retard our progress in the right Path - & now while my pen is on paper my mind is touched with desires that I may be favord tomorrow to have my strength renew'd & my mind as it were touched with a live Coal, that my spirit may be of use to the meeting if my tongue is silent in the Affairs of the Church*

RELIGIOUS SOCIETY OF FRIENDS



November 24, Thursday: Karl Friedrich Ferdinand Alexander, Count von Dohna-Schlobitten replaced Heinrich Friedrich Karl, Baron vom und zum Stein as Minister of State of Prussia.

When Johann Friedrich Reichardt, on the eve of his 56th birthday, arrived in Vienna, he had been Directeur général des théâtres et de son orchestre to Jerome Bonaparte, King of Westphalia since 1807. Upon his arrival he was startled by news that [Ludwig van Beethoven](#) had been offered his job.

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

*5th day 24th of 11th M / Our first Meeting was large & I thought favor'd Our friend H Almy & Ann Smith from Wickford were concern'd in testimony the latter is a Solemn preacher & calculated to impress the hearers with a sense of what she utters, I well remember the effect her testimony had on my mind some Years since when at her Own Meeting - The last for discipline was attended with some laborious debates as respecting G Robinsons Certificate & fencing the Coddington burying place in the former My Mind was unpleasantly Affected & perhaps not enough guarded, tho' I dont remember to have said any thing unsavory, but still think my spirit was not quite on the right ground - Uncle Peter took dinner with us & towards night My H went to T Robinsons to spend the evening about the middle of it I joined her & the time past pleasantly -*

RELIGIOUS SOCIETY OF FRIENDS



November 25, Friday: [Heman Doane](#) was born to [Heman Doane](#) and [Mehitable Doane](#) in a family of Eastham, Massachusetts.

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

*6th day 25 of 11 M / My H at her fathers, I dined at my fathers & took tea with her at hers - D Buffum & S Fish called at the Shop & tho' much engaged in buisness & thought their company was sweet - This eveng my mind seems clothed with a degree of sweetness*

RELIGIOUS SOCIETY OF FRIENDS

 November 26, Saturday: Charles Gostling Townley obtained British patent #3182 for an improved method of tuning the [flute](#). His flute had an improved mouthpiece, an additional key sharpening low D, and more cavity around the key stops for leather or other substance to render the key more perfectly air tight. One form of his mouthpiece expanded and contracted with pressure from the mouth.

The Reverend Frederick Nolan of Stratford near Colchester obtained British patent #3183 for an open hole key for the [flute](#) (this key had only a rim, using the pad of the finger to cover its hole), and linked the keys to one another.

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

*7 day 26 of 11 M / Ate dinner at fathers My H at home, I being so engaged that I could not well leave the shop to partake with her - In the eveng at Home -*

RELIGIOUS SOCIETY OF FRIENDS

 November 27, Sunday: [Charles Chauncy Emerson](#) was born in [Boston](#), a son of the [Reverend William Emerson, Jr.](#) with [Ruth Haskins Emerson](#). 

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

*1st day 27th of 11 M 1808 / In the forenoon attended Meeting which was silent, after meeting feeling as I apprehended a freedom & inclination went to Middletown to visit my relations there -Dined & spent part of the Afternoon at Cousin Mary Goulds, where my mind was feelingly touched with desires & even intercessions for the wellfare of her & her Dear children - Then to cousin Alices & took tea where I felt much sweetness & really thought what I then enjoyed was worth going for, not having felt that precious covering which I love to feel so eminently for a long time - in the edge of the eveng walked homeward & stopt at Uncle Saml & spent the evening then came to town stopt at Brother Davids & found my endeared H there on our way to our habitation stoped at Father Rs found Caleb more unwell*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 28th of 11 M / Buisy at trade - I trust the Mind hath felt a little degree of thankfulness & praise for the Many favors bestow'd on me a poor unworthy creature*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 29th of 11 M / I often feel (particularly of late) & I know of no better time to express any thing than when the weight of the subject the Most is most before us, I say I often feel thanksgiving to arise in my heart to the God of Mercy & favor for his many blessings vouchsafed to me a very unworthy object I have now been Married upwards of three Months & when I first enter'd the field of Matrimony my prospect was very dubious - but thro' divine blessing I have been able to answer every necessary family call, so as to live comfortable & have also*



1808

1808

*been favor'd with health & that of my dear Wifes improved - & now at a time when a general embargo pervails the Nation & the sheets of commerce are furled I am favor'd with a sufficiency of buisness whereby I can comfortably subsist while others are pinched with want I desire I feel a prayer arise in my heart that I may duly & humbly prise the blessing, & by renewed devotion to the Cause of truth merit a continuance of those unmerited favors - Oh that my heart may be kept alive to every blessing & most of all those which are of a spiritual nature - I desire that the seed sown in my younger days may not be suffer'd to die without yealding far greater fruits of righteousness & holiness than it has ever done - Oh Lord renew a right spirit within me & keep my heart tender that it may not grow hard & insensible so as not to know from whence good cometh*

RELIGIOUS SOCIETY OF FRIENDS



November 30, Wednesday: Spanish forces trying to stop the French advance on Madrid were defeated at the Somosierra Pass.

[Maria Pease](#) was born.

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

*4th day 30 of 11 M / My H at her fathers, I dined at mine & took tea with her, buisily occupied at Trade thro' the day - Attended the funeral of John Bull a relation of my Mothers -*

RELIGIOUS SOCIETY OF FRIENDS

WINTER 1808/1809

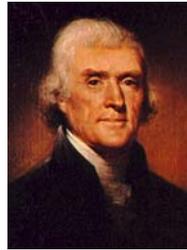
DECEMBER



December: [Monticello](#) advocated intermarriage between Indians and whites, in part because this would involve the white acquisition of Indian territory without resort to the expense and chanciness of warfare. In a speech to a group of Delawares, Mohicans, and Munsees in this month he offered that “you will unite yourselves with us, join in our Great Councils and form one people with us, and we shall all be Americans; you will mix with us by marriage, your blood will run in our veins, and will spread with us over this great island.”<sup>28</sup> Notice now how the slave Isaac Jefferson described [Sally Hemings](#), Jefferson’s mistress at [Monticello](#) who had borne Jefferson’s mulatto slave child during this year, as “mighty near white,” “very handsome,” with “long straight hair down her back.” Straight hair might well indicate that she was part native American rather than or in addition to being part black African. We can consider Hemings to have been not more than 1/4th colored, possibly 1/8th, on the basis of the probable frequency of general master/slave sexual contact. Had it not been for her enslaved status, this woman might even have been able to qualify under

28. Is the earliest beginning of the [Eugenics](#) agenda in America to be traced to this supposition that eventually the offspring of the American tribes would become so “amalgamated” by the mingling of white “squaw men” with their native “squaws” (never of course the mingling of white women with native men, which would by way of invidious contrast amount to an abomination), that eventually the tribes would be treatable as if they were groups of white people?

Virginia statutes as legally white. However, a man in Jefferson's position would have been unable to publicly acknowledge having taken a mistress regardless of his mistress's coloration, which may help us understand Jefferson's comment on his sexual situation in 1801 in a letter to James Monroe. Of the accusations being leveled against him by Callender, which had not at that point yet risen to the level of newspaper denunciations, he wrote: "He knows nothing of me which I am not willing to declare to the world myself." There is here an unexplored possibility that [Thomas Jefferson](#) was able to allow himself to miscegenate with Hemings because he was regarding her as part Indian rather than as part African, and that the situation has been artificially simplified for us by generation after generation of white historian to whom any person not entirely white fell into the same pot category of "other." I am not myself inclined to that theory, but I do suggest that if possible it should be checked out — rather than merely ignored.



 December 1, Thursday: French forces reached the outskirts of Madrid.

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

*5th day 1st of 12 M 1808 / Here beginneth the first day of Winter. The mind perhaps in a state similar to former seasons, but trust a little degree of the pure life hath been experienced My Dear friend and brother Philip Dunham was over & Spent a little time very sweetly in the Shop - his countenance bespeaks humility & a mind under a right exercise, & oh may he be preserved & may I labor to be more deep in the right thing*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 2nd of 12th M / Called upon by James Chappel the Constable for the exaction of the Military Law which according to a late act of the Assembly is to be three Dollars, he went away without executing his warrant. I suppose he will call again Soon -- In the eveng had a little conversation with a Man by the name of Austin in S D's shop on relious subjects in which my mind was more than commonly Stirred finding him to be a seeker & no biggot tho' a member among the [Baptists](#) - My H spent the Afternoon at Capt Earles -*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 3 of 12 M 1808 / The day has passed as usual, in the eveng at home enjoying the company of my endeared H - Oh it is sweet & truly precious to have the company of an Affectionate Wife which I am really blessed with -*

RELIGIOUS SOCIETY OF FRIENDS

 December 4, Sunday: After successive infantry attacks and artillery bombardments, Madrid surrendered to the invading French forces. King José I (which is to say, [Emperor Napoléon](#)'s brother Joseph) abolished the [Inquisition](#).

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

*1st day 4 of 12 M / The weather being windy & unsuitable My dear H omitted meeting to be with he brother Caleb - I was favord with a good comfortable Meeting, having to reflect on many things of a serious nature.- Dined at father Rs my H being there - found brother C more unwell - At meeting not so lively as in the Mornng - Took tea at Aunt M Goulds - Spent the eveng at Rouse Taylors - My H at her fathers called at 9 OClock & took her home -*

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Monday: After having been besieged by the French for a month, the Spanish defenders of Rosas in Catalonia surrendered.

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

*2nd day 5th of 12 M / Brother Caleb fails very fast & is much worse today than he has been Yet - My Dear H visited him this Afternoon & on her return was quite overcome -*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 6 of 12 M / Not much brought to pass in any sense Nancy & Abbe Robinson & M Williams Junr spent the Afternoon & in the eveng joined by my old Master D Williams - Wrote a short letter to Micajah Collins*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 7th of 12 M / Pretty buisily engaged at TRade. My H Spent the day at brother D Rs I dine at My fathers & took tea with brother D - This eveng the mind is brought to take a serious view of Severall important things particularly that of my shor comings & haltings in religion - Oh that I had more life*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 8 of 12 M A Silent meeting, to me a roving time - Oh painful My H Dined at my fathers & I with her, also spent the even*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 9 of 12 M 1808 / Perhaps a little more feeling of the right thing than yesterday - I have been enable to lift my heart in breathing desires for help*

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 10 of 12 M / Not very well in health, the mind in consequence rather low, indeed this eveng it is quite low - Well I hope thereit may keep untill all that is of an high [worldly, ambitious] nature is thougherly brought down to its propper place - Wait thou on the Lord Oh My soul*

RELIGIOUS SOCIETY OF FRIENDS

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

*1 day 11 of 12 M / In the morning our Dear friend H Dennis deliver'd a Short but very impressive testimony - In the Afternoon we were Silent & the Meeting Smeall - we Dined & took tea at Father Rs Caleb ebing failing fast my H wishes to be there as much as she can -  
Received a kind letter from Micajah Collins which proved quite refreshing - Lodged at father R's - it rained & My H could not go home -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 12 of 12 M / My mind is this mornng diped into a sensibility which I love to feel, but sometimes what we live is accompanied with things painful - for I am reflecting on the instability of the human mind, unassisted by divine grace, & the deplorable conditions of those who have known the opperation & twinings of the holy Hand upon their minds, & in some good degree conformed to its pointings & leadings, but thro' a want of attention to the saving principal became cool & indifferent to those things which they have once seen & felt the beauty of. The desire of my heart is at this time that there may be a renewed fervant engagement in my heart to press forward in those things which will insure peace & tranquility in a day of trial that is hastening on all flesh, when boody & soul must part - my feelings have been much affected in observing some instances of this kind that have taken place in some, of whom better things were to be expected a few Months past. Oh that what I have seen may be a Solemn warning to keep on the watch that every motion of life in the mind may be cherished, whereby we may be preserved from the Stratigems of Satan*

RELIGIOUS SOCIETY OF FRIENDS

 December 13, Tuesday: Santo Domingo returned from French to Spanish rule.

Thousands of Spanish dignitaries, as well as ordinary citizens of Madrid, were forced to assemble in churches throughout the capital and swear allegiance to their new [King José I](#) (Joseph Bonaparte).

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

*3rd day 13 of 12 M 1808 / Dilligently at trade. The mind Dull in things of a more important nature*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day 14 of 12 M / A little stirring of life in the mind this eveng - tho' much occupied in the course of the day in the concerns of this life*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 15 of 12 M / A Silent meeting, but A little favor experienced. my H spent the day at her fathers, I for convenience dined & took tea at my fathers being handy to the shop*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 16 of 12 M / My mind this eveng rather remarkably opened in religious matters, consequently a degree of favor*

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Saturday: Publication of Piano Sonata op.38 by Johann Nepomuk Hummel was announced in the *Wiener Zeitung*.

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

*7th day 17 of 12 M / The mind about as common - Called at S Whitfields to answer my appointment as one of the funeral committee - This evening Salted My Pork the first I ever owned -or laid in for store, it may be the last*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 18 of 12 M / At meeting in the mornng a dull lifeless time & by conversation with a friend found his sense of the*



1808

1808

*meeting was correspondent with mine In the Afternoon a little better time – My H confin'd with an afflicting cough & could not get to meetings we Set the eveng at home alone - I repairing an age worn Record & she recording up her Minutes & wrote a letter to Our Mutually beloved B Purinton of Salem*

RELIGIOUS SOCIETY OF FRIENDS



December 19, Monday: After an occupation of two months, British forces evacuated Macao.

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

*2nd day 19th of 12 M / Attended the funeral of Benjn Whitfield a poor lunatic removed from mortality, such a change cannot be lamented, no comfort to himself nor connections & an expense to Society – My dearly affectionate Wife is quite unwell I feel anxious & alarmed about the event –*

RELIGIOUS SOCIETY OF FRIENDS



December 20, Tuesday: French forces took the high ground south of Zaragoza and, after calls for surrender were refused, laid siege to the city.

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

*3rd day 20th of 12 M 1808 / What shall I say? I have nothing to say of my spiritual growth, save that I am not in a thriving condition & have to fear my steps are retrograde, but thro' divine mercy & kindness there seems to be a little seed in me that remains alive & at seasons is refreshed by the waters of life which arise, but Oh the spring is low & drawing is hard I long, yea pray that the times may alter, but there is no way for them to alter, but by diging deeper in the mind watching more constant & fasting more often - this I know & Oh Lord help, for without thee we are indeed as worms of the dust & wholly unable to help our selves – I am sensible that I have many favors & trust that a thankful disposition of heart is often felt, but come far short of returning due praise to the Giver of all good gifts for his many fold blessings – & it is my wish at this time to write down that I may keep more fully in remembrance my thankfulness according to my measure for my outward benefits. I have now kept house about four Months in which time I have been enabled to provide comfortable food, fuel & necessary rament, so that without some unforeseen event takes place - My self & dearly affectionate wife are likely to be comfortable the ensuing winter, paid what rent hath become due & have not found myself more involved that when we were first married - But have paid off some debts & have more than sufficient Cash on hand to answer all demands that can be justly brought against me -& what is still further cause of greatful sensations is that notwithstanding the streight of the Nation & difficulty people generally are brought into I am favord with buisness sufficient to support me daily while others, or many others are much tried for want of necessary support for themselves & families*

RELIGIOUS SOCIETY OF FRIENDS

 December 21, Wednesday: In a small engagement at Sahagún southeast of León, British cavalry routed a French force.

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

*4th day 21 of 12 M 1808 / The day hath passed with nearly the usual rounds. My Dearest H seems some better of her cough*

RELIGIOUS SOCIETY OF FRIENDS

 December 22, Thursday: [Ludwig van Beethoven](#) conducted a night of his works at the unheated Theater-ander-Wien, Vienna. The program included premiere performances of the Symphony no.5, Symphony no.6, and Choral Fantasy op.80., and the Fourth Piano concerto. Also performed were the scene and aria Ah! Perfido and portions of the Mass in C. The musicians were not at their best. Beethoven needed to stop the Choral Fantasia in the middle due to confusion in the orchestra. In all, the music required four hours to perform. Prince Lobkowitz was in the audience with a guest, Johann Friedrich Reichardt.

Jan Ladislav Dussek's Notturmo Concertante op.68 C.233 was performed in Paris by the composer, possibly for the initial time.

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

*5th day 22 of 12 M / It was a good meeting to me tho' in the fore part of it the mind ran upon a circumstance which stired up a zeal of a burning kind but after a time all seem'd to get quiet & a season ensued in which I felt better than for some time - I also was in a more livly frame in the preparative Meeting than common for me - Brother Caleb is very low his disolution I think may be daily expected*

RELIGIOUS SOCIETY OF FRIENDS

 December 23, Friday: Sinfonia in D by Gioachino Rossini was performed for the initial time, in the Bologna Accademia Polimniaca.

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

*6th day 23 of 12 M / My Hannah at her fathers I wrote a letter this eveng to my beloved friend Susanna Barker in which my mind was more favord that common feeling the current of communication to open in a way it hath not for some time*

RELIGIOUS SOCIETY OF FRIENDS

 December 24, Saturday: Learning that the [Emperor Napoléon](#) was bearing down on them, the British in Sahagún began a hasty retreat west toward Astorga.

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

*7th day 24 of 12 M / Pretty much engaged at Trade - but the mind hath been in a comfortable state - a freer access to the fountain*



1808

1808

*of life Oh that the favor may be duly prized –*

RELIGIOUS SOCIETY OF FRIENDS

 December 25, Sunday: Johann Nepomuk Hummel was dismissed from the service of Prince Nikolas Esterházy. The reason was that he had not been giving enough attention to his duties, in favor of composing for the theater in Vienna. He would ask to be reinstated, and would be.

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

*1st day 25 of 12 M / My dearly affectionate H this morning had a Vain opened which occasioned my omitting meetings – We sat together most of the day & eveng, when she was able to attend I read that valuable work of our friend Tho Ellwood, the History of the bible & followed the children of Israel thro' many of their revoltings & distrust of almighty power in the Wilderness into the Promised land, by which our minds were mutually edified & instructed --*

*We understood by those that were at meeting that D Buffum & H Dennis were in the forenoon favord in public testimony Brother Caleb is very low today & his final conclusion to all transitory things may be daily expected, but I trust he will escape a world of trouble to one of happiness eternal –*

RELIGIOUS SOCIETY OF FRIENDS

 December 26, Monday: British forces took possession of Madeira from the French.

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

*2nd day 26 of 12 M 1808 / It is now about two Years since I first had a conference with my Dear Wife on the Acct of Matrimony, & looking over the time past & occurrences which have taken place in the time my mind is humbled & can say of a truth the Lord hath helped me hitherto tho' very unworthy, but if God was as unmerciful to his creature man & [as] Man is to man, what should we be, or what would become of us – But my soul is at this time enabled to say Blessed be his everlasting name his mercy is over all his works & his long suffering is extended to the workmanship of his hand, that he doth not suddenly cut off those that are disobedient, but labors with us from season to season continuing his visits of heavenly love even untill his locks are wet with the dew of the night, & Oh saith my soul may I yet magnify his holy name, & yet be raised above the low estate I am now in – YET thanks be to his name I am comfortable with respect to outward food, but it is the heavenly food, the manna from heaven that I long more to be made partaker of*

RELIGIOUS SOCIETY OF FRIENDS

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

*3 day 27 of 12 M / This day about six minutes before ten OClock in the forenoon Departed this life in the twentieth Year of his*



1808

1808

age  
brother Caleb Rodman as I came down to Open my shop I called to see how it was with him, & found him low I immediately got a chaise & took my dear H down, before I could attend to what little buisness that was necessary for me to do he had nearly breathed his last I got to him just before the final change, indeed I dont know that he breathed after I went into the room, as we stood around the bed my mind was cover'd with the most solemnity that I ever felt, that I remember of, never being in the room with a person that had so soon expired, while I was standing my mind was moved in sweet supplication that it might be a solemn warning to me to be up & doing my days work while the day lasts before the solemn night cometh wherein no work can be done – I assisted in laying him out with T A who is an uncommonly useful hand in such cases After it was over I went into the other room & sat down with the Afflicted family & was favor'd with a beautiful sweet & calm frame as I ever experienced – Oh that to me it may be a time not soon lost but the savor long remain  
At night my dearly affectionate wife return'd to our home & I believe the dear creature did not sleep an hour the whole night not that she sorrowed for the loss of her dear brother but his death made such impressions on her mind as were to her a solemn warning, a lesson of deep instruction –

RELIGIOUS SOCIETY OF FRIENDS



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

*4th day 28th of 12th M 1808 / Shop shut, & necessarily engaged in making arrangement for the funeral which is to be next sixth day nothing appearing to prevent the corpse being kept tell then.*

RELIGIOUS SOCIETY OF FRIENDS



December 29, Thursday: Andrew Johnson, who would be the 17th US President from 1865 to 1869, was born.

French advance troops crossed the River Esla near Benavente south of León and engaged the British. They were at first successful but then a British counterattack was devastating.

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

*5th day 29th of 12th M / Things being as comfortable as could be expected & my H encoraging it I went with R Taylor to [Portsmouth](#) to attend our Moy [Monthly] Meeting the first was silent & to me a poor dry time which all most induced me to fear I had better staid at home but in the last life arose in my mind & I was not only glad but thankful I was there – We dined at Our friend R Mitchells & then came home & found things as well as I left them*

RELIGIOUS SOCIETY OF FRIENDS



1808

1808



December 30, Friday: Vicente Joaquín Osorio de Moscoso y Guzmán, marqués de Astorga, conde de Altamira replaced José Moñino y Redondo, conde de Floridablanca as President of the Supreme Central Governing Junta of the Spanish resistance.

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

*6th day 30th of 12 M / This day make me 27 Years of age it has not passed without my notice & reflection - Dear Brother Caleb C Rodman was decently interd in the upper burial ground in friends medow field, the funeral was large attended by many of the inhabitance of the town & some from [Portsmouth](#) by whom he was much beloved & respected  
The setting at the house was rather short in consequence of the weather being very stormy, there was no preaching except our friend D Buffum stood up at the close & addressed a few words to the occasion which was feeling & well accepted  
I feel for my dear parents brothers sisters & dear wife in the berevement of a beloved & very affectionate brother We have staid at father R's since Caleb's Death except one night & shall probably continue there till the Middle of next week it being doubly lonesome to be separated at such a time as this -*

**RELIGIOUS SOCIETY OF FRIENDS**



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

*7th day 31 of 12 M 1808 / Here endeth the Old Year nothing remarkable hath taken place in my own particular perhaps the life of religion hath been more than ordinarily freshened for which I desire to be thankful  
I heard toward night that a poor old black man fell down dead in the Street this Afternoon - a solemn warning to those that survive to be prepared as we know not at what hour the Son of Man cometh whether at midnight or Cockcrowing -*

**RELIGIOUS SOCIETY OF FRIENDS**



1808

1808



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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 14, 2015

# ARRGH AUTOMATED RESearch REPORT

## GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



1808

1808

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 1808

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

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 1809**