

EVENTS OF 1817

General Events of 1818

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



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July	August	September

EVENTS OF 1819

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THE RHODE-ISLAND [ALMANACK](#) FOR 1818. By Isaac Bickerstaff. [Providence, Rhode Island](#): Hugh H. Brown.

At about this point the family of [Arnold Henri Guyot](#) relocated from Boudevilliers, where the lad had been a student at La Chau-de-Fonds, to Hauterive near [Neuchâtel](#).

[John Farmer](#)'s "A Topographical and Historical Description of the County of Hillsborough, New Hampshire" (2 COLL. MASS. HIST. SOC. VII. BOSTON).

CASTLES IN THE AIR; OR, THE WHIMS OF MY AUNT. A NOVEL. BY THE AUTHORESS OF "DUNETHVIN; OR, A VISIT TO PARIS," in three volumes (London: Baldwin, Cradock, and Joy, Paternoster Row).

[WALDEN](#): I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings. In proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness. If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.

CASTLES IN THE AIR



1818

1818

 [Edward Hitchcock](#) resigned as principal of Deerfield Academy. He discontinued publication of his [COUNTRY ALMANAC](#) and entered [Yale College](#)'s theological seminary.

[Orra White Hitchcock](#)'s colored drawing "A View of the Falls on the Connecticut River at Gill, Mass." appeared in [Portfolio Magazine](#) (Philadelphia).

 [Göran Wahlenberg](#) described the glaciation of the Scandinavian peninsula as a mere regional phenomenon.

[Ignaz Venetz](#) was persuaded by [Jean-Pierre Perraudin](#) that some of the Alpine glaciers they could view had, once upon a time, extended some 5 kilometers beyond their present extents.

[OUR MOST RECENT GLACIATION](#)

Posthumous publication of [Dr. William Charles Wells](#) 1813 hypothesis about selection and human evolution ([Charles Darwin](#) would later acknowledge that this had been the 1st anticipation of his principle of natural selection as yet recognized in pre-1859 scientific literature).

- Wells: "[What was done for animals artificially] seems to be done with equal efficiency, though more slowly, by nature, in the formation of varieties of mankind, fitted for the country which they inhabit. Of the accidental varieties of man, which would occur among the first scattered inhabitants, some one would be better fitted than the others to bear the diseases of the country. This race would multiply while the others would decrease, and as the darkest would be the best fitted for the [African] climate, at length [they would] become the most prevalent, if not the only race."
- Darwin: "In this paper he [Wells] distinctly recognizes the principle of natural selection, and this is the first recognition which has been indicated; but he applies it only to man, and to certain characters alone. After remarking that negroes and mulattoes enjoy an immunity from certain tropical diseases, he observes, firstly, that all animals tend to vary in some degree, and, secondly, that agriculturalists improve their domesticated animals by selection; and then he adds, but what is done in this latter case by art, seems to be done with equal efficacy, though more slowly, in the formation of varieties of mankind, fitted for the country which they inhabit."

THE SCIENCE OF 1818

 [Carl Phillip Gottfried von Clausewitz](#) was promoted to Major-General and named director of the Prussian War Academy ([Preußische Kriegsakademie](#)) in Berlin, an administrative post that he would occupy until 1830. During these dozen years he would devote himself primarily to research into the differential effectiveness of various techniques of warfare.

 [Nicolò Paganini](#) offered concerts in Turin and Piacenza, where he met the violinist Karol Lipinski. He went on to Bologna, where he met Marina Banti and they contemplated marriage. He also met Rossini, the singer Isabella Colbran, and the soprano Crescentini.

 Nathan Roberts was made resident engineer on the [Erie Canal](#) between Rome and Syracuse.

A Southern Route was proposed for the [Erie Canal](#). Construction was begun on an aqueduct to carry the canal across Rochester's Irondequoit Valley.



1818

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 [Walter Savage Landor](#) fell afoul of the libel laws of [Italy](#), which he had not realized to be somewhat different from the libel laws of England. Thinking it to be as safe in Italy as in England, he wrote a Latin poem that contained an insult to the authorities. When it was pointed out to him that although this sort of thing might be OK in England, it was definitely not OK in Italy, he would respond by threatening to beat up the *regio delegato* — and would be ordered out of the area.

The affair makes you want to praise the Italian authorities for their restraint. They could have locked him up and thrown away the key. However, the case of Amanda Knox this was not.

 [Anna Cummings Johnson](#) was born (or so it is said).



1818

1818



JAMBLICHUS' LIFE OF PYTHAGORAS, OR, PYTHAGORIC LIFE. ACCOMPANIED BY FRAGMENTS OF THE ETHICAL WRITINGS OF CERTAIN PYTHAGOREANS IN THE DORIC DIALECT; AND A COLLECTION OF PYTHAGORIC SENTENCES FROM STOBÆUS AND OTHERS, WHICH ARE OMITTED BY GALE IN HIS *OPUSCULA MYTHOLOGICA*, AND HAVE NOT BEEN NOTICED BY ANY EDITOR. TRANSLATED FROM THE GREEK. BY THOMAS TAYLOR ... (London: J.M. Watkins).

“PYTHAGORIC LIFE”

Henry Thoreau would copy materials from this into his Literary Notebook, that would appear in several contexts in [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#).

[A WEEK](#): Music is the sound of the universal laws promulgated. It is the only assured tone. There are in it such strains as far surpass any man's faith in the loftiness of his destiny. Things are to be learned which it will be worth the while to learn. Formerly I heard these

RUMORS FROM AN AEOLIAN HARP.

There is a vale which none hath seen,
Where foot of man has never been,
Such as here lives with toil and strife,
An anxious and a sinful life.
There every virtue has its birth,
Ere it descends upon the earth,
And thither every deed returns,
Which in the generous bosom burns.
There love is warm, and youth is young,
And poetry is yet unsung,
For Virtue still adventures there,
And freely breathes her native air.
And ever, if you hearken well,
You still may hear its vesper bell,
And tread of high-souled men go by,
Their thoughts conversing with the sky.

According to Jamblichus, "Pythagoras did not procure for himself a thing of this kind through instruments or the voice, but employing a certain ineffable divinity, and which it is difficult to apprehend, he extended his ears and fixed his intellect in the sublime symphonies of the world, he alone hearing and understanding, as it appears, the universal harmony and consonance of the spheres, and the stars that are moved through them, and which produce a fuller and more intense melody than anything effected by mortal sounds."

PEOPLE OF
A WEEK

JAMBLICHUS
PYTHAGORAS
AEOLIAN HARP

A WEEK: Though we know well, "That 't is not in the power of kings [or presidents] to raise A spirit for verse that is not born thereto, Nor are they born in every prince's days"; yet spite of all they sang in praise of their "Eliza's reign," we have evidence that poets may be born and sing in **our** day, in the presidency of James K. Polk,

"And that the utmost powers of English rhyme,"
Were not "within her peaceful reign confined."

The prophecy of the poet Daniel is already how much more than fulfilled!

"And who in time knows whither we may vent
The treasure of our tongue? To what strange shores
This gain of our best glory shall be sent,
T' enrich unknowing nations with our stores?
What worlds in th' yet unformed occident,
May come refined with the accents that are ours."

Enough has been said in these days of the charm of fluent writing. We hear it complained of some works of genius, that they have fine thoughts, but are irregular and have no flow. But even the mountain peaks in the horizon are, to the eye of science, parts of one range. We should consider that the flow of thought is more like a tidal wave than a prone river, and is the result of a celestial influence, not of any declivity in its channel. The river flows because it runs down hill, and flows the faster the faster it descends. The reader who expects to float down stream for the whole voyage, may well complain of nauseating swells and choppings of the sea when his frail shore-craft gets amidst the billows of the ocean stream, which flows as much to sun and moon as lesser streams to it. But if we would appreciate the flow that is in these books, we must expect to feel it rise from the page like an exhalation, and wash away our critical brains like burr millstones, flowing to higher levels above and behind ourselves. There is many a book which ripples on like a freshet, and flows as glibly as a mill-stream sucking under a causeway; and when their authors are in the full tide of their discourse, Pythagoras and Plato and Jamblichus halt beside them. Their long, stringy, slimy sentences are of that consistency that they naturally flow and run together. They read as if written for military men, for men of business, there is such a despatch in them. Compared with these, the grave thinkers and philosophers seem not to have got their swaddling-clothes off; they are slower than a Roman army in its march, the rear camping to-night where the van camped last night. The wise Jamblichus eddies and gleams like a watery slough.

"How many thousands never heard the name
Of Sidney, or of Spenser, or their books?
And yet brave fellows, and presume of fame,
And seem to bear down all the world with looks."



1818

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A WEEK: Most men have no inclination, no rapids, no cascades, but marshes, and alligators, and miasma instead. We read that when in the expedition of Alexander, Onesicritus was sent forward to meet certain of the Indian sect of Gymnosophists, and he had told them of those new philosophers of the West, Pythagoras, Socrates, and Diogenes, and their doctrines, one of them named Dandamis answered, that "They appeared to him to have been men of genius, but to have lived with too passive a regard for the laws." The philosophers of the West are liable to this rebuke still. "They say that Lieou-hia-hoei, and Chao-lien did not sustain to the end their resolutions, and that they dishonored their character. Their language was in harmony with reason and justice; while their acts were in harmony with the sentiments of men."

PEOPLE OF
A WEEK

PYTHAGORAS

SOCRATES

DIOGENES OF SINOPE

A WEEK: So we sailed this afternoon, thinking of the saying of Pythagoras, though we had no peculiar right to remember it, "It is beautiful when prosperity is present with intellect, and when sailing as it were with a prosperous wind, actions are performed looking to virtue; just as a pilot looks to the motions of the stars." All the world reposes in beauty to him who preserves equipoise in his life, and moves serenely on his path without secret violence; as he who sails down a stream, he has only to steer, keeping his bark in the middle, and carry it round the falls. The ripples curled away in our wake, like ringlets from the head of a child, while we steadily held on our course, and under the bows we watched

PEOPLE OF
A WEEK

"The swaying soft,
Made by the delicate wave parted in front,
As through the gentle element we move
Like shadows gliding through untroubled dreams."

The forms of beauty fall naturally around the path of him who is in the performance of his proper work; as the curled shavings drop from the plane, and borings cluster round the auger. Undulation is the gentlest and most ideal of motions, produced by one fluid falling on another. Rippling is a more graceful flight. From a hill-top you may detect in it the wings of birds endlessly repeated. The two **waving** lines which represent the flight of birds appear to have been copied from the ripple.

PYTHAGORAS

1818

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➡ [John Edwards Holbrook](#) graduated from the University of Pennsylvania with the degree of MD. He would briefly practice as a physician in Boston, and then continue his medical education in London and Edinburgh. Edinburgh he would notice to be “inferior only to London.” While at Glasgow he would have “the satisfaction of hearing one of the most eloquent preachers of the age, [Doctor Chalmers](#). His broad scotch dialect disappointed me in the commencement of his discourse ... but when he was fairly begun I was more directly sensible of the power of eloquence that ever was my lot to be before.”



➡ After making a visit to the Southern states, and after publishing [LECTURES ON THE MILLENNIUM](#) (Boston: Samuel T. Armstrong, No. 50, Cornhill), the Reverend [Joseph Emerson](#) became principal of the Byfield Female Seminary of Byfield, Massachusetts. As soon as Christ returns he is going to chose among us, and some of us will get to rule the earth on his behalf. Since it is going to be such a really neat thingie, to be a ruler of this whole planet and all the human sinners on it, and since Christ is obviously going to elect those of us who kept the faith during his extended absence, it makes a whole lot of sense for you to accept my good advice, and sacrifice now and keep the faith. This is a really great deal. Those of you who are smart enough to heed my sage advice are gonna get your reward big time.

ON THE MILLENNIUM

➡ [George Waddington](#) received his MA degree and was admitted a major fellow of [Trinity College of Cambridge University](#).

➡ [Adam Gurowski](#) was expelled from the gymnasium of Warsaw for revolutionary demonstration.

➡ [Theodatus Garlick](#) joined with his brother Abel Garlick in producing Cleveland, [Ohio](#)'s 1st shipped goods (burr millstones). He began to serve in Cleveland, Newburgh, and Brookfield, Ohio as a blacksmith, and as a carver of tombstones, while studying medicine with local physicians.

1818

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➡ [George Robins Gliddon](#) joined his father [John Gliddon](#) in Alexandria. He would reside in [Egypt](#) for a total of nearly 23 years and become inordinately fascinated by its antiquities.

➡ TEXTUARY, OR GUIDE TO PREACHERS IN THE SELECTING OF TEXTS. UPON AN ENTIRELY NEW PLAN. BY [THADDEUS MASON HARRIS, D.D.](#), PASTOR OF THE FIRST CHURCH IN DORCHESTER (Boston: Published by Cummings and Hilliard).

➡ In this year and the following one, [William Elliott](#) would represent St. Helena in the South Carolina Senate.



➡ Louis Braille, age 9, was found abandoned on the street.

As a centrist and moderate, [Baron Joseph-Marie de Gérando](#) would be a member of the state-council not only under the [Emperor Napoléon](#) but also then under King Louis XVIII.

➡ Governor DeWitte Clinton asked [Amos Eaton](#) to deliver lectures on botany to the state legislature. Eaton published an index to the geology of the northern states. He published the initial part of a geologic profile of the region between Boston and south-central New York.



BOTANIZING

1818

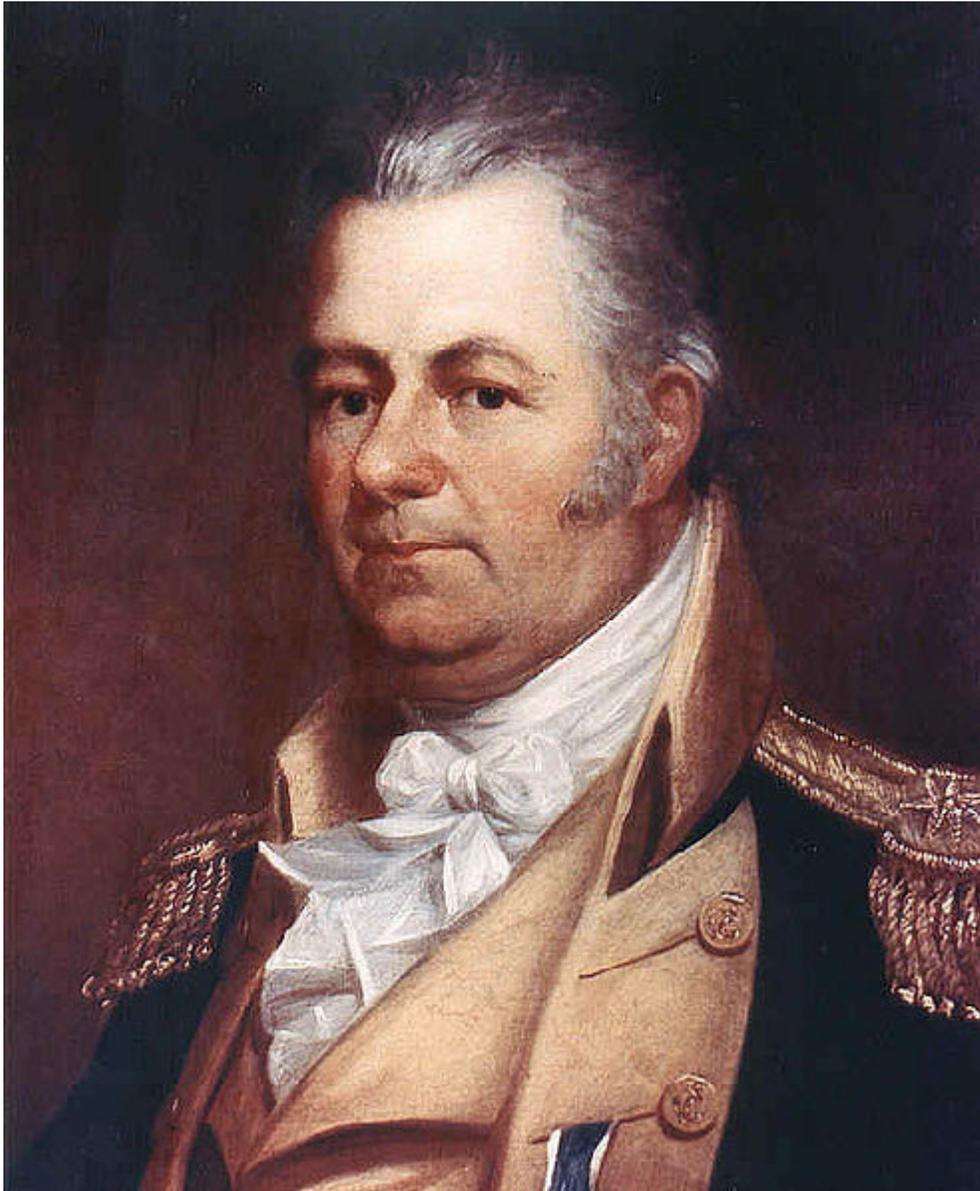
1818

➡ [Mary Henderson](#) was born in Warrenton, Virginia, into, as she would be pleased to point out, “one of the F.F.V.’s,” by which she meant Founding Families of Virginia.¹ Her mother Anna Maria Truxtun Henderson was a daughter of Commodore Thomas Truxtun of the US Navy, who had as commander of the frigate USS *Constellation* during our 1799 naval quasi-war with France (yes we have fought wars you’ve never hear tell of) had captured the French 36-gun frigate *Insurgente* off Nevis Island, and had therefore made himself one



gen-u-ine white war hero in spite of the fact that he looked suspiciously like Elmer Fudd (his image, on a following screen):

1. Virginia is a most interesting place, most interestingly different from anyplace else in the US of A. In Virginia it has always been very OK for your white family to be descended from an Indian Princess — as long as (shudder) there wasn’t any Negro Princess in your woodpile. True fact.



Did I mention that this happens to have been the very 1st ship-to-ship triumph of the United States Navy? It was a very very big deal.

(Mary's father –that is to say, politely, the husband of her mother– was Dr. Thomas Henderson, a surgeon general of the US Army. Have I mentioned that these people were very much white people, and very much proud of it? You'll learn more, later, perhaps even more than you will enjoy to learn, about how very pleased this family was, about their immense good fortune in being white people!)²

2. I will refrain from accusing these folks of "racism" since their attitudes toward unfortunates of other races was benign and benevolent and mistrusting but in no way malevolent — and since, as we all know, we cannot be accused of being racists when actually we are such very nice people that we couldn't hate unfortunates merely for having been born the way they are.

1818

1818

 The person we know as [George Copway](#) was born near Trenton, Ontario in the Mississaugas Ojibwa tribe. His native name was rendered *Kah-Ge-Ga-Gah-Bowh*, or in the Fiero orthography *Gaagigegaabaw*, and means “He Who Stands Forever.” His family would become Methodist and he would attend a local mission school in preparation for becoming a missionary.

 [James Ellsworth De Kay](#) matriculated at the University of Edinburgh, [Scotland](#). (Although at the time medicine was a three year course of study he would receive his MD in the following year, so it seems that he must have already somehow acquired some medical training in New-York and Berlin.)

[James Hogg](#)'s [THE BROWNIE OF BOBSBECK; AND OTHER TALES](#) (Edinburgh: William Blackwood and John Murray).

[Susan Edmonstone Ferrier](#)'s MARRIAGE (anonymous).

MARRIAGE, A NOVEL
MARRIAGE, A NOVEL
MARRIAGE, A NOVEL

 [Doctor Walter Channing](#) became the initial Professor of Obstetrics and Medical Jurisprudence at [Harvard College](#).

[Professor John Farrar](#) published for the use of his pupils an English version of [Professor Sylvestre François Lacroix](#)'s *ÉLÉMENTS D'ALGÈBRE*, titled ELEMENTS OF [ALGEBRA](#). He would follow this with selections from Legendre, Blot, Bezant, and others. [Harvard](#), the US military academy at West Point, and other institutions of higher education would at once adopt these works as textbooks.

 At the age of five, [William Benjamin Carpenter](#) “knew his Latin grammar.”

 In this year and the following one, [Professor Philip Karl Buttmann](#)'s *ÜBER DIE MYTISCHEN VERBINDUNGEN VON GRIECHENLAND MIT ASIEN*, his *SCHREIBENS DES HERRN BUTTMANN AN HERRN UHDEN ÜBER DEN SELBEN GEGENSTAND* (d.h. *VIRBIUS UND HIPPOLYTUS*), his *ÜBER DAS ELEKTRON*, and his *ÜBER DEN BEGRIFF DES WORTES FRATRIA*.

 [Charles Butler](#)'s CHURCH MUSIC.

 [William Cullen Bryant](#)'s essay “Early American Verse.” Also, revision of his 1815 “To a Waterfowl” and his 1811 “Thanatopsis” (he would revise both these poems again in 1821).



1818

1818

 [Jean-Baptiste Say](#)'s *DES CANAUX DE NAVIGATION DANS L'ÉTAT ACTUEL DE LA FRANCE*. His *DE L'IMPORTANCE DU PORT DE LA VILETTE*.

[Jean-Pierre Abel-Rémusat](#) became an editor of the Journal des savants.

[Francis Hall](#)'s (anonymous) *TRAVELS IN FRANCE*, IN 1818 (Printed by Strahan and Spottiswoodie, Printers-Street, London).

Académie française: election of Cuvier Desbordes-Valmore

Creation of Conservateur de Chateaubriand and of La Minerve française Leconte de Lisle.

 The Reverend [Henry Hart Milman](#)'s *Fazio: A Tragedy* (produced on the stage under the title *The Italian Wife*) and *Samor, the Lord of the Bright City: An Heroic Poem*, a treatment of a British legend having to do with the "bright city" of Gloucester. He became parish priest at St Mary's in Reading, England.

 [Thomas Green Fessenden](#)'s *THE LADIES' MONITOR*.

 [Lewis Caleb Beck](#) was licensed as a physician. During his travels through the countryside, he would be botanizing.

 [Alexander Bryan Johnson](#) was forced to close his Utica Insurance Company when state legislators became aware that he had secured the license for this through legislative trickery.

 [Professor Thomas Brown](#)'s book of poems, *AGNES*.

 [Friend Bernard Barton](#)'s *THE CONVICT'S APPEAL*, against the severity of the British criminal code.

 [William Jackson Hooker](#)'s *MUSCOLOGIA*, a very complete account of the mosses of Britain and Ireland prepared in conjunction with [Professor Thomas Taylor](#). The initial of the two volumes of his *MUSCI EXOTICI*, devoted to new foreign mosses and other cryptogamic plants.

Dr. William P.C. Barton, nephew of Benjamin Smith Barton, published a compendium of Philadelphia plants.

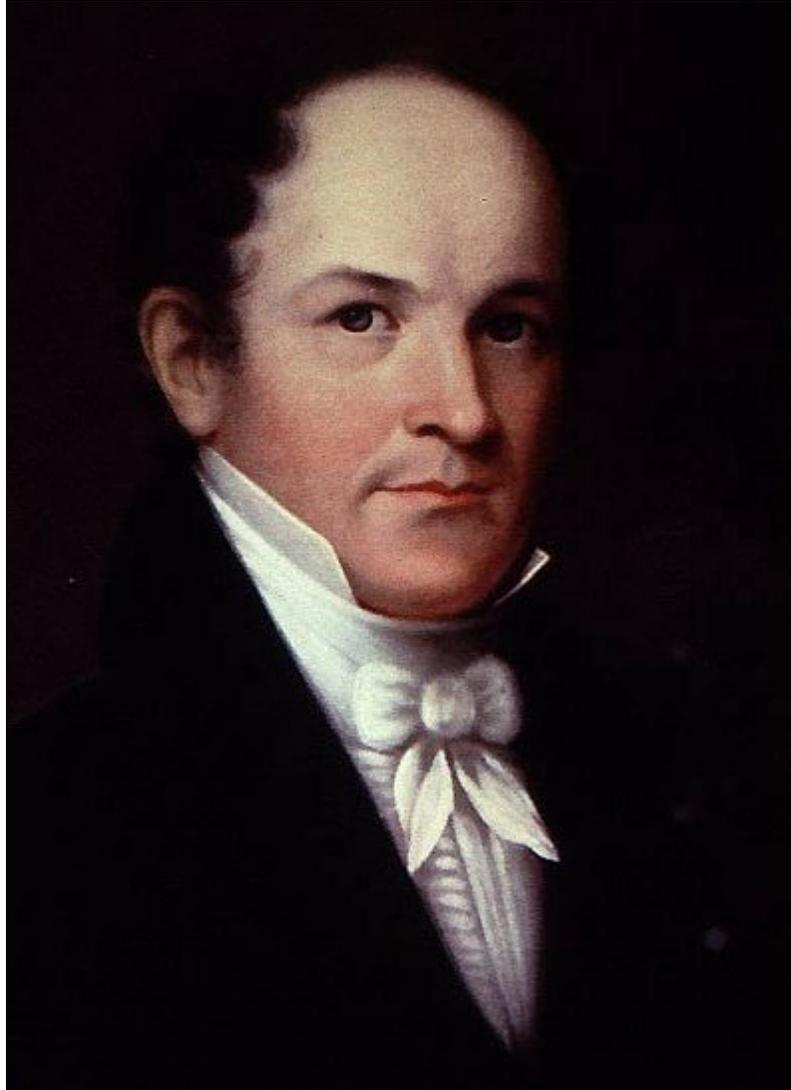
BOTANIZING

1818

1818



[Thomas Nuttall](#)'s *GENERA OF NORTH AMERICAN PLANTS*, the first generic plant list for North America, was published in Philadelphia (American and English books on plant hunting were naturally emphasizing the United States and [China/Japan](#) because these are partly temperate lands with plants that can also be grown in the eastern United States and England).



BOTANIZING



During this year and the following one, [Dr. John Abercrombie](#) had a series of articles in the [Edinburgh Medical and Surgical Journal](#) that would be collected in 1821 into book form in German translation with appendix by Christian Friedrich Nasse (Bonn: E. Weber).

1818

1818



The 2d edition of [William Bullock](#)'s A CONCISE AND EASY METHOD OF PRESERVING OBJECTS OF NATURAL HISTORY: INTENDED FOR THE USE OF SPORTSMEN, TRAVELLERS, AND OTHERS; TO ENABLE THEM TO PREPARE AND PRESERVE SUCH CURIOUS AND RARE ARTICLES (London: printed for the proprietor).



HDT

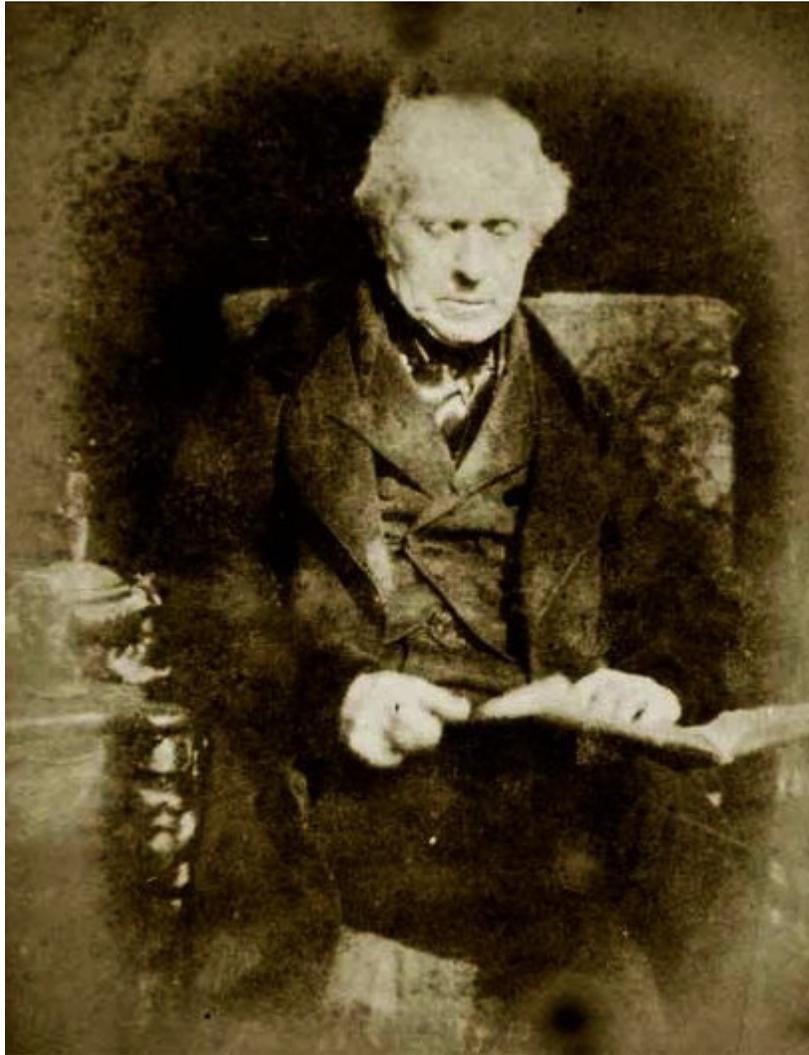
WHAT?

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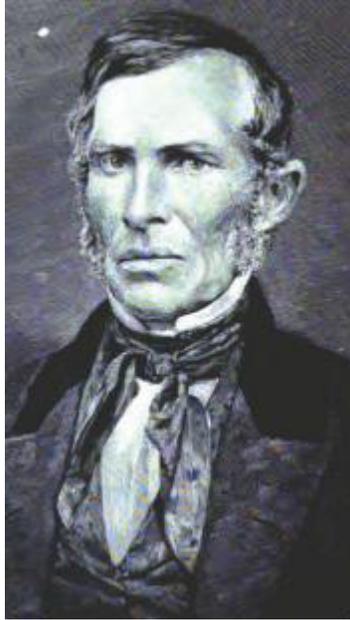
 [David Brewster FRS](#) received the Rumford Medal of the Royal Society of London.



1818

1818

→ [Ebenezer Emmons](#) graduated from [Williams College](#) in Williamstown, Massachusetts at the foot of Mount Greylock, where he had been a student of medicine. He would continue his medical training as an intern at the Berkshire Medical School, and then practice medicine in Chester, Massachusetts.



[Elijah Hinsdale Burritt](#) was financially able to re-enroll at [Williams](#). He would not, however, be able to complete a college degree and receive a diploma.

1818

1818

 [Washington Allston](#)'s "Elias in der Wüste."



During this year he returned to the United States. He would reside in Cambridge, Massachusetts for the following quarter century.

1818

1818

→ [Thomas Bewick](#) prepared the woodcuts for an edition of [Æsop](#)'s fables (THE FABLES OF AESOP, AND OTHERS, E. Walker for T. Bewick, 2d Ed.) that [Friend Daniel Ricketson](#) would have in the library of his shanty, available to [Henry Thoreau](#) on October 1, 1855. Here is a sample woodcut from that edition:



In this year he also prepared the woodcut illustrations for QUADRUPEDS: THE FIGURES ENGRAVED ON WOOD.

→ The Reverend [William Spence](#) had been instructed in botany at the age of 10 during 1793 by a British clergyman. He had become absorbed in entomology at the age of 22 during 1805. In this year he was made a Fellow of the Royal Society. He would in 1833 be one of the founders of the Society of Entomologists of London and would be president of that society during 1847 and 1848. He and his friend [William Kirby](#) would,



during the period 1815-1826, engage in the effort that produced their "Kirby and Spence's Introduction to

Entomology." His friend Kirby would come to be considered an "Honorary English Member" of this Society.

WALDEN: Kirby and Spence tell us that the battles of ants have long been celebrated and the date of them recorded, though they say that Huber is the only modern author who appears to have witnessed them. "Æneas Sylvius," say they, "after giving a very circumstantial account of one contested with great obstinacy by a great and small species on the trunk of a pear tree," adds that "'This action was fought in the pontificate of Eugenius the Fourth, in the presence of Nicholas Pistoriensis, an eminent lawyer, who related the whole history of the battle with the greatest fidelity.'" A similar engagement between great and small ants is recorded by Olaus Magnus, in which the small ones, being victorious, are said to have buried the bodies of their own soldiers, but left those of their giant enemies a prey to the birds. This event happened previous to the expulsion of the tyrant Christiern the Second from Sweden." The battle which I witnessed took place in the Presidency of Polk, five years before the passage of Webster's Fugitive-Slave Bill.

PEOPLE OF WALDEN

POLK
WEBSTER

KIRBY AND SPENCE

WILLIAM KIRBY
WILLIAM SPENCE



Silvio Pellico's tragedy *Francesca da Rimini* was produced with success by Carlotta Marchionni at Milan. Its publication was followed by that of the tragedy *Euphemio da Messina* but the Austrian authorities over Milan would not permit the staging of this new one.

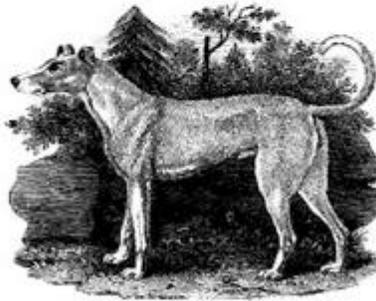
1818

1818



In the pages of The Sporting Magazine; or Monthly Calendar of the Transactions of the Turf, The Chase, and Every Other Diversion Interesting to the Man of Pleasure Enterprize & Spirit, the noun “mug,” meaning “face,” made its transition into verb form, meaning “strike in the face.” (In 1865 this new verb would transit into noun form again as “muggers,” robbers who intimidate their victims by threatening a beating.)

THE
Sporting Magazine
OR
MONTHLY CALENDAR,
OF THE
TRANSACTIONS OF
THE TURF, THE CHASE,
And every other Diversion
Interesting to the
Man of Pleasure Enterprize & Spirit.



London
Printed for J. C. Nichol, 10, Warwick Square.

1818

1818

➡ Nicolas André Monsiau depicted the fabulous scene in which [Alexander the Great](#) offered to [Diogenes of Sinope](#) at his tub in Athens the satisfaction of one desire — and the cynic responded “Your shadow is blocking the warming rays of the sun.”



➡ According to the investigations of Judy Fichtenbaum of the Concord Museum, during this year a probate record of guardianship was made in [Boston](#) and [Concord](#). [Sophia Dunbar Lapham](#) signed a deposition that she was the mother of Charles H. Lapham and that his father [Luther Lapham](#) had deceased.³ This record indicates that the father had been a tailor.

[CHARLES DUNBAR](#)

➡ [Joseph John Gurney](#) became a recorded minister of the [Religious Society of Friends](#).



3. We have no actual record of what happened to this person and are therefore confronted with the possibility that this unusual record-production was intended to place a civil mask over a husband and father's desertion of his family.

➡ [Brister Freeman](#) again, as he had in the previous year, took financial responsibility for his grandson John, then four years old. [Concord](#)'s Overseer of the Poor again paid him 50 cents for so doing.

➡ [Abigail McIntire Patch](#) divorced [Mayo Greenleaf Patch](#) for his drinking, his threats, and his being in prison in Charlestown for the passing of counterfeit money, and was granted custody of the minor children [Polly Greenleaf](#), [Nabby](#), [Samuel \(Sam\)](#), and [Isaac](#).

➡ Horace Rice Hosmer's sister, Martha Putnam Hosmer, was born. She would grow up to go to work in a tailor's shop in another town.

➡ [Washington Irving](#) was offered a position as Under Secretary of the Navy.

➡ Bessel catalogued 3,222 stars.

ASTRONOMY

➡ The wrought iron process was industrialized — eventually this would change the way designers would create conservatory structures for plants.

PLANTS

➡ During an exhibition outside Aachen, gloved boxing was introduced to Germany. It seems likely that the pugilists involved in this display were associated with a sparring school that had been established by an Englishman, William Fuller, at Valenciennes (Fuller would abandon this effort in Germany in 1823, when, disappointed by a general [German](#) attitude that his "Boxerei" were mere "Prügelei" or brawlers, he would relocate his educational effort into a more hopeful venue, to wit New-York).

➡ Judge Samuel Howe and Elijah Mills organized a law school on Prospect Street in [Northampton](#).

➡ Peter Buell Porter and Augustus S. Porter, managers of a general store in the town of Niagara in upstate [New York](#) offering food and clothing, liquors, grain, candles, hardware, lumber and leather goods, working with Parkhurst Whitney, owner of a hotel near [Niagara Falls](#), had a stairway erected to take guests over the rocks to the base of the falls where they could pretend to their companions that they had gone, or persuade themselves that they had gone, "behind the cataract." Above the falls, meanwhile, they constructed a bridge to Goat Island, on which, evidently, buried in the woods, there was a tiny log cabin that had been abandoned by a previous pioneer family.

➡ In [Rhode Island](#) during this year, Friend [Moses Brown](#) was instrumental in the formation of a Peace Society.

1818

1818

➡ [Alvan Fisher](#) painted a view of [Providence](#) from Great Point, for the benefit of the Reverend T.D. Carlisle. (This painting would later be purchased by Charles H. Russell as an adornment for the passenger cabin of the *Providence*, his steamboat that plied the sound between Providence and New-York, and then later, his *Commodore*.)

[Loring Dudley Chapin](#) established the 1st music store in [Providence](#).⁴

Elisha Olney transferred ownership of his share of the works in [Saylesville](#), works that included a machine shop, a sawmill, and a sawmill house, to his son Granville Olney. The sawmill seems to have been separate from the machine shop, and there are ruins on the river a few yards southeast of the machine shop that may be the remains of the sawmill. We presume that George Olney retained the other share in the property, since he needed a machine shop for what would become the Moffett Mill. At the Rhode Island Historical Society, the Olney family records confirm that work was done at this location for their thread mill, that there was a relationship with the adjacent grist mill and sawmill, and that work was done also for the Butterfly Factory at Old Ashton of Stephen Smith and Captain Wilbur Kelly.

The surgeon Henry Bradshaw Fearon visited [Rhode Island](#) while scouting out the New World for the best position to which to bring an immigrant group.

HENRY BRADSHAW FEARON

➡ The 1st volume of [Friend Luke Howard](#)'s THE CLIMATE OF [LONDON](#), DEDUCED FROM METEOROLOGICAL OBSERVATIONS, MADE AT DIFFERENT PLACES IN THE NEIGHBOURHOOD OF THE METROPOLIS (London, W. Phillips, sold also by J. and A. Arch, two volumes, 1818-1820).



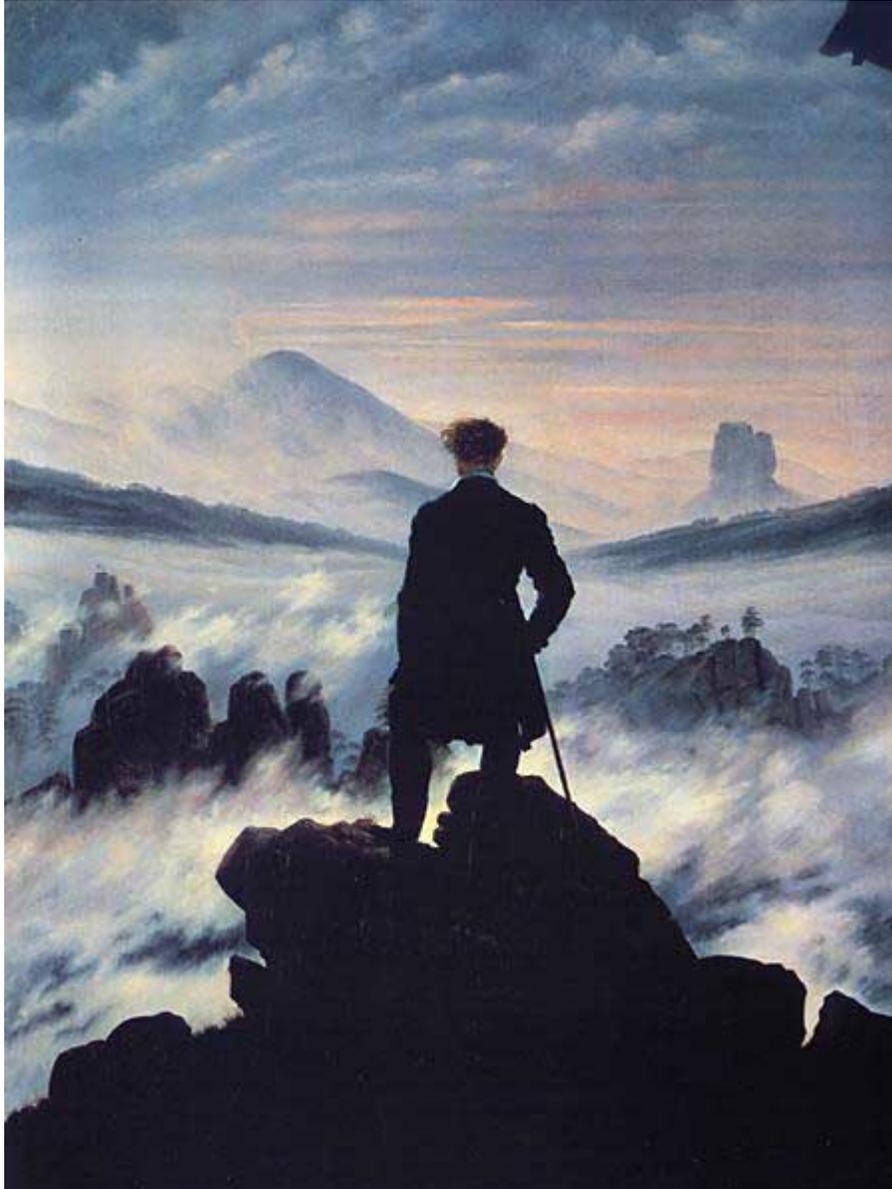
HOWARD PUBLICATIONS

4. "L.D. Chapin imports and has constantly at hand at the Providence Music Saloon, No. 60, Westminster Street, musical instruments of all kinds, wholesale and retail, of the best workmanship and tone, and at the lowest prices."

1818

1818

→ Caspar David Friedrich's "Wanderer above a Sea of Clouds":



→ Sir William Blackstone's COMMENTARIES ON THE LAWS OF ENGLAND as reprinted in this year in Boston, Massachusetts, included the following:

To deny the possibility, nay, actual existence of witchcraft and sorcery, is at once flatly to contradict the revealed word of God, in various passages both of the old and new testament: and the thing itself is a truth to which every nation in the world hath in its turn borne testimony, either by examples seemingly well attested, or by prohibitory laws; which at least suppose the possibility of a commerce with evil spirits.

1818

1818

 [Sarah Fuller](#), age 8, was reading [William Shakespeare](#) under the tutelage of her father Timothy Fuller. At age 8 or 9 she would encounter the play *Romeo and Juliet* and would be deeply moved. As an adult she would write “At eight or nine years old the passions are not infrequently felt in their full shock.”⁵



MARGARET FULLER

5. At age 10 she would ask to assume her mother’s name, [Margaret](#).

1818

1818

→ [Thomas Say](#) accompanied his friend William Maclure (1763-1840), president of the Academy of Natural Sciences of Philadelphia (1817-1840), the geologist Gerard Troost (1776-1850), and others scientists on an expedition to the offshore islands of Georgia and Florida.



Say would have occasion to notice the US federal government to be engaging in “most cruel and inhuman war” against swamp dwellers, “these poor wretches whom we call savages.” This was our 1st attempt at a final solution⁶ of the problem presented by the “Black Seminole.” General Andrew “Long Knife” Jackson was establishing that he had a perfect right to be hanged, or to be President of the United States of America — or *Der Führer* or something. Our hero was riding through the Spanish territories exterminating entire villages of women and children (and at night he wrote home to describe the villages as “Sodom and Gomorrah” to his beloved wife Rachel on their slave plantation — we find no response in which the beloved Rachel wrote “Well, I’m glad to hear you’re behaving yourself”). To close out the 1st Seminole War after the loss of Pensacola and St. Marks, and to obtain US assurances about Spain’s claim to [Texas](#), Spain would cede Florida and the Oregon Territory to the United States.

→ On [New York](#) waters, the steamboat *Ontario* began regular visits out of Carthage for Ogdensburg and Lewiston.

→ The first steamboats appeared on the Rhine River and the Elbe River.

→ It was in approximately this year that Josephus Bradner Stuart began steamboat service on Lake Erie, Lake Huron, and Lake Michigan.

6. In the German language, *Auflösung* is used for the answer to a word problem in [algebra](#). Although its meaning is “final solution,” it is not exactly the same as the *Endlösung* or “genocide” which our favorite general was seeking.

1818

1818



The *Savannah*, a sidewheeler, became the 1st steamship to cross the Atlantic, taking 26 days for the passage. It had gotten almost the whole way to Ireland before, its coal almost all consumed, it had been forced to run up its sails:



1818

1818

➡ [William Hazlitt](#)'s A VIEW OF THE ENGLISH STAGE: OR, A SERIES OF DRAMATIC CRITICISMS.



OF THE ENGLISH STAGE

Also, his LECTURES ON THE ENGLISH POETS. DELIVERED AT THE SURREY INSTITUTION (London: Printed for Taylor and Hessey, 93, Fleet Street; Philadelphia: Published by Thomas Dobson and Son, at the Stone House, No. 41, South Second Street. William Fry, Printer).

ON THE ENGLISH POETS

([David Henry Thoreau](#) would check this out from [Harvard Library](#) in 1837.)

➡ Charles Lewis Reason was born free in [New York State](#).

➡ [John Leonard Knapp](#)'s poem "Arthur, or the Pastor of the Village" was anonymously printed by Mr. T. Bensley at Bolt-Court.

➡ Eliza Gilbert, whose stage name would be "Lola Montez," was born in Limerick.

➡ At the age of twelve Elizabeth Oakes Prince began to teach in a Sunday School for black children. Although she would plan to become a teacher — her mother would demur.

1818

1818

→ [Lieut. Francis Hall, 14th Light Dragoons, H.P.](#)'s TRAVELS IN CANADA, AND THE UNITED STATES, IN 1816 AND 1817 was published in London by Longman, Hurst, Rees, Orme, and Brown and in Boston by Wells and Lilly. ([Henry Thoreau](#) would examine this volume in 1833, and therefore his "A YANKEE IN CANADA" can be usefully compared or contrasted with that lieutenant's report.)



AN OFFICER (LIEUT. COL.) of the 14th LIGHT DRAGOONS.

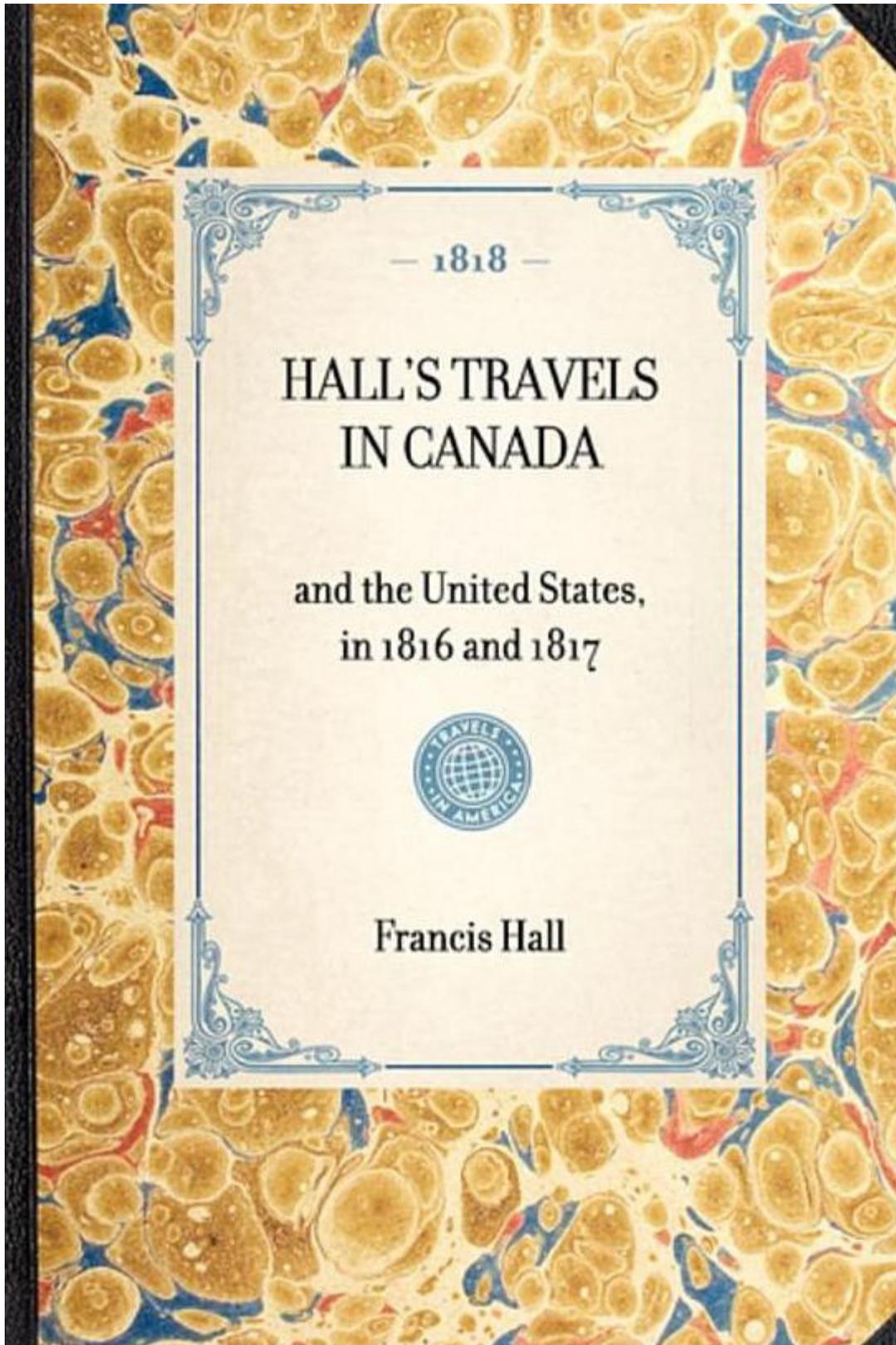
TRAVELS IN CANADA AND US

→ At the beginning of this year, in New Haven, Connecticut, Benjamin Silliman, Sr. began a journal he named the [American Journal of Science and Arts](#), the earliest scientific periodical. (Professor Silliman of [Yale College](#) would himself edit the journal for the next 26 years, and it would outlast all its competitors. This would become the [American Journal of Science](#), which is now limited to papers on geology.) For many years this journal would be referred to simply as [Silliman's Journal](#):

THE SCIENCE OF 1818



Some have spoken slightly of the Indians, as a race possessing so little skill and wit, so low in the scale of humanity, and so brutish that they hardly deserved to be remembered,—using only the terms "miserable," "wretched," "pitiful," and the like. In writing their histories of this country they have so hastily



disposed of this refuse of humanity (as they might have called it) which littered and defiled the shore and the interior. But even the indigenous animals are inexhaustibly interesting to us. How much more, then, the

indigenous man of America! If wild men, so much more like ourselves than they are unlike, have inhabited these shores before us, we wish to know particularly what manner of men they were, how they lived here, their relation to nature, their arts and their customs, their fancies and superstitions. They paddled over these waters, they wandered in these woods, and they had their fancies and beliefs connected with the sea and the forest, which concern us quite as much as the fables of Oriental nations do. It frequently happens that the historian, though he professes more humanity than the trapper, mountain man, or gold-digger, who shoots one as a wild beast, really exhibits and practices a similar inhumanity to him, wielding a pen instead of a rifle.

One tells you with more contempt than pity that the Indian had no religion, holding up both hands, and this to all the shallow-brained and bigoted seems to mean something important, but it is commonly a distinction without a difference. Pray, how much more religion has the historian? If Henry Ward Beecher knows so much more about God than another, if he has made some discovery of truth in this direction, I would thank him to publish it in Silliman's Journal, with as few flourishes as possible.

It is the spirit of humanity, that which animates both so-called savages and civilized nations, working through a man, and not the man expressing himself, that interests us most. The thought of a so-called savage tribe is generally far more just than that of a single civilized man. ...

➡ [Karl Theodor Christian Friedrich Follen](#) became a lecturer (Privatdocent of civil law) at the University of Gießen.

➡ The Reverend Abner Kneeland was called to the Lombard Street church in Philadelphia. While in Philadelphia he would publish many sermons and tracts, edit denominational and secular newspapers, translate the New Testament, pioneer a new system of spelling, and participate in a number of public debates, most notably a 4-day marathon opposition to a Presbyterian, the Reverend William McCalla, as to whether Universalism is taught in the Christian scriptures. Meanwhile his wife was starting a new store and he was earning extra money as a government inspector of imported hats! (Obviously, this guy had too much energy by half.)



➡ The last of the original grove of black walnut trees that had been preserved in Philadelphia, a tree in front of the office of J. Ridgeway opposite the State House on Chestnut Street, was in this year chopped down.

[Richard Harlan](#) graduated at the medical department of the University of Pennsylvania. He would be employed as a teacher of anatomy in Joseph Parish's private medical school, and publish a text on the human brain, ANATOMICAL INVESTIGATIONS. He would practice as a physician in Philadelphia.

➡ German physiologist Emil du Bois-Reymond was born in [Berlin](#).

1818

1818

 A factory for the manufacture of lead pipe and sheet lead was started by David Loring at the “Warner’s Pond” millsite where Nashoba Brook falls into the Assabet River in [Concord](#), for which [Henry Thoreau](#) would eventually do drafting work.⁷

 Representatives of [Carlisle](#) to the General court of Massachusetts (not represented in 1819-1820):

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

Town Clerks of [Carlisle](#)

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

 [Boston](#) began a free public elementary school system. No child over the age of 7 who could not demonstrate the ability to read and write would be admitted to these new free schools. The Boston population of free-ranging young pauper illiterates was estimated to be in the range of 400, and societal freebies were not for the likes of them.

 A half-black-half-white minister in Rutland, Vermont of 30 years standing, the spiritual leader of a white Congregationalist parish, the Reverend Lemuel Haynes, married long term to a fully white woman, was at this point expelled by his flock on the basis of his racial taint. Their white-racial consciousness had grown over the years, even in Vermont where slavery never had officially been in existence, to the point at which tolerance could simply no longer be extended — even in the case of a mulatto who was so learned and well-connected, and established long-term in their local community.

7. Would this have been the place that his remembered toy, his little pewter soldier, was cast?

1818

1818

- ➔ Peter Durand introduced the tin can to America.
- ➔ Northern boundary (from the Great Lakes to the Rocky Mountains) fixed at the forty-ninth parallel of latitude.
- ➔ James Monroe would be US President from 1817 to 1825.
- ➔ A parasol termed the “Pagoda” or the “[Chinese](#)” became popular in the West.
- ➔ Charles Tappan joined the congregation of the [Reverend William Ellery Channing](#)’s church.
- ➔ 1st professional horse racing in the United States.
- ➔ William Buckland picked some fossil bones out of the gravel of a quarry.
- ➔ The Cumberland Road was opened.
- ➔ John White, sailing from Salem, was reaching a port named “Saigon” on the southern coast of Asia and attempting to negotiate there a trade agreement for sugar. He would fail due to the Emperor Minh Mang’s isolation policy: foreigners equal trouble. He would bring back home with him some [Vietnamese](#) spears which one may now view at the Peabody Museum in Salem.
- ➔ The Order of St. Michael and St. George was instituted by the Prince Regent.

1818

1818

➡ Stephen Myers was freed. He would become a leader in the movement for equal black suffrage in [New York State](#), and an anti-slavery and temperance lecturer, and an operative in the Albany branch of the Underground Railroad.



UNDERGROUND RAILROAD

➡ The Institution of Civil Engineers was founded in [London](#).

➡ The Royal Opera Arcade, the 1st shopping arcade in [London](#), opened between Charles II Street and Pall Mall.

➡ In [London](#), St. James's market between Haymarket and St. James's Square was demolished.

➡ In [London](#), the Royal Coburg Theatre (it would later be known as the Old Vic) opened at the junction of Waterloo Road and New Cut.

➡ In [London](#), Charing-Cross hospital was founded.

➡ In [London](#), Furnival's Inn was rebuilt.



We know from Stanley Lebergott's *MANPOWER IN ECONOMIC GROWTH* (NY: McGraw-Hill, 1964) what monthly farm wages typically amounted to in Massachusetts during this period, over and above of course one's room and board:

1818	\$13. ⁵⁰ / ₁₀₀
1826	\$13. ⁵⁰ / ₁₀₀
1830	\$12. ⁰⁰ / ₁₀₀
1850	\$13. ⁵⁵ / ₁₀₀
1860	\$15. ³⁴ / ₁₀₀

Incidentally, such wages were ordinarily significantly higher in Massachusetts than elsewhere, except for a brief period for which the wage was higher in [Minnesota](#), and a brief period for which it was higher in [Rhode Island](#).



The Hathornes moved to family property in Raymond, [Maine](#), and Nathaniel was sent to school in Portland. During 9 months in Raymond he “ran quite wild,” he later remembered, skating, fishing, and hunting in the woods, reading [William Shakespeare](#) and [John Bunyan](#) on rainy days. There, by his account, he acquired his “cursed habits of solitude.”

Until into his 15th year, [Nathaniel Hathorne](#) would be sleeping with his uncle Robert Manning. This was the successful businessman uncle who was trying to become for Nathaniel a substitute for the father he had lost while he was yet three years of age. One of the possibilities, a possibility which has been suggested by James R. Mellow in *NATHANIEL HAWTHORNE IN HIS TIMES* (Boston: Houghton Mifflin, 1980), is that there was some sort of sexual tension between Robert and Nathaniel during this period, in that this would provide a complete explanation for the extreme squeamishness which [Hawthorne](#) would later exhibit while visiting the Shakers with Melville, when he saw that the men of that community were sleeping two by two in “particularly narrow beds”: they “must needs be a filthy set” due to “their close junction man with man ... hateful and disgusting to think of.” Note also that when he would visit the home of [Robert Burns](#) he would denounce its cramped sleeping arrangements in parlor and attic as of a “narrowness and filth” which was enough to “make beasts of men and women.”



The food crisis in [Ireland](#) continued in all its severity. The “meal months” during which the old stores of [potatoes](#) had become exhausted while the new crop was not yet ready to be dug from the ground would be extended far beyond the usual June, July, and August.⁸

FAMINE



The coach manufacturing industry became big business in [Concord, New Hampshire](#).

HISTORY OF RR



Connecticut decided that Congregationalism would no longer be sponsored as the religion of the state:



The First Amendment to the Federal Constitution, passed in 1791, signaled two important changes in the relationship between government and religion in America: the erosion of the traditional colonial church establishment system, and the redefinition of the term “religion” in public discourse. The first change did not come easily, and the second has often been ignored. Neither was a natural consequence of the Revolution,

8. [Potatoes](#) are generally not fully mature in [Ireland](#) until October.



and both proved to be somewhat less authoritative than they might have been. Certainly the First Amendment did not settle the question of religion and government in America. Instead, it opened a long dialogue -sometimes a heated argument- that has lasted now for almost two centuries. Why this might be the case is suggested in one of the amendment's anomalies. Although it dispensed with the religion question in only sixteen words, the two words that are most commonly used in discussing it -"church" and "state"- are found nowhere in its text... Connecticut, Massachusetts, and New Hampshire refused to abandon the old state church tradition immediately. Despite vitriolic criticism from Baptists and milder complaints from Anglicans, (who now were becoming Episcopalians), these colonies retained their establishment of state churches. The 1780 Massachusetts constitution authorized "towns, parishes, precincts, and other bodies politic" to levy taxes "for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality." Reminiscent of an earlier century, it even authorized legislation demanding compulsory church attendance, although it stipulated "no subordination of any one sect or denomination to the other." Connecticut also authorized taxes for the support of Christian churches, and New Hampshire rationalized previous local practice by providing a constitutional authorization for local levies to support "Christian" churches, without preferring one denomination over another... The complex colonial pattern of state churches encouraged revolutionary leaders to broaden but not to discard government support for religion in northern and southern colonies alike. The new establishment schemes in Massachusetts, Connecticut, and New Hampshire allowed some Christian dissenters to escape parish taxes but denied exemptions for atheists and the unchurched. Even Baptists could find government coercion useful. Although Isaac Backus and other Baptist leaders bitterly criticized New England's coercive church establishments, individual congregations sometimes used the courts to collect dues from nonpaying members just as Congregational and Presbyterian congregations did. They found the century-long custom of coercive government support for Christianity more persuasive than abstract principles against it... Congressman Samuel Livermore from New Hampshire well expressed the intention of the amendment: "that Congress shall make no laws touching religion, or infringing the rights of conscience." In short, the amendment meant what it said and said what it meant. The federal government should not legislate on religious matters and should leave individuals alone in their pursuit of religious truth... Only Connecticut and Massachusetts sustained multiple establishments after independence, though their byzantine complexity increasingly drained away the grandeur that state support for Christianity was designed to provide. In both states complicated certificate systems that relieved dissenting Presbyterians, Baptists, Quakers, and Episcopalians from parish church rates stimulated mistakes, misunderstandings, and arguments. Congregations vied for tax support or tax exemptions, then sued adherents who did not pay their promised dues. Fissures inside the established congregations, however, not outside agitation, caused the abandonment of multiple establishment.

Congregationalist-Unitarian schisms sent established church



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litigants to court for over three decades, and government support for Protestantism degenerated into unseemly brawls for control of church buildings and tax receipts. **Connecticut voters approved a new constitution in 1818 that finally abolished the multiple establishment altogether.** [EMPHASIS ADDED] Massachusetts voters did not amend their constitution to do so until 1833 and then only after a bitter contest that saw supporters of establishment decry the thorough collapse of morality and public order in an increasingly tendentious republic.

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Elmwood, a three-story Georgian house on Tory Row near the Charles River (*Quinobequin*) in Cambridge that had been the home of the last Lieutenant-Governor of the Royal Province of Massachusetts in 1767 when it was new, was acquired by the family of origin of [James Russell Lowell](#).



NEW "HARVARD MEN"

(It, would eventually become the official residence of whoever happens to be the president of [Harvard University](#).)



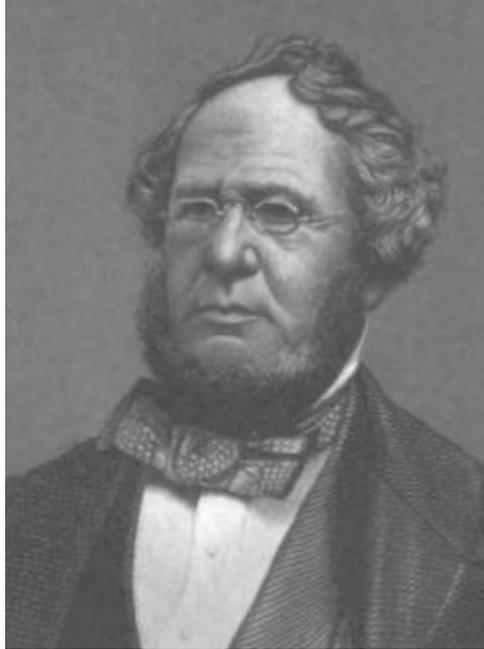
➡ After the [War of 1812](#), American arms manufacturers would begin to specialize in a new thingie. It had been noted that on a battlefield, many firearms would become quite unusable due to damage of one or another subcomponent, and could not be pressed into service again until they had been cycled through a gunsmith's shop. This interchangeability of subcomponents would enable immediate battlefield reassembly of functioning weapons, and thus more effective and sustained killing. By way of contrast, the manufacturers of sewing machines, lacking a pressing need to kill people, would not move to get aboard such an interchangeability bandwagon until 1846, and then the manufacturers of timepieces not until like 1848. (It just shows to go you.)

➡ First publication of the personal diaries of [John Evelyn](#). Refer to the edition of E.S. de Beer, *THE DIARY OF JOHN EVELYN* (6 volumes, Oxford, 1955). This publication attracted attention to the collection of books which had been willed by his friend [Samuel Pepys](#) to Magdalene College, contained within 12 massive oaken book presses with glazed doors. On the back row of the second shelf of one of these cases were found six leather-bound volumes neatly written in ink in the Thomas Shelton system of shorthand. A few pages were transcribed by someone still familiar with this obsolete system of shorthand, and the elaborate personal journal of Pepys was discovered. This also would be transcribed, by John Smith, later rector of Baldock, Hertfordshire.

➡ Josiah Quincy was vice-president of the initiative which would eventually become the Boston Athenæum.

➡ General [Jean-Pierre Boyer](#) took control over the southern part of Haiti.

➡ In Missouri during this year and the following one, [Henry Rowe Schoolcraft](#) made geographical, geological, and mineralogical surveys which would be recorded in A VIEW OF THE LEAD MINES OF MISSOURI.



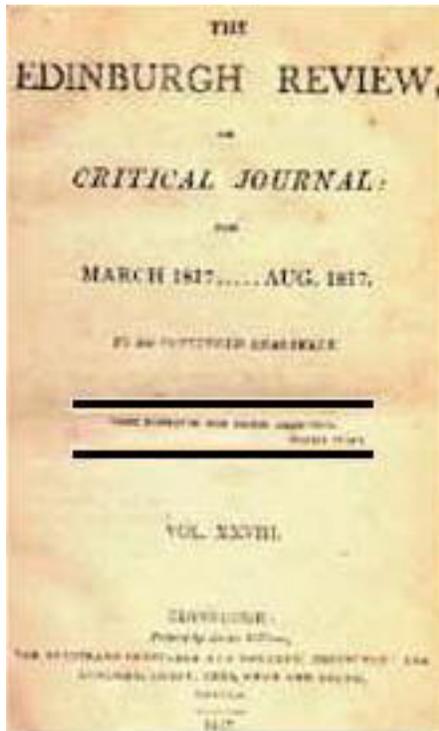
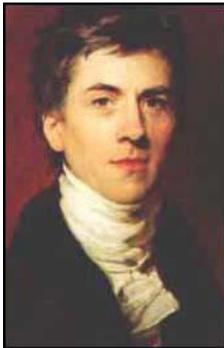
➡ The Double Front system of township survey was commenced in Upper Canada. It would continue in use to 1829.

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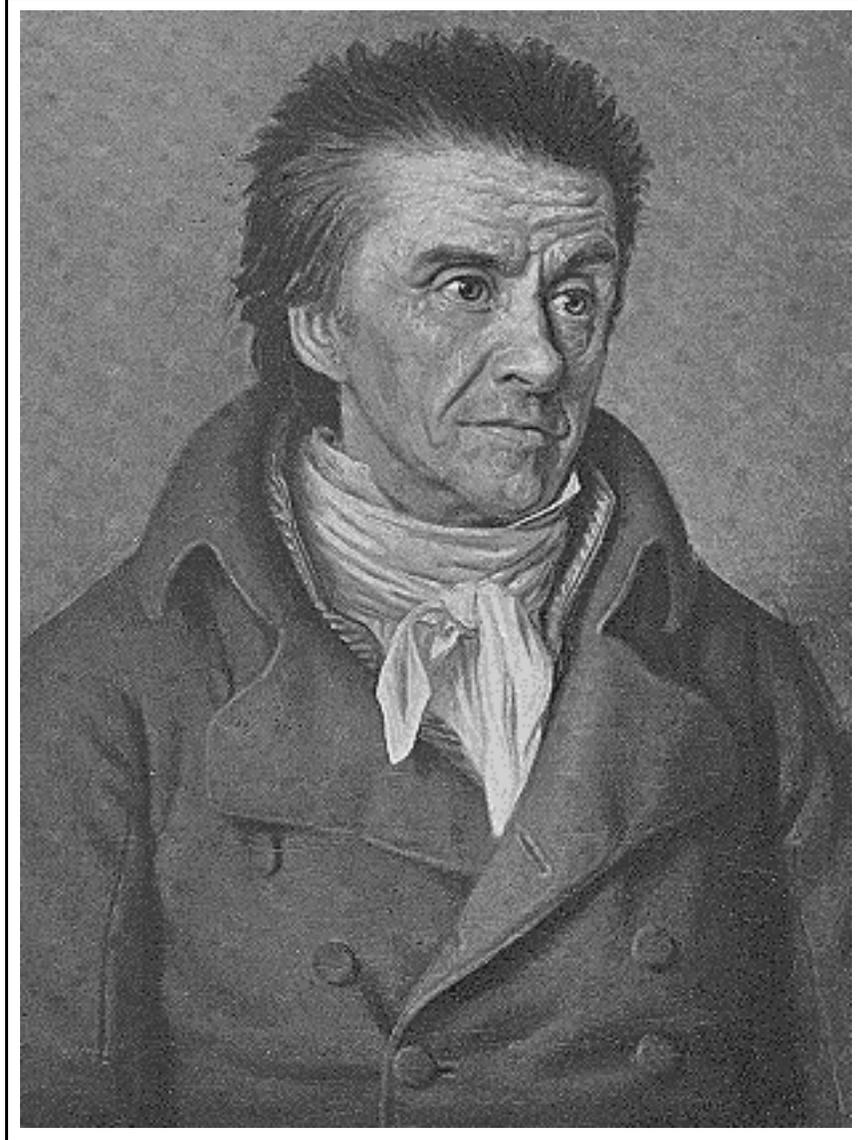
By this point, the quarterly circulation of the Edinburgh Review had reached 13,500. Francis Jeffrey, the editor between the journal's initial issue in 1802 and 1829, was an outspoken critic of certain writers such as William Wordsworth and Samuel Taylor Coleridge. An article written by Henry Peter Brougham that attacked the work of George Gordon, Lord Byron resulted in the writer replying with the poem "English Bards and Scotch Reviewers."



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 A drawing of [Johann Heinrich Pestalozzi](#) by G.A. Hippius, now in the “Pestalozzianum” of [Zürich](#).



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 In [India](#) in this year, Rammohan Roy was writing his first tract in opposition to the practice of *suttee* (depicted below is a British engraving dating to 1846, entitled “A Suttee: Preparation for the Immolation of a Hindoo Widow”):



A SUTTEE.

PREPARATION FOR THE IMMOLATION OF A HINDOO WIDOW.



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An invention important to the development of the cloth industry occurred during this year. William Eaton developed a self-acting frame. Because this development would have an impact on the demand for bales of [cotton](#) as a raw material for cloth, it would have an impact on the demand for field labor to grow this cotton, and therefore would have consequences in terms of human [slavery](#) — and in terms of the [international slave trade](#).

At one point during the year, [cotton](#) was reaching 31¹/₂ cents per pound on the world market. With cotton being that highly valued, the value of the labor of slaves, and the value of farmland, was also high. With one's slaves and one's farmland being of high value, one would take care to take care of them, and to work them as hard as they could possibly be worked. The important thing was, to create cotton and get it to market, and sell it for enough money to have collateral to purchase more slaves and more land, on margin, at high prices. But in Liverpool, the cotton importers for the mills of England were becoming alarmed. A manufacturer who had only one source of raw materials was at the mercy of that source. The importers began to diversify by switching some of their orders from America to East [India](#). Toward the end of the year, the price of American cotton on the Liverpool dock was wavering. In December the news of this would reach America, and in one day the price of the cotton in transit would decline by 19%. By the end of the year cotton would be selling in New Orleans for 14³/₁₀ cents a pound. With cotton that low, the value of the labor of slaves, and the value of farmland, would be similarly lowered. With one's slaves and one's farmland being of low value, and with high interest to pay on large short-term loans taken out in order to purchase them, one would take care to work them as hard as they could possibly be worked, and it would not make a whole lot of difference if the slaves were worked right into the ground, or if the ground itself were worked down to sterile barrenness. The important thing was, to create cotton and get it to market and get whatever one could get for it, in order to meet the payments and not lose the plantation and thus lose the prestigious status of being white planters.

W.E. Burghardt Du Bois: The history of slavery and the slave-trade after 1820 must be read in the light of the industrial revolution through which the civilized world passed in the first half of the nineteenth century. Between the years 1775 and 1825 occurred economic events and changes of the highest importance and widest influence. Though all branches of industry felt the impulse of this new industrial life, yet, "if we consider single industries, cotton manufacture has, during the nineteenth century, made the most magnificent and gigantic advances."⁹ This fact is easily explained by the remarkable series of inventions that revolutionized this industry between 1738 and 1830, including Arkwright's, Watt's, Compton's, and Cartwright's epoch-making contrivances.¹⁰ The effect which these inventions had on the manufacture of cotton goods is best illustrated by the fact that in England, the chief cotton market of the world, the consumption of raw cotton rose steadily from 13,000 bales in 1781, to 572,000 in 1820, to 871,000 in 1830, and to 3,366,000 in 1860.¹¹ Very early, therefore, came the query whence the supply of raw cotton was to come. Tentative experiments on the

9. Beer, *GESCHICHTE DES WELTHANDELS IM 19^{TE} JAHRHUNDERT*, II. 67.

10. A list of these inventions most graphically illustrates this advance: —

1738, John Jay, fly-shuttle. John Wyatt, spinning by rollers.

1748, Lewis Paul, carding-machine.

1760, Robert Kay, drop-box.

1769, Richard Arkwright, water-frame and throstle. James Watt, steam-engine.

1772, James Lees, improvements on carding-machine.

1775, Richard Arkwright, series of combinations.

1779, Samuel Compton, mule.

1785, Edmund Cartwright, power-loom.

1803-4, Radcliffe and Johnson, dressing-machine.

1817, Roberts, fly-frame.

1818, William Eaton, self-acting frame.

1825-30, Roberts, improvements on mule.

Cf. Baines, *HISTORY OF THE COTTON MANUFACTURE*, pages 116-231; *ENCYCLOPÆDIA BRITANNICA*, 9th ed., article "Cotton."

11. Baines, *HISTORY OF THE COTTON MANUFACTURE*, page 215. A bale weighed from 375 lbs. to 400 lbs.



rich, broad fields of the Southern United States, together with the indispensable invention of Whitney's cotton-gin, soon answered this question: a new economic future was opened up to this land, and immediately the whole South began to extend its cotton culture, and more and more to throw its whole energy into this one staple.

Here it was that the fatal mistake of compromising with slavery in the beginning, and of the policy of *laissez-faire* pursued thereafter, became painfully manifest; for, instead now of a healthy, normal, economic development along proper industrial lines, we have the abnormal and fatal rise of a slave-labor large farming system, which, before it was realized, had so intertwined itself with and braced itself upon the economic forces of an industrial age, that a vast and terrible civil war was necessary to displace it. The tendencies to a patriarchal serfdom, recognizable in the age of Washington and Jefferson, began slowly but surely to disappear; and in the second quarter of the century Southern slavery was irresistibly changing from a family institution to an industrial system.

The development of Southern slavery has heretofore been viewed so exclusively from the ethical and social standpoint that we are apt to forget its close and indissoluble connection with the world's cotton market. Beginning with 1820, a little after the close of the Napoleonic wars, when the industry of cotton manufacture had begun its modern development and the South had definitely assumed her position as chief producer of raw cotton, we find the average price of cotton per pound, $8\frac{1}{2}d$. From this time until 1845 the price steadily fell, until in the latter year it reached $4d$.; the only exception to this fall was in the years 1832-1839, when, among other things, a strong increase in the English demand, together with an attempt of the young slave power to "corner" the market, sent the price up as high as $11d$. The demand for cotton goods soon outran a crop which McCullough had pronounced "prodigious," and after 1845 the price started on a steady rise, which, except for the checks suffered during the continental revolutions and the Crimean War, continued until 1860.¹² The steady increase in the production of cotton explains the fall in price down to 1845. In 1822 the crop was a half-million bales; in 1831, a million; in 1838, a million and a half; and in 1840-1843, two million. By this time the world's consumption of cotton goods began to increase so rapidly that, in spite of the increase in Southern crops, the price kept rising. Three million bales were gathered in 1852, three and a half million in 1856, and the remarkable crop of five million bales in 1860.¹³

Here we have data to explain largely the economic development of the South. By 1822 the large-plantation slave system had gained footing; in 1838-1839 it was able to show its power in the cotton "corner;" by the end of the next decade it had not only gained a solid economic foundation, but it had built a closed oligarchy with a political policy. The changes in price during the next few years drove out of competition many survivors of the small-farming free-labor system, and put the slave *régime* in position to dictate the policy of the nation. The zenith of the system and the first inevitable signs of decay came in the years 1850-1860, when the rising price of cotton

12. The prices cited are from Newmarch and Tooke, and refer to the London market. The average price in 1855-60 was about $7d$.

13. From United States census reports.

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threw the whole economic energy of the South into its cultivation, leading to a terrible consumption of soil and slaves, to a great increase in the size of plantations, and to increasing power and effrontery on the part of the slave barons. Finally, when a rising moral crusade conjoined with threatened economic disaster, the oligarchy, encouraged by the state of the cotton market, risked all on a political *coup-d'état*, which failed in the war of 1861-1865.¹⁴



In accordance with the coding scheme he had worked out and what he knew of the Jewish calendar, the Reverend [William Miller](#) had at this point decoded God's entire message and had obtained private knowledge that the [Second Coming](#) was but 25 years in the future. But for some reason, he didn't tell anyone.

MILLENNIALISM

Here is some of the imagery that the Millerites would find compelling, in the explanation of their endtimes preoccupation (please don't ask me to explain it):



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



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In this year [Thomas De Quincey](#), an English [opium](#) addict,¹⁵ wrote his mother that his intention was to become the intellectual benefactor of “my species,” to place education upon a new footing, to be the first founder of

15. In studying the early 19th Century in the US, we are studying a period in which [opium](#) was legal, omnipresent, and cheap. A child could push a penny across a market counter and obtain opium to make it through the school day, literally. Yet nowhere do we find any remark about opium withdrawal presenting any sort of problem. Today, I understand, opium is widely used in elder homes in England, and the chief problem with this is that it tends to cause a degree of constipation. The nurses need to keep after these oldsters to hydrate themselves and add fiber to their diets.

Today, of course, there would be much talk about addiction and withdrawal. However, do we know for sure that opium is addictive? It may be that the “addiction and withdrawal” scenario which we have constructed is a social consequence of a socially imposed illegality and scarcity and expense. It may be that we focus on this “addiction and withdrawal” scenario in order to legitimate our social taboos about recreational drug use. Too sudden withdrawal from a customary dose of opium can definitely be unpleasant and can definitely have health side-effects. Illegality, and the consequent scarcity and expense, however, have created this situation in which withdrawal from a customary dose of opium can easily become too sudden. For instance, nowadays a person who is accustomed to a daily dose of opium may be arrested for theft (because due to the artificially high cost of a dose of opium, theft had become a way of life for them), and when thrown into jail, suddenly the customary dose would be unavailability and the result would be a very unpleasant and unhealthy “cold turkey” withdrawal. However, the determinants of that scenario would be in the social situation as now constructed by us (illegality, scarcity, expense) rather than in the substance itself or in the practice itself.

I have been told, and I don’t know whether this is accurate or inaccurate, that in China, when a person has needed to withdraw from opium use for one reason or another, withdrawal has not been regarded as any sort of problem. One simply reduces one’s dose gradually until use ceases. The 1994 movie “To Live” (directed by Zhang Yimou based on a novel by Yu Hua) may be instructive in that regard, for in this movie a wealthy opium user is portrayed as losing his money by gambling, and needing consequently to discontinue his opium use, and in this movie, although his financial loss is depicted as having a great impact on his life and the life of his family, his withdrawal itself is treated by the script and the director as being entirely unremarkable.

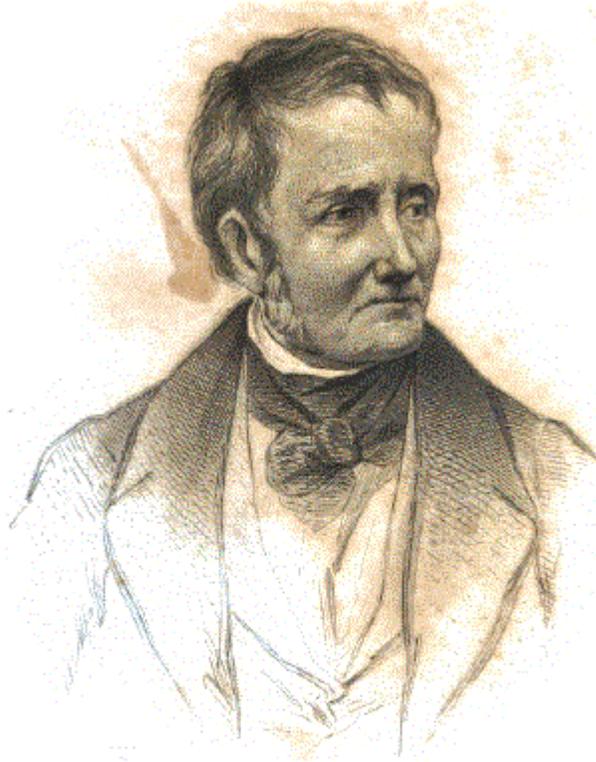
We do know that there is such a thing as “the addictive personality.” There are in fact compulsions and they do in fact cause problems. A person who is compulsive in this way may select opium use as his or her compulsion, and this may be an unpleasant thing, but I would wonder: is the unpleasantness of this a consequence of the substance, opium, or is it a consequence of the mental condition, compulsiveness? If the unpleasantness of this is indeed a consequence of the substance, opium, then of course we are doing the correct and the effective thing, in attempting to control use of the substance. However, if the unpleasantness of this is a consequence of the mental condition, compulsiveness, then what we are doing, in attempting to control opium, is evading the real problem, while persecuting people who have the mental disorder of being compulsive.

It seems to me that we simply have not done the research which would indicate to us, whether the problem is opium (or, expanding this, recreational drugs in general) or whether the problem is compulsiveness (in its many manifestations). Until we have done that research, I would suggest, we are the blind leading the blind, and cannot even begin a proper study of the 19th Century, let alone a proper management of the 21st Century.

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a true Philosophy, and to be the re-establisher in England (with great accessions) of Mathematics.



*Very truly yours,
Thomas De Quincey.*

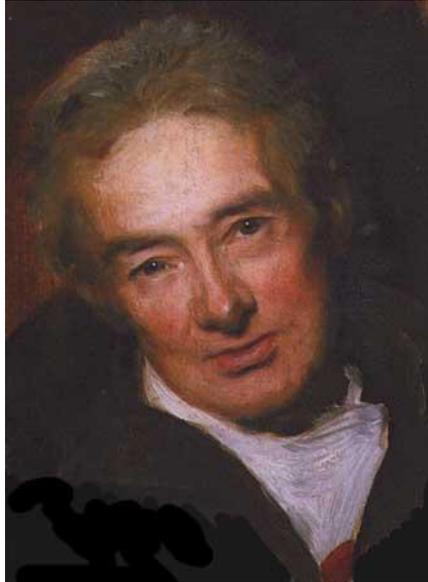
With Wordsworth, De Quincey published *CLOSE COMMENTS UPON A STRAGGLING SPEECH*, a Tory denunciation of Henry Brougham, an Independent Whig candidate in the parliamentary election campaign at Westmorland. He was appointed editor of the local Tory newspaper, [The Westmorland Gazette](#). He slid deeper into debt.

Another English [opium](#) eater, [William Wilberforce](#), was in this year managing with medical assistance to bring

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himself down to a maintenance dosage of 12 grains a day.



During this year and the next the daily dosage maintained by [Walter Scott](#), who had completed ROB ROY and THE HEART OF MID-LOTHIAN and was writing THE BRIDE OF LAMMERMOOR, would be 200 drops of

[laudanum](#) and 6 grains of [opium](#).¹⁶



At the author's request the Scottish Regalia, which is to say the Crown and Sceptre and Sword of State presented in 1507 to James IV by Pope Julius II, were recovered from a dusty trunk and displayed to him.

[Robert Jamieson](#) and [Walter Scott](#) edited the 5th edition of a 1754 volume, LETTERS FROM A GENTLEMAN IN THE NORTH OF SCOTLAND TO HIS FRIEND IN LONDON: CONTAINING THE DESCRIPTION OF A CAPITAL TOWN

16. Hayter, A. OPIUM AND THE ROMANTIC IMAGINATION. London, 1968.

IN THAT NORTHERN COUNTRY, WITH AN ACCOUNT OF SOME UNCOMMON CUSTOMS OF THE INHABITANTS; LIKEWISE *AN ACCOUNT OF THE HIGHLANDS*, WITH THE CUSTOMS AND MANNERS OF THE HIGHLANDERS. TO WHICH IS ADDED, A LETTER RELATING TO THE MILITARY WAYS AMONG THE MOUNTAINS, BEGUN IN THE YEAR 1726 (two volumes, London: Printed for Rest Fenner, Paternoster-Row).

EDWARD BURT'S LETTERS
EDWARD BURT'S LETTERS

 Young Abraham Lincoln was kicked in the head by a horse and for a brief time was thought to be dead. This may have been the point at which he acquired his extreme facial dimorphism (one side of the face extremely larger than the other side) and a left eye which drifted upward — something which you can see in the early Daguerreotypes before these technological artists became skilled enough to develop poses in which such a problem was accommodated.

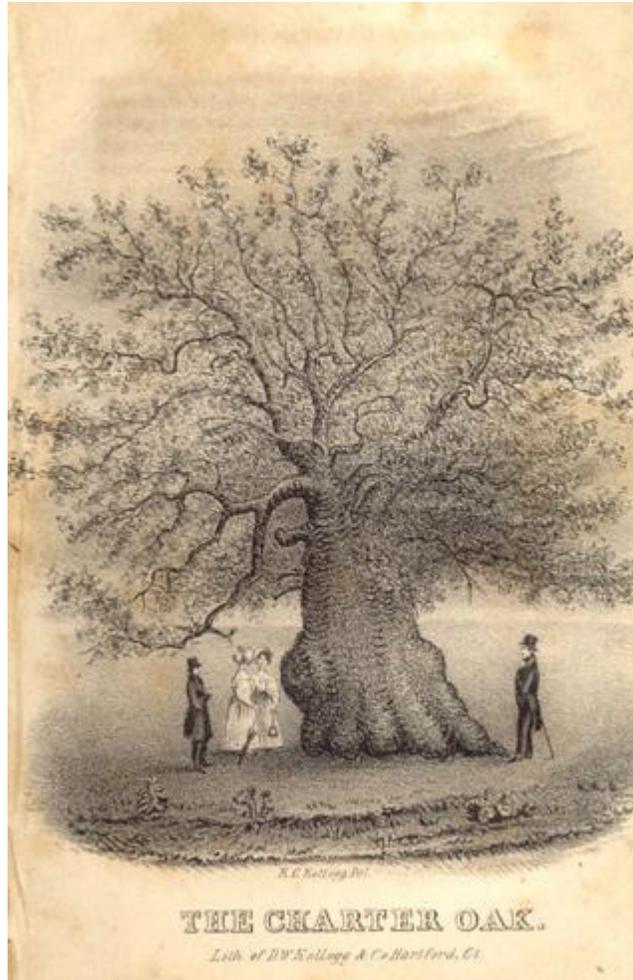


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Connecticut abandoned the idea of governing itself any longer by the royal charter which had been granted to it by King Charles II in 1662, which in 1687 had been safeguarded from confiscation by [Sir Edmund Andros](#) by its being hid inside the hollow Charter Oak of Hartford. Here is a depiction of that tree in its most magnificent idealization:



And here, by way of radical contrast, is a depiction of the reality of that ancient oak, as it would appear to John Warner Barber in 1836 twenty years before it would blow down in a storm:



One of the things that this political decision meant was that free black citizens would no longer be allowed to cast ballots in the state. (In 1822 [Rhode Island](#) would follow Connecticut in this.)

 [Angelina Emily Grimké](#) refused confirmation in her parents' Episcopal church in [Charleston, South Carolina](#). She had found herself more attracted to other forms of religious observation:



Up to this time she was a communicant in the Episcopal church, and a regular attendant on its various services. But, as she records, her heart was never touched, her soul never stirred. She heard the same things preached week after week, –the necessity of coming to Christ and the danger of delay, –and she wondered at her insensibility. She joined in family worship, and was scrupulously exact in her private devotions; but all was done mechanically, from habit, and no quickening sense of her “awful condition” came to her until she went one night, on the invitation of a friend, to hear a Presbyterian minister, the Rev. Henry Kolloch, celebrated for his eloquence. He preached a thrilling sermon, and Sarah was deeply moved....

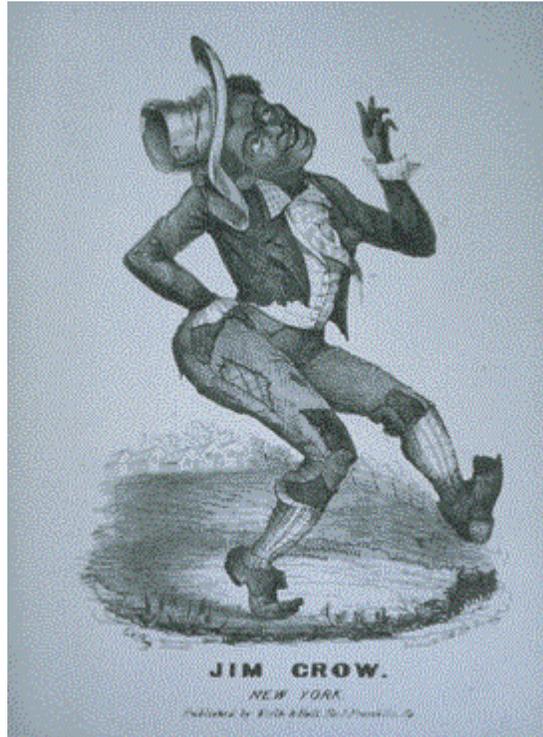
 After taking part in Kentucky politics as a Democrat, political ambitions caused James Gillespie Birney to relocate to near Huntsville in northern Alabama.



 The “Bonja Song” became popular. In this song, sung in a white imitation of an Ebonics accent, the joy of being black and free from care was described:

Me sing all day, me sleep all night
Me have no care, me sleep is light
Me **tink**, no what tomorrow bring

Me happy so me sing.



ME HAPPY SO ME SING

(A person of my generation is reminded of the description of the political objectives of American blacks offered during September 1976 by President Richard Nixon’s Agriculture Secretary Earl Butz: “tight pussy, loose shoes, and a warm place to shit.”)

➡ Denmark Vesey –who, incidentally, was himself black, or at least mulatto – began to suspect that the blacks were God’s chosen people.¹⁷

➡ When some black Methodists attempted to withdraw from the churches of Charleston and form their own African Methodist Episcopal congregation, their ministers were fined and threatened with flogging.

RACE POLITICS
AME

➡ Samuel F.B. Morse arrived in Charleston to begin a printing business.

➡ The USS Ontario sailed from Washington DC to the Columbia River in Oregon Territory and, in August, took possession. Britain would concede sovereignty but Russia and Spain would insist that they had had competing claims on this region.

US MILITARY INTERVENTIONS

17. As a comparison here, consider that there are at least a few folks who, incidentally, are themselves white, who suspect that the whites are God’s chosen people. Dylann Storm Roof springs to mind. There are two possible explanations for this phenomenon one of which would be happenstance, the other an uncontrollable impulse to self-privilege.

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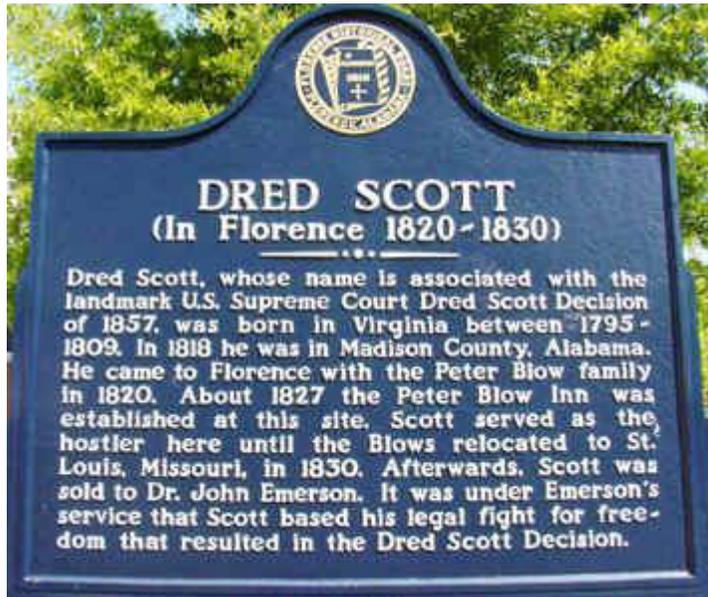
A broad, hardened track across the Appalachian Mountains was open as far as Wheeling, on the opposite slopes, giving access to the barges on the Ohio River system, and this track was being referred to as "The National Road." The slavemaster Peter Blow took his diminutive teenager Dred Scott with him from Virginia in a migration that would wind up in 1830 in St. Louis where Blow would for a few years run a boardinghouse.



"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



Jefferson Davis returned from his schooling in Kentucky to enter Jefferson College in Mississippi; later he would transfer to the Wilkinson County Academy in order to be able to live at home in Woodville.

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➔ [John Wedderburn Halkett](#)'s publication of the previous year was translated into French as *PRÉCIS TOUCHANT LA COLONIE DU LORD SELKIRK, SUR LA RIVIÈRE ROUGE, SA DESTRUCTION EN 1815 ET 1816, ET LE MASSACRE DU GOUVERNEUR SEMPLE ET DE SON PARTI...* (Montréal, 1818). He also prepared POSTSCRIPT TO THE STATEMENT RESPECTING THE EARL OF SELKIRK'S SETTLEMENT UPON THE RED RIVER, IN NORTH AMERICA (Montréal, 1818).

A son of Benedict Arnold, Colonel Arnold, laid out initial plans for a "Citadel Fort" at Halifax.¹⁸ The Central Agricultural Society was established at Halifax. The township of St. Mary in Sydney County was laid out. The census of [Nova Scotia](#) listed 78,345 residents with Halifax alone containing 11,156.

An Anglo-American Convention fixed the 49th parallel as the US border with [Canada](#).



18. He would achieve his military reputation in Egypt, against Napoleon.

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➡ The immensely popular British Romantic poet, [Mrs. Felicia Dorothea Brown Hemans](#), and her husband Captain Alfred Hemans went their separate ways. In that era in which—quite unlike our own era— it was normal for a father to retain possession of his own children, in this case it was the mother who was allowed the custody of the five children produced by this union.

In this year Mrs. Hemans produced her TRANSLATIONS FROM [CAMOENS](#), AND OTHER POETS, WITH ORIGINAL POETRY.



➡ Amelia Opie's New Tales.



➡ [Charles Lamb](#)'s POEMS and COLLECTED WORKS, issued in this year, were dedicated to [Samuel Taylor Coleridge](#). The opening verse of the original version of "The Old Familiar Faces" had had to do with [Charles and Mary Lamb](#)'s mother Elizabeth Field Lamb who had been stabbed in the heart by Mary and, for public consumption of the poem, the poet had removed this reference.

➡ [Percy Bysshe Shelley](#) wrote to Thomas Love Peacock about Lake Como:

We have been to Como, looking for a house. This lake exceeds anything I ever beheld in beauty, with the exception of the arbutus islands of Killarney. It is long and narrow, and has the appearance of a mighty river winding among the mountains and the forests. We sailed from the town of Como to a tract of country called the Tremezina, and saw the various aspects presented by that part of the lake. The mountains between Como and that village, or rather cluster of villages, are covered on high with chestnut forests (the eating chestnuts, on which the inhabitants of the country subsist in time of scarcity), which sometimes descend to the very verge of the lake, overhanging it with their



hoary branches. But usually the immediate border of this shore is composed of laurel-trees, and bay, and myrtle, and wild fig-trees, and olives which grow in the crevices of the rocks, and overhang the caverns, and shadow the deep glens, which are filled with the flashing light of the waterfalls. Other flowering shrubs, which I can not name, grow there also. On high, the towers of village churches are seen white among the dark forests.

Beyond, on the opposite shore, which faces the south, the mountains descend less precipitously to the lake, and altho they are much higher, and some covered with perpetual snow, there intervenes between them and the lake a range of lower hills, which have glens and rifts opening to the other, such as I should fancy the abysses of Ida or Parnassus. Here are plantations of olive, and orange, and lemon trees, which are now so loaded with fruit, that there is more fruit than leaves – and vineyards. This shore of the lake is one continued village, and the Milanese nobility have their villas here. The union of culture and the untameable profusion and loveliness of nature is here so close, that the line where they are divided can hardly be discovered. But the finest scenery is that of the Villa Pliniana; so called from a fountain which ebbs and flows every three hours, described by the younger Pliny, which is in the courtyard. This house, which was once a magnificent palace, and is now half in ruins, we are endeavoring to procure. It is built upon terraces raised from the bottom of the lake, together with its garden, at the foot of a semicircular precipice, overshadowed by profound forests of chestnut. The scene from the colonnade is the most extraordinary, at once, and the most lovely that eye ever beheld. On one side is the mountain, and immediately over you are clusters of cypress-trees, of an astonishing height, which seem to pierce the sky.

Above you, from among the clouds, as it were, descends a waterfall of immense size, broken by the woody rocks into a thousand channels to the lake. On the other side is seen the blue extent of the lake and the mountains, speckled with sails and spires. The apartments of the Pliniana are immensely large, but ill-furnished and antique. The terraces, which overlook the lake, and conduct under the shade of such immense laurel-trees as deserve the epithet of Pythian, are most delightful.

 [Thomas Love Peacock](#)'s RHODODAPHNE, NIGHTMARE ABBEY.

 [Henry Hallam](#)'s VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES (London: John Murray, Albemarle-Street).

EUROPE'S MIDDLE AGES, I

EUROPE'S MIDDLE AGES, II

EUROPE'S MIDDLE AGES, III

 Jane Austen's NORTHANGER ABBEY and PERSUASION were published posthumously.

→ George Gordon, Lord Byron's [BEPP0](#) and [DON JUAN](#).

→ William Blake's THE EVERLASTING GOSPEL (a poem) and THE GATES OF PARADISE: FOR THE SEXES PRODUCED.

WILLIAM BLAKE

→ Percy Bysshe Shelley's REVOLT OF ISLAM.

[William Godwin](#)'s FURTHER LETTERS OF ADVICE TO JOSEPH BEAVAN ([Analectic Magazine](#), Philadelphia).

→ Z's articles on the "Cockney School of Poetry" appeared in [Blackwood Magazine](#), attacking Leigh Hunt, William Hazlitt, [John Keats](#), and eventually [Percy Bysshe Shelley](#).

A scathing review of [Keats](#)'s *ENDYMION* appeared in the [Quarterly](#).



→ Radical publisher Richard Carlile was tried and imprisoned.

→ The Hampshire, Franklin, and Hampden Agricultural Society was organized.

→ According to Joseph Felt's ANNALS OF SALEM, in this year an exhibition of a kaleidoscope (a toy that had been in existence for but some three years at this point) was touring Massachusetts.

→ Mary Brunton died in Edinburgh.

→ THE BROWNIE OF BODSBECK, Hogg.

→ MARRIAGE, Ferrier.

→ The whaling ships of [Nantucket Island](#) began at this point to visit the "offshore Ground" near Chile and Peru.

 Looking back, we can now understand some things which were at the time quite opaque even to the best informed, such as that this year without a Southern Oscillation, there was a cold “La Niña” current reversal in the South Pacific, that produced a global weather impact:

Largest Scale Global Weather Oscillations around 1818

	Southern Oscillation	South Pacific current reversal
1814	strong	warm El Niño strong
1815	absent	cold La Niña
1816	absent	cold La Niña
1817	moderate +	warm El Niño moderate +
 1818	absent	cold La Niña
1819	moderate +	warm El Niño moderate +
1820	absent	cold La Niña
1821	moderate	warm El Niño moderate
1822	absent	cold La Niña
1823	absent	cold La Niña

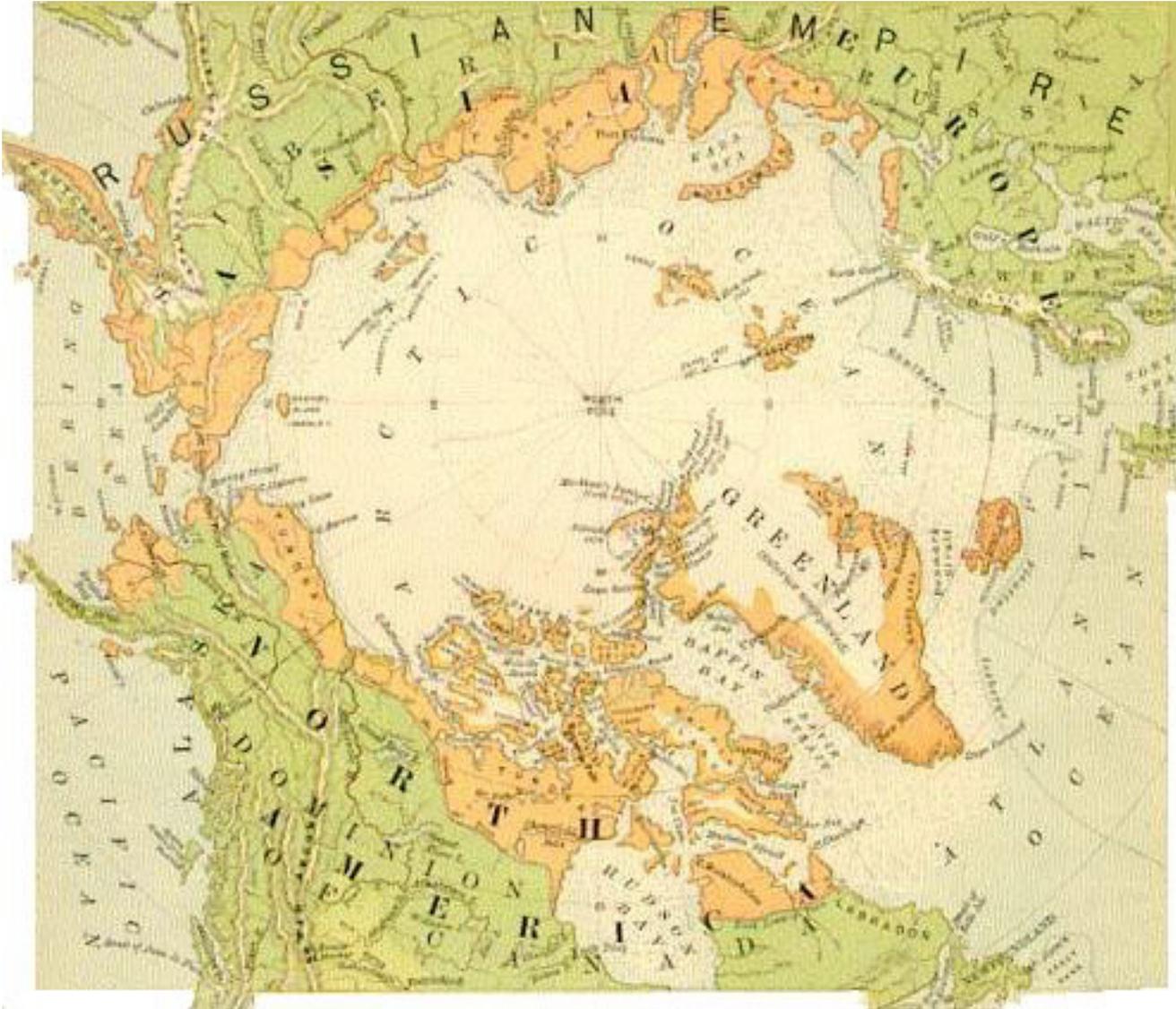
The southern ocean / atmosphere “seesaw” links to periodic Indonesian east monsoon droughts, Australian droughts, deficient Indian summer monsoons, and deficient Ethiopian monsoon rainfall causing weak annual Nile floods. This data is presented from Tables 6.2-6.3 of Quinn, William H. “A study of Southern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

1818

1818



For Commander David Buchan's seeking of the North Pole, Lieutenant [John Franklin](#) was placed in command of the HM brig *Trent*.



THE FROZEN NORTH

Midshipman [George Back](#)'s initial expedition to the Arctic, the "Coppermine Expedition" to survey the northern coast of North America, would be exploring into 1822. Back, who had been refused a promotion aboard the HMS *Bulwark*, was a midshipman aboard Franklin's *Trent* in the expedition's eastern branch, the one in which Commander Buchan was planning to take the *Dorothea* and the *Trent* across the Arctic Ocean from Spitsbergen to Bering Strait. Meanwhile Commander John Ross would be taking the western branch of the expedition in an attempt at a northwest passage by way of Davis Strait.

CARTOGRAPHY

1818

1818



[Waldo Emerson](#) to his journal on February 22-24, 1839, reminiscing about approximately this year:

When I was in College, Robert Barnwell, the first scholar in my class put his hand on the back of my head to feel for the bump of ambition, & pronounced that it was very very small.



(What goes around comes around. 43 years later, as we know, Waldo would place his hand on the back of [Henry Thoreau](#)'s skull, so to speak, feeling for his bump of ambition — and pronounce it distressingly small. Was this his revenge for the put-down he had suffered from the Robert Barnwell who had been the first scholar of [Harvard College](#)'s Class of 1821?)

1818

1818

→ Herr Professor [G.W.F. Hegel](#) gained the chair of philosophy at the University of Berlin. [George Bancroft](#) went off to study at the University of Göttingen, until 1820. After earning his PhD he would study under Friedrich Ernst Daniel Schleiermacher in Berlin until 1821. While in Europe he would study oriental languages and the Higher Criticism, and meet Johann Wolfgang von Goethe.



George Bancroft

→ John Ross, a battle-scarred naval veteran, recharted Baffin Bay, confirming Baffin's accuracy, and entered Smith Sound. He carried with him on his mission two future stars of Arctic exploration: his nephew James Clark Ross, and William Edward Parry. In a famous print made by a crew member named Sachausen, Ross was depicted making contact with the Inuit at Etah. Later that season, in an unaccountable move, Ross turned back after entering Lancaster Sound, claiming to have sighted mountains (Croker Land) at the end of the (imaginary) bay.¹⁹ This faulty decision upon their return resulted in much derision and he would be deprived of the command of the following season's expedition.

[THE FROZEN NORTH](#)

→ Captain John Cleves Symmes of Ohio (his honorary title a record that he had lately been a captain of infantry) prepared a circular for distribution in the colleges of America and Europe entitled THE SYMMES' THEORY OF CONCENTRIC SPHERES, DEMONSTRATING THAT THE EARTH IS HOLLOW, HABITABLE, AND WIDELY OPEN

19. Well, at least he hadn't claimed to have stared down into some humongous hole in the earth!

ABOUT THE POLES:



The holes appear white

“The earth is hollow, habitable within; containing a number of solid concentric spheres; one within the other ... it is open at the pole twelve or sixteen degrees.” His offer was that he lead an expedition of 100 young men in sledged drawn by reindeer, north in the fall from Siberia over the ices of the frozen seas: “I engage we find a warm and rich land, stocked with thrifty vegetables and animals, if not men, on reaching one degree northward of latitude 82; we will return in the succeeding spring.”



WALDEN: Yet we should oftener look over the taffarel of our craft, like curious passengers, and not make the voyage like stupid sailors picking oakum. The other side of the globe is but the home of our correspondent. Our voyaging is only great-circle sailing, and the doctors prescribe for diseases of the skin merely. One hastens to Southern Africa to chase the giraffe; but surely that is not the game he would be after. How long, pray, would a man hunt giraffes if he could? Snipes and woodcocks also may afford rare sort; but I trust it would be nobler game to shoot one's self.-

“Direct your eye sight inward, and you'll find
A thousand regions in your mind
Yet undiscovered. Travel them, and be
Expert in home-cosmography.”

What does Africa, -what does the West stand for? Is not our own interior white on the chart? black though it may prove, like the coast, when discovered. Is it the source of the Nile, or the Niger, or the Mississippi, or a North-West Passage around this continent, that we would find? Are these the problems which most concern mankind? Is Franklin the only man who is lost, that his wife should be so earnest to find him? Does Mr. Grinnell know where he himself is? Be rather the Mungo Park, the Lewis and Clarke and Frobisher, of your own streams and oceans; explore your own higher latitudes, -with shiploads of preserved meats to support you, if they be necessary; and pile the empty cans sky-high for a sign. Were preserved meats invented to preserve meat merely? Nay, be a Columbus to whole new continents and worlds within you, opening new channels, not of trade, but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no *self-respect*, and sacrifice the greater to the less. They love the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads. What was the meaning of that South-Sea Exploring Expedition, with all its parade and expense, but an indirect recognition of the fact, that there are continents and seas in the moral world, to which every man is an isthmus or an inlet, yet unexplored by him, but that it is easier to sail many thousand miles through cold and storm and cannibals, in a government ship, with five hundred men and boys to assist one, than it is to explore the private sea, the Atlantic and Pacific Ocean of one's being alone.-

“Erret, et extremos alter scrutetur Iberos.
Plus habet hic vitæ, plus habet ille viæ.”
Let them wander and scrutinize the outlandish Australians.
I have more of God, they more of the road.

It is not worth the while to go round the world to count the cats in Zanzibar. Yet do this even till you can do better, and you may perhaps find some “Symmes' Hole” by which to get at the inside at last. England and France, Spain and Portugal, Gold Coast and Slave Coast, all front on this private sea; but no bark from them has ventured out of sight of land, though it is without doubt the direct way to India. If you would learn to speak all tongues and conform to the customs of all nations, if you would travel farther than all travellers, be naturalized in all climes, and cause the Sphinx to dash her head against a stone, even obey the precept of the old philosopher, and Explore thyself. Herein are demanded the eye and the nerve. Only the defeated and deserters go to the wars, cowards that run away and enlist. Start now on that farthest western way, which does not pause at the Mississippi or the Pacific, nor conduct toward a worn-out China or Japan, but leads on direct a tangent to this sphere, summer and winter, day and night, sun down, moon down, and at last earth down too.

PEOPLE OF
WALDEN

HABINGTON

LEWIS AND CLARK

HENRY GRINNELL

SYMME'S HOLE

1818

1818



There was another [slave](#) in the Dumont household in upstate [New York](#), an older man named “Thomas” whose wife had died. The Dumonts married him to their 21-year-old “Isabella” ([Sojourner Truth](#)) with her little “bastard” child “Diana.” Although this man would father a number of children by “Isabella,” four of which would live past infancy, he would never acknowledge that he had married her.

In this year there would be an earthquake on [St. Helena](#), lasting some 30 seconds.

Following an incident when a [St. Helena](#) white man was fined a statutory £2 for whipping his young [slave](#) girl, Hudson Lowe convened a meeting of the inhabitants, urging the abolition of [slavery](#) on the island; and so, as a 1st measure, all children born of a slave woman after Christmas Day were to be free (but considered as apprentices until the age of 18). Masters were also to enforce attendance of these free-born children at church and Sunday schools.

ST. HELENA RECORDS

1818

1818

→ Sarah Alden Bradford Ripley married the Reverend Samuel Ripley, the half-brother of Mary Moody Emerson, and moved into his new home in Waltham. She took with her three younger sisters and a brother, because their



mother had died of “lung fever” in the previous year and because she was providing these children with their education. Her nephews William Emerson and [Waldo Emerson](#) took turns as her teaching assistant. Between 1819 and 1833, as she was giving birth to nine babies seven of which would survive, she heard the students’ recitations in Latin and Greek.



→ [Henry C. Wright](#) delivered an “Address” to the Ladies Missionary Society of the Presbyterian Church in Hartwick. The time was approaching for the conversion of the entire earth to Christianity. Those foreigners with their strange ways and their strange beliefs need to be taught how right we are. He began to court a young lady by letter, a Miss Laura West Hartwick, his “Respected Juvenile Friend,” demanding to know from her whether she “who is now in the bloom of life” would “be willing to act a part in that great drama”?

Page 259: By the time he left home he had read Goethe’s *SORROWS OF YOUNG WERTHER* and was acquainted with popular modes of acting out and savoring sadness. Sometimes he actually posed as a sensitive, weary young man in a world that had lost its meaning.

→ [Friend Lucretia Mott](#) began to prepare herself for a career as a public minister for the [Religious Society of Friends](#), at least initially with the support of her monthly meeting:

At twenty-five years of age, surrounded with a little family and many cares, I felt called to a more public life of devotion to duty, and engaged in the ministry in our Society, receiving every encouragement from those in authority, until a separation among us, in 1827, when my convictions led me to adhere to the sufficiency of the light within us, resting on truth as authority, rather than "taking authority for truth." The popular doctrine of human depravity never commended itself to my reason or conscience. I "searched the Scriptures daily," finding a construction of the text wholly different from that which was pressed upon our acceptance. The highest evidence of a sound faith being the practical life of the Christian, I have felt a far greater interest in the moral movements of our age than in

any theological discussion. The temperance reform early engaged my attention, and for more than twenty years I have practised total abstinence from all intoxicating drinks. The cause of peace has had a share of my efforts, leading to the ultra nonresistance ground – that no Christian can consistently uphold, and actively engage in and support a government based on the sword, or relying on that as an ultimate resort. The oppression of the working-classes by existing monopolies, and the lowness of wages, often engaged my attention; and I have held many meetings with them, and heard their appeals with compassion, and a great desire for a radical change in the system which makes the rich richer and the poor poorer. The various associations and communities tending to greater quality of condition have had from me a hearty God-speed. But the millions of down-trodden slaves in our land being the greatest sufferers, the most oppressed class, I have felt bound to plead their cause, in season and out of season, to endeavor to put my soul in their souls' stead, and to aid, all in my power, in every right effort for their immediate emancipation. This duty was impressed upon me at the time I consecrated myself to that gospel which anoints "to preach deliverance to the captive," "to set at liberty them that are bruised." From that time the duty of abstinence as far as possible from slave-grown products was so clear, that I resolved to make the effort "to provide things honest" in this respect. Since then our family has been supplied with free-labor groceries, and, to some extent, with cotton goods unstained by slavery. The labors of the devoted Benjamin Lundy, and his "Genius of Universal Emancipation" published in [Baltimore](#), added to the extra exertions of Clarkson, Wilberforce, and others in England, including Elizabeth Heyrick, whose work on slavery aroused them to a change in their mode of action, and of William Lloyd Garrison, in Boston, prepared the way for a convention in Philadelphia, in 1833, to take the ground of immediate, not gradual, emancipation, and to impress the duty of unconditional liberty, without expatriation. In 1834 the Philadelphia A.S. [Anti-Slavery] Society was formed, and, being actively associated in the efforts for the slaves' redemption, I have travelled thousands of miles in this country, holding meetings in some of the slave states, have been in the midst of mobs and violence, and have shared abundantly in the odium attached to the name of an uncompromising **modern** abolitionist, as well as partaken richly of the sweet return of peace attendant on those who would "undo the heavy burdens and let the oppressed go free, and break every yoke."



1818

1818

 Holland and France resolved to abandon the international slave trade.



THE MIDDLE PASSAGE

Date	Slave-trade Abolished by
1802	Denmark
1807	Great Britain; United States
1813	Sweden
1814	Netherlands
1815	Portugal (north of the equator)
1817	Spain (north of the equator)
1818	France
1820	Spain
1829	Brazil (?)
1830	Portugal



Date	Right of Search Treaty with Great Britain, made by	Arrangements for Joint Cruising with Great Britain, made by
1817	Portugal; Spain	
1818	Netherlands	
1824	Sweden	
1831-33	France	
1833-39	Denmark, Hanse Towns, etc.	
1841	Quintuple Treaty (Austria, Russia, Prussia)	
1842		United States
1844	Texas	
1845	Belgium	France
1862	United States	

Collector Chew reported to the Secretary of the Treasury that during this year he became aware of 3 schooners that unloaded [slaves](#) in Louisiana ports (HOUSE REPORTS, 21st Congress, 1st session III, No. 348, page 70).

W.E. Burghardt Du Bois: The United States cruisers succeeded now and then in capturing a slaver, like the "Eugene," which was taken when within four miles of the New Orleans bar.²⁰ President Madison again, in 1816, urged Congress to act on account of the "violations and evasions which, it is suggested, are chargeable on unworthy citizens, who mingle in the slave trade under foreign flags, and with foreign ports; and by collusive importations of slaves into the United States, through adjoining ports and territories."²¹ The executive was continually in receipt of ample evidence of this illicit trade and of the helplessness of officers of the law. In 1817 it was reported to the Secretary of the Navy that most of the goods carried to Galveston were brought into the United States; "the more valuable, and the slaves are smuggled in through the numerous inlets to the westward, where the people are but too much disposed to render them every possible assistance. Several hundred slaves are now at Galveston, and persons have gone from New-Orleans to purchase them. Every exertion will be made to intercept them, but I have little hopes of success."²² Similar letters from naval officers and collectors showed that a system of slave piracy had arisen since the war, and that at Galveston there was an establishment of organized brigands, who did not go to the trouble of sailing to Africa for their slaves, but simply captured slavers and sold their cargoes into the United States. This Galveston nest had, in 1817, eleven armed vessels

20. HOUSE DOCUMENT, 15th Congress 1st session, II. No. 12, pages 22, 38. This slaver was after capture sent to New Orleans, — an illustration of the irony of the Act of 1807.

21. HOUSE JOURNAL, 14th Congress 2d session, page 15.

22. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 36, page 5.



to prosecute the work, and "the most shameful violations of the slave act, as well as our revenue laws, continue to be practised."²³ Cargoes of as many as three hundred slaves were arriving in Texas. All this took place under Aury, the buccaneer governor; and when he removed to Amelia Island in 1817 with the McGregor raid, the illicit traffic in slaves, which had been going on there for years,²⁴ took an impulse that brought it even to the somewhat deaf ears of Collector Bullock. He reported, May 22, 1817: "I have just received information from a source on which I can implicitly rely, that it has already become the practice to introduce into the state of Georgia, across the St. Mary's River, from Amelia Island, East Florida, Africans, who have been carried into the Port of Fernandina, subsequent to the capture of it by the Patriot army now in possession of it ...; were the legislature to pass an act giving compensation in some manner to informers, it would have a tendency in a great degree to prevent the practice; as the thing now is, no citizen will take the trouble of searching for and detecting the slaves. I further understand, that the evil will not be confined altogether to Africans, but will be extended to the worst class of West India slaves."²⁵

Undoubtedly, the injury done by these pirates to the regular slave-trading interests was largely instrumental in exterminating them. Late in 1817 United States troops seized Amelia Island, and President Monroe felicitated Congress and the country upon escaping the "annoyance and injury" of this illicit trade.²⁶ The trade, however, seems to have continued, as is shown by such letters as the following, written three and a half months later: -

PORT OF DARIEN, March 14, 1818.

... It is a painful duty, sir, to express to you, that I am in possession of undoubted information, that African and West India negroes are almost daily illicitly introduced into Georgia, for sale or settlement, or passing through it to the territories of the United States for similar purposes; these facts are notorious; and it is not unusual to see such negroes in the streets of St. Mary's, and such too, recently captured by our vessels of war, and ordered to Savannah, were illegally bartered by hundreds in that city, *for* this bartering or bonding (as *it is called*, but in reality *selling*,) actually took place before any decision had [been] passed by the court respecting them. I cannot but again express to you, sir, that these irregularities and mocking of the laws, by men who understand them, and who, it was presumed, would have respected them, are such, that it requires the immediate interposition of Congress to effect a suppression of this traffic; for, as things are, should a faithful officer of the government apprehend such negroes, to avoid the penalties imposed by the laws, the proprietors disclaim them, and some agent of the executive demands a delivery of the same to him, who may employ them as he pleases,

23. HOUSE DOCUMENT, 15th Congress 1st session, II. No. 12, pages 8-14. See Chew's letter of Oct. 17, 1817: HOUSE DOCUMENT, 15th Congress 1st session, II. No. 12, pages 14-16.

24. By the secret Joint Resolution and Act of 1811 (STATUTES AT LARGE, III. 471), Congress gave the President power to suppress the Amelia Island establishment, which was then notorious. The capture was not accomplished until 1817.

25. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, pages 10-11. Cf. Report of the House Committee, Jan. 10, 1818: "It is but too notorious that numerous infractions of the law prohibiting the importation of slaves into the United States have been perpetrated with impunity upon our southern frontier." AMERICAN STATE PAPERS, MISCELLANEOUS, II. No. 441.

26. Special message of Jan. 13, 1818: HOUSE JOURNAL, 15th Congress 1st session, pages 137-9.



or effect a sale by way of a bond, for the restoration of the negroes when legally called on so to do; which bond, it is *understood*, is to be *forfeited*, as the amount of the bond is so much less than the value of the property.... There are many negroes ... recently introduced into this state and the Alabama territory, and which can be apprehended. The undertaking would be great; but to be sensible that we shall possess your approbation, and that we are carrying the views and wishes of the government into execution, is all we wish, and it shall be done, independent of every personal consideration. I have, etc.²⁷

This "approbation" failed to come to the zealous collector, and on the 5th of July he wrote that, "not being favored with a reply," he has been obliged to deliver over to the governor's agents ninety-one illegally imported Negroes.²⁸ Reports from other districts corroborate this testimony. The collector at Mobile writes of strange proceedings on the part of the courts.²⁹ General D.B. Mitchell, ex-governor of Georgia and United States Indian agent, after an investigation in 1821 by Attorney-General Wirt, was found "guilty of having prostituted his power, as agent for Indian affairs at the Creek agency, to the purpose of aiding and assisting in a conscious breach of the act of Congress of 1807, in prohibition of the slave trade - and this from mercenary motives."³⁰ The indefatigable Collector Chew of New Orleans wrote to Washington that, "to put a stop to that traffic, a naval force suitable to those waters is indispensable," and that "vast numbers of slaves will be introduced to an alarming extent, unless prompt and effectual measures are adopted by the general government."³¹ Other collectors continually reported infractions, complaining that they could get no assistance from the citizens,³² or plaintively asking the services of "one small cutter."³³

Meantime, what was the response of the government to such representations, and what efforts were made to enforce the act? A few unsystematic and spasmodic attempts are recorded. In 1811 some special instructions were sent out,³⁴ and the President was authorized to seize Amelia Island.³⁵ Then came the war; and as late as November 15, 1818, in spite of the complaints of collectors, we find no revenue cutter on the Gulf coast.³⁶ During the years 1817 and 1818³⁷ some cruisers went there irregularly, but they were too large to be effective; and the partial suppression of the Amelia Island pirates was all that was accomplished. On the whole, the efforts of the government lacked plan, energy, and often sincerity. Some captures of slavers were made;³⁸ but, as the collector at Mobile wrote, anent certain

27. Collector McIntosh, of the District of Brunswick, Ga., to the Secretary of the Treasury. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, pages 8-9.

28. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, pages 6-7.

29. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, pages 11-12.

30. AMERICAN STATE PAPERS, MISCELLANEOUS, II. No. 529.

31. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, page 7.

32. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, page 6.

33. HOUSE REPORTS, 21st Congress 1st session, III. No. 348, page 82.

34. They were not general instructions, but were directed to Commander Campbell. Cf. HOUSE DOCUMENT, 15th Congress 2d session, IV. No. 84, pages 5-6.

35. STATUTES AT LARGE, III. 471 ff.

36. HOUSE DOCUMENT, 15th Congress 2d session, VI. No. 107, pages 8-9.

37. HOUSE DOCUMENT, 15th Congress 2d session, IV. No. 84. Cf. Chew's letters in HOUSE REPORTS, 21st Congress 1st session, III. No. 348.

cases, "this was owing rather to accident, than any well-timed arrangement." He adds: "from the Chandalier Islands to the Perdido river, including the coast, and numerous other islands, we have only a small boat, with four men and an inspector, to oppose to the whole confederacy of smugglers and pirates."³⁹ To cap the climax, the government officials were so negligent that Secretary Crawford, in 1820, confessed to Congress that "it appears, from an examination of the records of this office, that no particular instructions have ever been given, by the Secretary of the Treasury, under the original or supplementary acts prohibiting the introduction of slaves into the United States."⁴⁰ Beside this inactivity, the government was criminally negligent in not prosecuting and punishing offenders when captured. Urgent appeals for instruction from prosecuting attorneys were too often received in official silence; complaints as to the violation of law by State officers went unheeded;⁴¹ informers were unprotected and sometimes driven from home.⁴² Indeed, the most severe comment on the whole period is the report, January 7, 1819, of the Register of the Treasury, who, after the wholesale and open violation of the Act of 1807, reported, in response to a request from the House, "that it doth not appear, from an examination of the records of this office, and particularly of the accounts (to the date of their last settlement) of the collectors of the customs, and of the several marshals of the United States, that any forfeitures had been incurred under the said act."⁴³

 William Apess was baptized by immersion, by the Reverend Mr. Barnes.



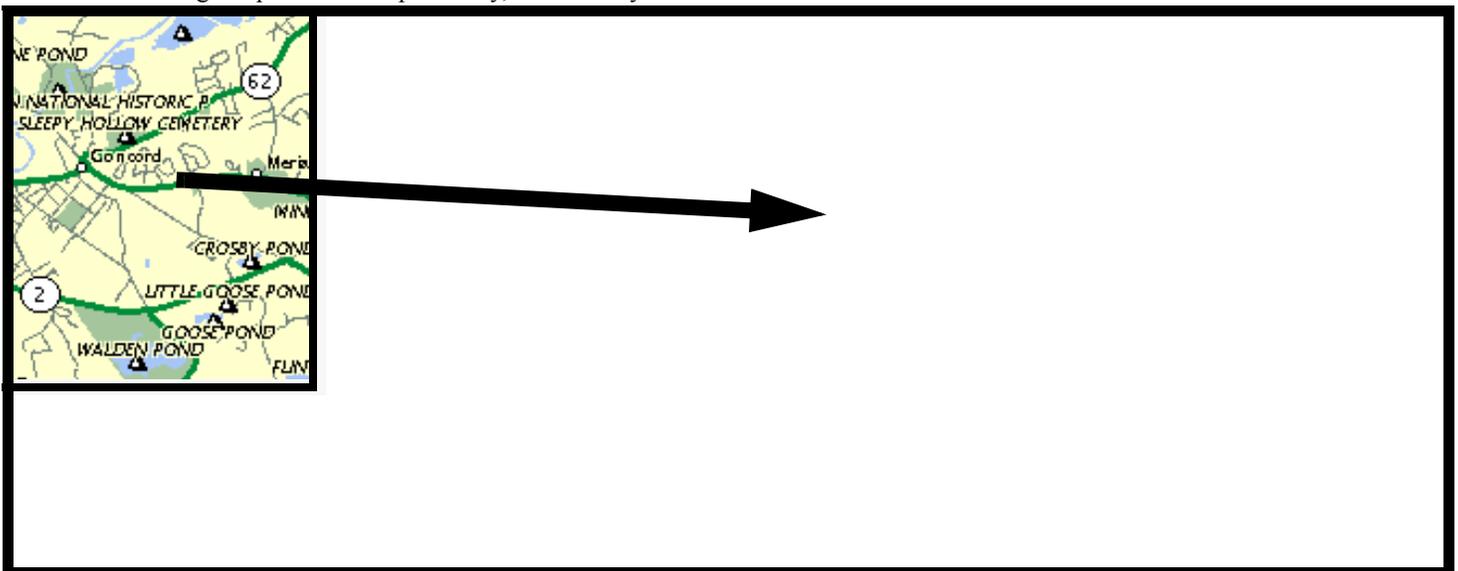
38. HOUSE DOCUMENT, 15th Congress 1st session, II. No. 12, pages 22, 38; 15th Congress 2d session, VI. No. 100, page 13; 16th Congress 1st session, III. No. 42, page 9, etc.; HOUSE REPORTS, 21st Congress 1st session, III. No. 348, page 85.
 39. HOUSE DOCUMENT, 15th Congress 2d session, VI. No. 107, pages 8-9.
 40. HOUSE REPORTS, 21st Congress 1st session, III. No. 348, page 77.
 41. Cf. HOUSE DOCUMENT, 16th Congress 1st session, III. No. 42, page 11: "The Grand Jury found true bills against the owners of the vessels, masters, and a supercargo — all of whom are discharged; why or wherefore I cannot say, except that it could not be for want of proof against them."
 42. E.g., in July, 1818, one informer "will have to leave that part of the country to save his life": HOUSE DOCUMENT, 15th Congress 2d session, VI. No. 100, page 9.
 43. Joseph Nourse, Register of the Treasury, to Hon. W.H. Crawford, Secretary of the Treasury: HOUSE DOCUMENT, 15th Congress 2d session, VI. No. 107, page 5.

1818

1818

 Gas lighting, although hot and smelly and not all that bright, was becoming popular in England, where the Regent was having a system of gas lights installed in his pavilion in Brighton. Gas lighting was beginning to be used for certain principal streets of the city of Dublin.

 A news item relating to the development of ELECTRIC WALDEN technology: The brothers [Harrison Gray Dyar](#) and Joseph Dyar became apprentices in the [Concord](#) clockmaking shop of Lemuel Curtis on the “Milldam”. According to Alfred Munroe’s *CONCORD AND THE TELEGRAPH* (published by the Concord Antiquarian Society), it would be [Harrison Gray Dyar](#), not any Johnny-come-lately like the American portrait painter Samuel F.B. Morse, who in 1826 “erected the first real line and despatched the first message over it by electricity ever sent by such means in America,” over half a mile of wire alongside the “Causeway” or Lowell Road. This was even years prior to the 1837 joint English patent on electric telegraphy taken out by Sir William Cooke and Sir Charles Wheatstone (Munroe acknowledges that “This may seem strange to most of our readers, as the credit of this great discovery has been generally conceded to Prof. Morse”). According to [Colonel William Whiting](#) of [Concord](#), this line had been hung from the trees along the “Causeway” or Lowell Road or Red Bridge or Hunt’s Bridge (over the Concord River at Gleason E6) road, using for insulators the glass phials of an apothecary, “all the way to Curtis’s.”⁴⁴



The Dyar brothers would record the sparks on a ribbon of moistened litmus paper on a spool that revolved by clockwork. The nitric acid that was formed on the litmus paper by the action of the electricity left clearly legible little red marks on the blue litmus paper. His experiment would work well enough that he would be able to get some cash backing in New-York and run a line at the Long Island racetrack, and then propose to string a wire across New Jersey between New-York and Philadelphia. However, the New Jersey legislature would condemn him as “dangerous” and a “wizard,” and refuse permission for this larger experiment, and then one of his backers would threaten to take him to court to get his money back, and pretty soon it would be all over but the shouting. There is an argument that Samuel F.B. Morse got a lot of his plans for the electric telegraph in America from this Concord experimenter. For instance, Dyar used batteries, and had the idea of sending electric impulses along a wire, and had the idea of spacing the sparks in such a way as to form an alphabetic code, and developed such a code. We know also that the famous Morse would marry a sister of Charles Walker, and that Walker had worked with Dyar on this scheme and had retained many of Dyar’s sketches — so we may presume that either Walker or his sister might well have showed those sketches to Morse.⁴⁵

 In [Concord](#), John Buttrick continued as Town Treasurer.

44. And ain’t that just great, the home of the brothers [George William Curtis](#) and [James Burrill Curtis](#) who helped [Henry Thoreau](#) raise the frame of his shanty on [Walden Pond](#) is not included on the Concord map. Did they reside, then, in some adjoining town?

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

 A factory for the manufacture of lead pipe and sheet lead was started by David Loring at the “Warner’s Pond” millsite where Nashoba Brook falls into the Assabet River in [Concord](#), for which [Henry Thoreau](#) would eventually do drafting work.⁴⁶

 In [Concord](#), Isaac Lee continued as a Selectman.

 Thomas Wheeler was [Concord](#)’s deputy and representative to the General Court.

 During this year it was Samuel Barrett, hired from elsewhere, who was 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	THOMAS WHITING	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	EDWARD JARVIS	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	

45. It has also been established that Morse knew others besides Walker who had worked with Dyer. Is this not much too much of a coincidence? In the case of the electric telegraph, it is now clear that funding and organization and social anthropology were more important ingredients of such a success than any of the credited technological tinkering — for a whole lot of people had been developing these technological capabilities without possessing Morse’s political and social connections and without attaining the public and private funding and societal legitimation that would get them anywhere.

46. Would this have been the place that his remembered toy, his little pewter soldier, was cast?

1818

1818



Thomas Fowell Buxton, a member of the Association for the Improvement of the Female Prisoners in Newgate, published AN INQUIRY INTO PRISON DISCIPLINE. Elected to the House of Commons to represent Weymouth, he was in a position to sponsor the work of Friend [Elizabeth Fry](#). When Friend Elizabeth presented her finding, however, she made the mistake of commenting to the MPs that “[capital punishment](#) was evil and produced evil results,” which alienated them because they could perceive nothing at all problematic about criminals being hanged.

[London](#) Yearly Meeting of the [Religious Society of Friends](#) had a leading in regard to [capital punishment](#):

“The awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendancy, they will lead to the abolition of this practice.”



COLDBLOODED MURDER



1818

1818

WOMEN HANGED IN ENGLAND DURING THE YEAR: 8

Date	Name	Place of execution	Crime
17/02	Mary Ann Jones	Newgate	Forgery
17/02	Charlotte Newman	Newgate	Forgery
10/04	Mary Connell	Cork (Gallows Green)	Murder
18/04	Margaret Dowd	Lancaster Castle	Uttering
24/04	Harriet Skelton	Newgate	Uttering
24/04	Ann Bamford	Warwick	Uttering
04/05	Ann Tye	Gloucester	Murder
11/08	Bridget Murray	Cavan	Murder of husband

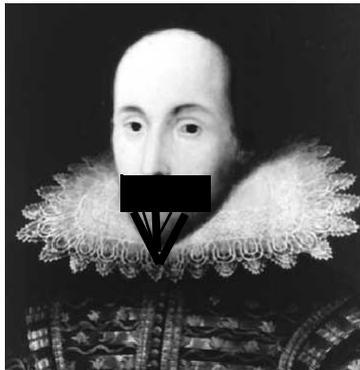


While still an undergraduate at [Exeter College of Oxford University](#), [Alexander Dyce](#) edited John William Jarvis's attempt at a dictionary of the language of [William Shakespeare](#).



(Lieutenant-General Alexander Dyce of the East India Company's Madras infantry's plan was for his son likewise to enter the service of the East India Company — but the college student would soon elect instead to take holy orders.)

We would derive our term “bowdlerize” from Thomas Bowdler's activities in this year, expurgating a ten-volume edition of [William Shakespeare](#)'s plays entitled FAMILY SHAKESPEARE, “in which nothing is added to the original text; but those words and expressions are omitted which cannot with propriety be read aloud in a family.”



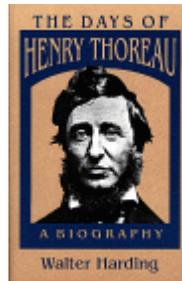
In the next six years this edition would go through four printings and, emboldened with his success, the expurgator would turn to producing a similarly needed six-volume reduction of [Edward Gibbon](#)'s 12-volume THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE.



➡ [Joseph Emerson Worcester](#)'s A GAZETEER OF THE UNITED STATES.

➡ In about this year the Henry family relocated from North Carolina to Missouri, where slavemaster William Henry sold his 7-year-old son, a handsome and robust redheaded mulatto he had called Jerry McHenry, to one John McReynolds. (Do we wonder how much money this American got for his son? Do we wonder whether McReynolds would be like a father to the boy?)

Walter Roy Harding. THE DAYS OF [HENRY THOREAU](#): A BIOGRAPHY. NY: Alfred A. Knopf, 1966; enlarged and corrected edition, NY: Dover, 1982; Princeton NJ: Princeton UP, 1992



“A Review From Professor Ross’s Seminar”

WALTER HARDING’S BIOGRAPHY

Chapter 1 (1817-1823) -Downing gives a cursory account of the Thoreau and Dunbar heritage and more fully traces the nature and movement of the Thoreau family in the first five years of Henry’s life.

Thoreau’s father, John, while intellectual, “lived quietly, peacefully and contentedly in the shadow of his wife,” Mrs. Cynthia Dunbar Thoreau, who was dynamic and outspoken with a strong love for nature and compassion for the downtrodden.

- 1st Helen -quiet, retiring, eventually a teacher.
- 2nd John Jr. -“his father turned inside out,” personable, interested in ornithology, also taught.
- 3rd Henry (born July 12,1817) -speculative but not noticeably precocious.
- 4th Sophia -independent, talkative, ultimately took over father’s business and edited Henry’s posthumous publications.

The Thoreau’s constantly struggled with debt, and in 1818 John Sr. gave up his farm outside Concord and moved into town. Later the same year he moved his family to Chelmsford where he opened a shop which soon failed and sent him packing to Boston to teach school.

(Robert L. Lace, January-March 1986)

1818

1818

JANUARY

→ January: [Percy Bysshe Shelley](#) began writing ROSALIND AND HELEN, A MODERN ECLOGUE.

→ January: [Samuel Taylor Coleridge](#)'s TREATISE ON METHOD appeared in the introduction to the *ENCYCLOPAEDIA METROPOLITANA* but he withdrew from the project because substantial alterations to his plans were being made without coordination.



During this year he would lecture on poetry and drama, and on literature, and on the history of philosophy. His *THE FRIEND* would be rearranged and reissued. His reputation as “the Sage of Highgate” was at this point beginning, and he would be sought after as a conversationalist.



January 1, Thursday: Forces of the Peshwa were defeated by British at Koregaon.

The Black Ball Lines began regular packet service between Britain and the United States as the *Courier* departed from Liverpool for New-York.

The town of [Ipswich](#) dealt with the need of its paupers for an alms-house: “Voted that the Town Treasurer hire 10,500 dollars to purchase a farm for the paupers.”

The visitors to the President’s home in [Washington DC](#), which had recently been refurbished and painted a glowing white after being burned by the British army in 1814, were referring to it as Washington’s “white house” (since back on the plantation in Virginia, where the President resided for the remainder of the year with his slaves, the main plantation house was also known as the [White House](#)).

[Charles Wilkes](#) received an appointment as a midshipman in the US Navy.



In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 1 of 1st M 1818 / I have been thankful in beginning the New Year under a precious sense of favor, but have to regret the loss of Meeting. I was in expectation of going but had a little buisness to attend to which I could not avoid & it took about 20 minutes more than the time & being unwilling to go in late & set the example concluded it was best not to go - My H attended & said Hannah Dennis preached - Our cousins George Gould & Lydia his wife set the Afternoon with us & took tea. - This was a pleasant visit, there is something pleasant & comfortable in brethren’s dwelling in harmony

Rec'd a Letter from Uncle Stanton⁴⁷



RELIGIOUS SOCIETY OF FRIENDS



January 2, Friday: Formation of the British Institution of Civil Engineers.

In [Venice](#), [George Gordon, Lord Byron](#) completed “Childe Harold’s Pilgrimage” (4th canto).

To
John Hobhouse, Esq. A.M., F.R.S.
etc. etc. etc.
My Dear Hobhouse,
After an interval of eight years between the composition of the first and last cantos of Childe Harold, the conclusion of the poem is about to be submitted to the public. In parting with so old a friend it is not extraordinary that I should recur to one still older and better, - to one who has beheld the birth and death of the other, and to whom I am far more indebted for the social advantages of an enlightened friendship, than - though not ungrateful - I can, or could be, to Childe Harold, for any public favour reflected through the poem on the poet, - to one, whom I have known long, and accompanied far, whom I have found wakeful over my sickness and kind in my sorrow, glad in my prosperity and firm in my adversity, true in counsel and trusty in peril - to a friend often tried and never found wanting; - to yourself. In so doing, I recur from fiction to truth, and in dedicating to you in its complete, or at least concluded state, a poetical work which is the longest, the most thoughtful and comprehensive of my compositions, I wish to do honour to myself by the record of many years intimacy with a man of learning, of talent, of steadiness, and of honour. It is not for minds like ours to give or to receive flattery; yet the praises of sincerity have ever been permitted to the voice of friendship; and it is not for you, nor even for others, but to relieve a heart which has not elsewhere, or lately, been so much accustomed to the encounter of good-will as to withstand the shock firmly, that I thus

47. Stephen Wanton Gould Diary, 1815-1823: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 7 Folder 12 for August 24, 1815-September 25, 1823; also on microfilm, see Series 7



attempt to commemorate your good qualities, or rather the advantages which I have derived from their exertion. Even the recurrence of the date of this letter, the anniversary of the most unfortunate day of my past existence, but which cannot poison my future while I retain the resource of your friendship, and of my own faculties, will henceforth have a more agreeable recollection for both, inasmuch as it will remind us of this my attempt to thank you for an indefatigable regard, such as few men have experienced, and no one could experience without thinking better of his species and of himself.

It has been our fortune to traverse together, at various periods, the countries of chivalry, history, and fable – Spain, Greece, Asia Minor, and Italy; and what Athens and Constantinople were to us a few years ago, Venice and Rome have been more recently. The poem also, or the pilgrim, or both, have accompanied me from first to last; and perhaps it may be a pardonable vanity which induces me to reflect with complacency on a composition which in some degree connects me with the spot where it was produced, and the objects it would fain describe; and however unworthy it may be deemed of those magical and memorable abodes, however short it may fall of our distant conceptions and immediate impressions, yet as a mark of respect for what is venerable, and of feeling for what is glorious, it has been to me a source of pleasure in the production, and I part with it with a kind of regret, which I hardly suspected that events could have left me for imaginary objects.

With regard to the conduct of the last canto, there will be found less of the pilgrim than in any of the preceding, and that little slightly, if at all, separated from the author speaking in his own person. The fact is, that I had become weary of drawing a line which every one seemed determined not to perceive: like the Chinese in Goldsmith's "Citizen of the World", whom nobody would believe to be a Chinese, it was in vain that I asserted, and imagined, that I had drawn a distinction between the author and the pilgrim; and the very anxiety to preserve this difference, and disappointment at finding it unavailing, so far crushed my efforts in the composition, that I determined to abandon it altogether – and have done so. The opinions which have been, or may be, formed on that subject, are now a matter of indifference; the work is to depend on itself, and not on the writer; and the author, who has no resources in his own mind beyond the reputation, transient or permanent, which is to arise from his literary efforts, deserves the fate of authors.

In the course of the following Canto it was my intention, either in the text or in the notes, to have touched upon the present state of Italian literature, and perhaps of manners. But the text, within the limits I proposed, I soon found hardly sufficient for the labyrinth of external objects and the consequent reflections; and for the whole of the notes, excepting a few of the shortest, I am indebted to yourself, and these were necessarily limited to the elucidation of the text. It is also a delicate, and no very grateful task, to dissert upon the literature and manners of a nation so dissimilar; and requires an attention and impartiality which would induce us, – though perhaps no inattentive observers, nor ignorant of the language or customs of the people amongst whom we have recently



abode, – to distrust, or at least defer our judgment, and more narrowly examine our information. The state of literary party runs as high or higher than even on the question of Romantic or Classical as they call it, so that for a stranger to steer impartially between them is next to impossible. It may be enough then, at least for my purpose, to quote from their own beautiful language – “*Mi pare che in un paese tutto poetico, che vanta la lingua la più nobile ed insieme la più dolce, tutte le vie diverse si possono tentare, e che sinche la patria di Alfieri e di Monti non ha perduto l’antico valore, in tutte essa dovrebbe essere la prima.*” Italy has great names still – Canova, Monti, Ugo Foscolo, Pindemonti, Visconti, Morelli, Cicognara, Albrizzi, Mezzophanti, Mai, Mustoxidi, Aglietti, and Vacca, will secure to the present generation an honourable place in most of the departments of Art, Science, and Belles Lettres; and in some the very highest – Europe – the World – has but one Canova. It has been somewhere said by Alfieri, that “*La pianta uomo nasce più robusta in Italia che in qualunque altra terra – e che gli stessi atroci delitti che vi si commettono ne sono una prova.*” Without subscribing to the latter part of his proposition, a dangerous doctrine, the truth of which may be disputed on better grounds, namely, that the Italians are in no respect more ferocious than their neighbours, that man must be wilfully blind, or ignorantly heedless, who is not struck with the extraordinary capacity of this people, or, if such a word be admissible, their capabilities, the facility of their acquisitions, the rapidity of their conceptions, the fire of their genius, their sense of beauty, and amidst all the disadvantages of repeated revolutions, the desolation of battles and the despair of ages, their still unquenched “longing after immortality”, – the immortality of independence. And when we ourselves, in riding round the walls of Rome, heard the simple lament of the labourers’ chorus, “*Roma! Roma! Roma! Roma non è più come era prima*”, it was difficult not to contrast this melancholy dirge with the bacchanal roar of the songs of exultation still yelled from the London taverns, over the carnage of Mont St Jean, and the betrayal of Genoa, of Italy, of France, and of the world, by men whose conduct you yourself have exposed in a work worthy of the better days of our history. For me,

*Non movero mai corda
Ove la turba di sue ciance assorda.*

What Italy has gained by the late transfer of nations, it were useless for Englishmen to enquire, till it becomes ascertained that England has acquired something more than a permanent army and a suspended Habeas Corpus: it is enough for them to look at home. For what they have done abroad, and especially in the South, “*Verily they will have their reward*”, and at no very distant period.

Wishing you, my dear Hobhouse, a safe and agreeable return to that country whose real welfare can be dearer to none than to yourself, I dedicate to you this poem in its completed state; and repeat once more how truly I am ever

Your obliged

And affectionate friend,
Byron.

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

*6th day 2 of 1st M / Aunt Molly Gould Set the Afternoon with us,
also Martha Aleman. -*

RELIGIOUS SOCIETY OF FRIENDS



January 4, Sunday: [James Henry Leigh Hunt](#)'s poem "[To Horace Smith, Esq.](#)" appeared in the newspaper he and his brothers John and Robert facilitated, [The Examiner](#).

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

*7th day 4th of 1st M / In the Morning Meeting Lydia Almy appeared
in a short lively & impressive testimony - In the afternoon we
were silent - In the evening with my H set with Br David Rodman
& wife -*

RELIGIOUS SOCIETY OF FRIENDS



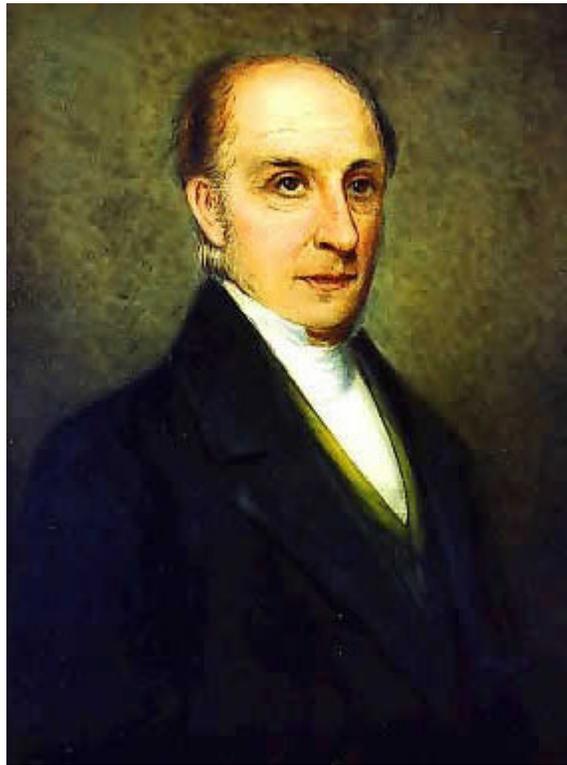
January 6, Tuesday: General Andrew Jackson sent off a letter to President James Monroe by way of Representative John Rhea of Tennessee, proposing that in a campaign of less than 60 days he would seize Spanish Florida [FLORIDA](#). (When he would receive no response, he would presume tacit approval and begin the assault, presumably under the principle that it is easier to apologize for success than to obtain prior formal permission for adventurism.)



Great Britain annexed the dominions of the Holkar of Indore while the Rajputana States were placed under British protection.

Dervis Mehmed Pasha replaced Mehmed Emin Rauf Pasha as Grand Vizier of the Ottoman Empire.

➡ January 8, Thursday: The architect Charles Bulfinch, who had designed [Harvard College](#)'s University Hall and the Massachusetts Statehouse, was appointed by President James Monroe and the Commissioner of Public Buildings of [Washington DC](#) to replace [Benjamin Henry Latrobe](#) (who had resigned) and continue the restoration of the two wings of the Capitol building damaged by fires set by the British in 1814 — which would be reopened in 1819.



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

5th day 8th of 1st M / Meeting was silent & tho' I went to it in a very empty frame of mind yet Thro' divine condescension it was a season of favor for which I desire to be thankful.

RELIGIOUS SOCIETY OF FRIENDS

➡ January 10, Saturday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Report of the Committee to whom was referred so much of the President’s Message as relates to the introduction of Slaves from Amelia Island.”—HOUSE DOCUMENT, 15 Cong. 1 sess. III. No. 46 (cf. HOUSE REPORTS, 21 Cong. 1 sess. III. No. 348).

In the US House of Representatives, a bill was introduced that would supplement the Act of 1807:

Mr. Middleton, from the committee on so much of the President’s Message as related to the illicit introduction of slaves into the United States from Amelia Island, reported a bill in addition to former acts prohibiting the introduction of slaves into the United States. This was read twice and committed; April 1 it was considered in Committee of the Whole; Mr. Middleton offered a substitute, which was ordered to be laid on table and to be printed; it became the Act of 1819. See below, March 3, 1819. HOUSE JOURNAL, 15th Congress, 1st session, pages 131, 410.

➡ January 11, Sunday: Publication, in The Examiner, of [Percy Bysshe Shelley](#)'s "Ozymandias":

I met a Traveler from an antique land,
 Who said, "Two vast and trunkless legs of stone
 Stand in the desert. Near them, on the sand,
 Half sunk, a shattered visage lies, whose frown,
 And wrinkled lip, and sneer of cold command,
 Tell that its sculptor well those passions read,
 Which yet survive, stamped on these lifeless things,
 The hand that mocked them and the heart that fed:
 And on the pedestal these words appear:
 "My name is *OZYMANDIAS*, King of Kings."
 Look on my works ye Mighty, and despair!
 No thing beside remains. Round the decay
 Of that Colossal Wreck, boundless and bare,
 The lone and level sands stretch far away.

(This had been inspired by Book I, Chapter 47 of [Diodorus Siculus Διόδωρος Σικελιώτης](#)'s *BIBLIOTHECA HISTORICA*, dealing with the history and culture of ancient Egypt. He and his friend Horace Smith, who was helping him manage his finances, had agreed to stage a friendly poetry competition, and Smith's submission, decidedly reminiscent of the final scene in the movie "Planet of the Apes," would appear in a subsequent edition of the magazine.)

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

1st day 11 of 1 M / Our forenoon Meeting was Silent - In the Afternoon father Rodman delivered a short sympathetic testimony with a tried state which he apprehended present - Set the evening at home chiefly -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 12, Monday: The Baron Karl von Drais de Sauerbrun received a [German](#) patent for his bicycle contraption, the "swiftwalker." It was made of wood and you moved it along by paddling with your feet as you sat astride it. This mechanism would enjoy a brief vogue in England and America.



(I sighted a tiny one of these the other day as I sat as "Garden Ambassador" at the main gate of the Duke Gardens—one fashioned entirely of plastic, with an absorbed toddler happily astride it—and much to the bemusement of his mama uttered the exclamation "[Draisienne!](#)")



January 13, Tuesday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Message from the President [James Monroe] ... communicating information of the Troops of the United States having taken possession of Amelia Island, in East Florida."

"I have the satisfaction to inform Congress, that the establishment at Amelia Island has been suppressed, and without the effusion of blood. The papers which explain this transaction, I now lay before Congress," etc. HOUSE DOCUMENT, 15th Congress, 1st session, III. No. 47. (contains correspondence); HOUSE JOURNAL, 15th Congress, 1st session, pages 137-9.



January 15, Thursday: John Collier of Frocester in Gloucestershire obtained a patent for improvements on a machine for purpose of cropping or shearing woollen cloths of every description.

John Lewis, Clothier, William Lewis, Dyer, and William Davies, Engineer, all of Brimscomb in Gloucestershire, obtained a patent for improvements on shearing machines for shearing or cropping woollen and other cloths, that may require such process, the same being further improvements on a patent obtained by John Lewis, for an improved shearing machine, dated the 27th July, 1815.

Philip Taylor, operative chemist of Bromley in Middlesex, obtained a patent for a method of applying heat in certain processes to which the same method had not hitherto been applied: likewise for improvements in refrigerators.

William Mault of Bedford Square in Middlesex obtained a patent for improvements in steam engines.

John Holworthy Palmer of Regent Street, St. John's, Westminster, Gentleman, obtained a patent for a mode of purifying certain descriptions of gasses.

John Theodore Koster, a merchant of Lancaster, obtained a patent for a method of building or constructing wheel carriages, and also for making wheels for carriages.

James Fraser, Engineer and Coppersmith of Long Acre, St. Martin in the Fields, Middlesex, obtained a patent for a cooking machine, for more simple and effectual decomposition of salt water, and to render the said salt water more useful to the general purposes of ships' crews, &c. at sea, without any extra apparatus, except the said cooking machine; or, in other words, its structure will answer the end of worm or condenser, and worm tub, &c. &c.

Charles Brightly, Printer of Bungay in Suffolk, and Bryan Donkin, Engineer of Grange Road, Bermondsey in Surrey, obtained a patent for a machine or printing press, for printing from types, plates, or blocks.

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

5th day 15th of 1st M 1818 / Our Meeting was silent & to me a pretty good time. The World obtruded a little, but was favond to contest the ground. -

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 17 of 1 M / My H set the eveng at Aunt Earls I joined her about & spent an hour very plearsantly

RELIGIOUS SOCIETY OF FRIENDS



[Friend Morris Birkbeck](#) (1764-1825), who had been the first farmer in England to raise merino sheep, wrote back to England from the prairie south of Olney, [Illinois](#) (the town in which if you run over a squirrel you now need to pay a fine of \$500, but only if the squirrel was white):

MY DEAR SIR,
Jan. 17, 1818.

I WROTE to you early in September, since which I hope you have received a copy of my journal. Thus having made you of our party on the journey, and introduced you to some acquaintance with our Princeton affairs, I am now going to take you to the prairies, to shew you the very beginning of our settlement. Having fixed on the north-western portion of our prairie for our future residence and farm, the first act was building a cabin, about two hundred yards from the spot where the house is to stand. This cabin is built of round straight logs, about a foot in diameter, lying upon each other, and notched in at the corners, forming a room eighteen feet long by sixteen; the intervals between the logs "chuncked," that is, filled in with slips of wood; and "mudded," that is, daubed with a plaister of mud: a spacious chimney, built also of logs, stands like a bastion at one end: the roof is well covered with four hundred "clap boards" of cleft oak, very much like the pales used in England for fencing parks. A hole is cut through the side, called, very properly, the "door, (the through,)" for which there is a "shutter," made also of cleft oak, and hung on wooden hinges. All this has been executed by contract, and well executed, for twenty dollars. I have since added ten dollars to the cost, for the luxury of a floor and ceiling of sawn boards, and it is now a comfortable habitation.

To this cabin you must accompany me, a young English friend, and my boy Gillard, whom you may recollect at Wanborough. We arrived in the evening, our horses heavily laden with our guns, and provisions, and cooking utensils, and blankets, not forgetting the all-important axe. This was immediately put in requisition, and we soon kindled a famous fire, before which we spread our pallets, and, after a hearty supper, soon forgot that besides ourselves, our horses and our dogs, the wild animals of the forest were the only inhabitants of our wide domain. Our cabin stands at the edge of the prairie, just within the wood, so as to be concealed from the view until you are at the very door. Thirty paces to the east the prospect opens from a commanding eminence over the prairie, which extends four miles to the south and south-east, and over the woods beyond to a great distance; whilst the high timber behind, and on each side, to the west, north, and east, forms a sheltered cove about five hundred yards in width. It is about the middle of this cove, two hundred and fifty yards from the wood each way, but open to the south, that we propose building our house.

Well, having thus established myself as a resident proprietor, in the morning my boy and I (our friend having left us) sallied forth in quest of neighbours, having heard of two new settlements at no great distance. Our first visit was to Mr. Emberson, who had just established himself in a cabin similar to our own, at the edge of a small prairie two miles north-west of us. We found him a respectable young man, more farmer than hunter, surrounded by a numerous family, and making the most of a rainy day by mending the shoes of his household. We then



proceeded to Mr. Woodland's, about the same distance southwest: he is an inhabitant of longer standing, for he arrived in April, Mr. E. in August. He has since built for us a second cabin, connected with the first by a covered roof or porch, which is very convenient, forming together a commodious dwelling. In our walk we saw no game but partridges, and a squirrel. We found plenty of grapes, which I thought delicious. The soil seemed to improve in fertility on closer inspection, and the country appeared more pleasant: in fact, my mind was at ease, and this spreads a charm over external objects. Our township is a square of six miles each side, or thirty-six square miles; and what may properly be called our neighbourhood, extends about six miles round this township in every direction. Six miles to the north is the boundary of surveyed lands. Six miles to the east is the Bonpas, a stream which joins the Big Wabash about six miles south of us, where the latter river makes a bold bend to the west, approaching within six miles of the Little Wabash: this river forms our western boundary, at about the same distance up to the northern line of survey above-mentioned. The centre of this tract is our prairie, containing about 4,000 acres.

There are many other prairies, or natural meadows, of various dimensions and qualities, scattered over this surface, which consists of about two hundred square miles, containing perhaps twelve human habitations, all erected, I believe, within one year of our first visit -- most of them within three months. At or near the mouth of the Bonpas, where it falls into the Big Wabash, we project a shipping port: a ridge of high land, without any intervening creek, will afford an easy communication with the river at that place.

The Wabash, as you know, is a noble stream, navigable several hundred miles from its junction with the Ohio, and receiving other navigable rivers in its course: White River in particular, opening a communication with the most fertile region of Indiana, will at a future day hold a distinguished rank among rivers. The country above, both on the Wabash and White River, is peopling rapidly; and there is, through the Ohio, a great natural channel of intercourse between this vast country and the ocean. Steam-boats already navigate the Wabash: a vessel of that description has this winter made its way up from New Orleans to within a few miles of our settlement. They are about building one at Harmony, twenty miles below, as a regular trader, to carry off the surplus produce, and bring back coffee, sugar, and other groceries, as well as European manufactures.

There are no very good mill-seats on the streams in our neighbourhood, but our prairie affords a most eligible site for a windmill; we are therefore going to erect one immediately: the materials are in great forwardness, and we hope to have it in order to grind the fruits of the ensuing harvest.

Two brothers, and the wife of one of them, started from the village of Puttenham, close to our old Wanborough, and have made their way out to us: they are carpenters, and are now very usefully employed in preparing the scantlings for the mill, and other purposes. You may suppose how cordially we received these good people. They landed at Philadelphia, not knowing where on this vast continent they should find us: from thence they were

directed to Pittsburg, a wearisome journey over the mountains of more than 300 miles; at Pittsburgh they bought a little boat for six or seven dollars, and came gently down the Ohio, 1,200 miles, to Shawnee-town; from thence they proceeded on foot till they found us. On their way they had many flattering offers; but true to their purpose, though uninvited and unlooked for, they held out to the end, and I believe they are well satisfied with their reception and prospects.

By the first of March I hope to have two ploughs at work, and may possibly put in 100 acres of corn this spring. Early in May, I think, we shall be all settled in a convenient temporary dwelling, formed of a range of cabins of ten rooms, until we can accomplish our purpose of building a more substantial house. My young folks desire to be most kindly remembered to you: they are full of life and spirits; not one of them, I believe, having felt a symptom of repentance from the commencement of our undertaking.

*I remain, dear Sir,
ever yours.⁴⁸*



January 18, Sunday: Since the admission of the Vermont/Kentucky pair of states in 1794 the US national flag had sported 15 pairs of white and red stripes. With at this point the number of states in the union having risen to 20, the federal Congress voted that the national flag “should contain 13 alternate red and white stripes representing the original 13 states.”

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

*1st day 18 of 1 M / In the forenoon a Silent Meeting in the
Afternoon father R delivered a short testimony*

RELIGIOUS SOCIETY OF FRIENDS



January 21, Wednesday: [John Keats](#) wrote “Lines on Seeing a Lock of [Milton](#)’s Hair”:

Chief of organic Numbers!
 Old Scholar of the Spheres!
 Thy spirit never slumbers,
 But rolls about our ears
 For ever and for ever.
 O, what a mad endeavour
 Worketh he
 Who, to thy sacred and ennobled hearse,
 Would offer a burnt sacrifice of verse
 And Melody!

How heavenward thou soundedst
 Live Temple of sweet noise;
 And discord unconfoundedst:
 Giving delight new joys,
 And Pleasure nobler pinions—
 O where are thy Dominions!
 Lend thine ear
 To a young delian oath — aye, by thy soul,
 By all that from thy mortal Lips did roll;
 And by the Kernel of thine earthly Love,
 Beauty, in things on earth and things above,
 When every childish fashion



48. NOTES ON A JOURNEY IN AMERICA, FROM THE COAST OF VIRGINIA TO THE TERRITORY OF ILLINOIS [IN 1817] (London: Severn & Co., 1818). This region of Illinois now boasts more pig farms per square mile than anywhere else in the United States of America.

Has vanish'd from my rhyme
 Will I grey-gone in passion
 Give to an after-time
 Hymning and harmony
 Of thee, and of thy Words and of thy Life:
 But vain is now the burning and the strife—
 Pangs are in vain — until I grow high-rife
 With Old Philosophy
 And mad with glimpses at futurity!

For many years my offerings must be hush'd:
 When I do speak I'll think upon this hour,
 Because I feel my forehead hot and flush'd,
 Even at the simplest vassal of thy Power,—
 A Lock of thy bright hair!
 Sudden it came,
 And I was startled when I heard thy name
 Coupled so unaware—
 Yet, at the moment, temperate was my blood:
 Methought I had beheld it from the flood.⁴⁹

 January 22, Thursday: *Leise weht es*, a romanze for voice and guitar by Carl Maria von Weber was performed for the initial time, as part of *Das Nachtlager von Granada*, a play by Kind, in the Dresden Hoftheater.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 22 of 1 M / At Meeting father R was concerned in testimony In the last (Preparative) the overseers of the Poor for the past Year was proposed to fill the station for the Year ensuing.
 In the Afternoon Attended the funeral of Henry Vinson.*

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Friday: The English brig *Neptune* was caught attempting to smuggle [slaves](#) into the United States of America and was detained by the USS *John Adams* (HOUSE DOCUMENT, 16th Congress, 1st session III, No. 36, 3).

INTERNATIONAL SLAVE TRADE

 January 24, Saturday: [Ludwig van Beethoven](#) took his nephew out of the Del Rio boarding school to put the lad under a private tutor in his own home.

The *Wiener Zeitung* announced the publication of the 1st music of Franz Schubert to appear in print, the song Erlafsee D.586. This was part of a large collection.

 January 25, Sunday: Birth of [Benjamin Morgan Palmer](#). The whiteness of his righteousness would overcome all fear.

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

1st day 25th of 1st M / Our Aged sister in the Church Dorcas Easton Died the 22nd inst & this Morning her remains were taken

49. We do not know what Keats saw, but there is in existence a curious scallop-shaped silver item that once belonged to Robert Browning, that contains a strand of hair from John Milton, and a strand of hair from Elizabeth Barrett Browning. It has a handle in which is threaded a silk embroidered ribbon, and a hinge, and inside there is a removable panel separating the two strands. It reminds us of the lock of [John Thoreau, Jr.](#)'s hair that [Henry Thoreau](#) kept within a copy of A WEEK ON THE CONCORD AND MERRIMACK RIVERS, that on his deathbed he passed along to his friend [Edmund Hosmer](#) of [Concord](#).



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to the Meeting house & after Meeting were decently inter'd in the Upper burying ground in the Meadow field - [The handwriting changes in character at this point, from slanting to upright] Our friend D Buffum was concerned in a lively testimony at two Different standings - father Rodman & Hannah Dennis was also engaged in lively testimonies - & I thought truth was in dominion among us which was cause of a degree of rejoicing to some present - Dorcas was a woman of a remarkably meek & quiet disposition & speaking in the language of Ancient friends "was a lover of Truth & Friends" remarkably careful thro' life that no part of her conduct should bring reproach on the profession which she made - She died in the 74 Year of her Age & was the last remaining branch of an Ancient & very respectable family in this Moy [Monthly] Meeting - Our Afternoon Meeting was silent & smaller than usual owing to there being much Snow on the ground -

RELIGIOUS SOCIETY OF FRIENDS

NEVER READ AHEAD! TO APPRECIATE JANUARY 25TH, 1818 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFfy AT BEST). FOR INSTANCE, ALTHOUGH THIS BENJAMIN MORGAN PALMER WILL BE CONSIDERED TO BE THE PASTOR OF THE CONFEDERATE STATES OF AMERICA, AT THIS POINT IT'S JUST ANOTHER HUMAN INFANT, AND AT THIS POINT IF ANYONE USED SUCH AN EXPRESSION AS "THE CONFEDERATE STATES OF AMERICA," ALL THEY WOULD RECEIVE BY WAY OF A RESPONSE WOULD BE "HUH?"

 January 27, Tuesday: [Samuel Taylor Coleridge](#) began a lecture series on principles of judgement, culture, and European literature, and on poetry and drama, that would complete on March 29th.

 January 28, Wednesday: Habeas Corpus was restored in England (and, unlike the United States of America, has never again been suspended).

 January 29, Thursday: [His Royal Highness William Henry, Duke of Gloucester & Edinburgh](#), who was President of England's [African Institution](#) and was also known as "Cheese" and as "Silly Billy," wrote to [Bushrod Washington](#), who was President of the [American Colonization Society](#) and who owned and sold black slaves. (If you are sufficiently interested, which I doubt, this letter may be inspected in the 2D ANNUAL REPORT OF THE AMERICAN SOCIETY FOR COLONIZING THE FREE PEOPLE OF COLOUR OF THE UNITED STATES, issued in Washington DC by the American Colonization Society in 1819.)

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

5th day 29th of 1st M 1818 / Our first Meeting was silent. -

In the last (Moy [Monthly] Meeting) we had considerable buisness, & some of it of a trying nature, it seemd to be my lot to take part in the concerns before us - & was deputed to attend the insuing Quarterly Meeting at Providence Darius Lawton only dined with us - - -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 30, Friday: John Keats wrote to his friend John Hamilton Reynolds, including with his letter a new sonnet:

When I have fears that I may cease to be
 Before my pen has glean'd my teeming brain,
 Before high-piled books, in charactery,
 Hold like rich garners the full ripen'd grain;
 When I behold, upon the night's starr'd face,
 Huge cloudy symbols of a high romance,
 And think that I may never live to trace
 Their shadows, with the magic hand of chance;
 And when I feel, fair creature of an hour,
 That I shall never look upon thee more,
 Never have relish in the faery power
 Of unreflecting love;— then on the shore
 Of the wide world I stand alone, and think
 Till love and fame to nothingness do sink.



Friend Stephen Wanton Gould wrote in his journal:

6th day 30 of 1 M / Yesterday Afternoon SUSANNA DAVENPORT departed this life aged about 79 years. She has long been a fast & long proven friend in our family

RELIGIOUS SOCIETY OF FRIENDS

FEBRUARY

➡ February: Sir Richard Croft, who had been the physician in attendance during the stillbirth of the male infant of Princess Charlotte Augusta Hanover of Wales, and had been heavily criticized for having neglected to use the forceps during this difficult birth, committed suicide.

February: [Sam Houston](#) led a delegation of [Cherokee](#) to Washington DC to meet with Secretary of War John C. Calhoun and President James Monroe. Secretary Calhoun disapproved of his native attire. (He might also have disapproved of Houston's wife had he known that this man was shackled up with a Cherokee woman. At about this point Houston was operating a trading post and drinking heavily, earning himself another name — *Oo-tse-tee Ar-dee-tah-skee*, "Big Drunk.")



February: Frederick Douglass reminisced in 1845 in his *NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE. WRITTEN BY HIMSELF*, about what little he had been told of the birth, to the very black Harriet Bailey (born 1792, a "field slave," would die late in 1825 or early in 1826) and a very white man, presumably the general overseer of [slaves](#) for Senator Edward Lloyd's estates in Talbot County, [Maryland](#), Aaron Anthony (born 1767),⁵⁰ of a mulatto baby boy at Holme Hill Farm on Tuckahoe Creek, an infant initially given the name Frederick Augustus Washington Bailey.

Note that this name Bailey may well come from the African name Billal.

Who was Billal? He was the black slave who was the first *muezzin*, the first caller to prayer, devoted to Mohammed the prophet of Medina. "Verily, as I ... was mounting the stairs of God, I heard your footsteps before me." There are still Baileys on Sapelo Island off the coast of Georgia, and in the 19th Century there lived on this island a slave named Belali Mohomet who spoke the Fulfulde language of Timbo, Futa Jallon, in the highlands of Guinea, Africa, and who wrote in Arabic script.⁵¹ Since in the records of Talbot County there is no white Bailey family from whom the slave Baileys might have taken their name, it seems plausible that Frederick's great-great-grandfather Baly (born into slavery about 1701, still alive and still a slave at about 1781) had inherited an Arabic Moslem name that is held in signal honor to this day.

Note that Douglass's biographer William S. McFeely has pointed out that "As Oscar Wilde, for one, was aware, the imaginings of foundlings know no bounds; those of mulatto slave children, with a myriad of conflicting clues to ponder, could be rich indeed" (page 14). There is a possibility that the "Mr. Stewart" to whom Aaron Anthony had hired out Harriet Bailey was her child Frederick's father, rather than Aaron Anthony himself. However, when Douglass spoke during his adult years of his former master, he usually was referring to the Thomas Auld from whom he escaped. He was 20 when Frederick was conceived and may have

50. According to William McFeely, the possibilities include Senator Edward Lloyd and Thomas Auld as well as Aaron Anthony.
51. At one time, governor of Maryland.



I was born [at Holm Hill Farm on Tuckahoe Creek] in Tuckahoe, near Hillsborough, and about twelve miles from Easton, in Talbot County, Maryland. I have no accurate knowledge of my age.... [I heard] my master say, some time during 1835, I was about seventeen years old.... The whisper that my master was my father, may or may not be true; and, true or false, it is of but little consequence to my purpose whilst the fact remains, in all its glaring odiousness, that slaveholders have ordained, and by law established, that the children of slave women shall in all cases follow the condition of their mothers; and this is done too obviously to administer to their own lusts, and make a gratification of their wicked desires profitable as well as pleasurable; for by this cunning arrangement, the slaveholder, in cases not a few, sustains to his slaves the double relation of master and father.

I know of such cases; and it is worthy of remark that such slaves invariably suffer greater hardships, and have more to contend with, than others. They are, in the first place, a constant offence to their mistress. She is ever disposed to find fault with them; they can seldom do any thing to please her; she is never better pleased than when she sees them under the lash, especially when she suspects her husband of showing to his mulatto children favors which he withholds from his black slaves. The master is frequently compelled to sell this class of his slaves, out of deference to the feelings of his white wife; and, cruel as that deed may strike any one to be, for a man to sell his own children to human flesh-mongers, it is often the dictate of humanity for him to do so; for, unless he does this, he must not only whip them himself, but must stand by and see one white son tie up his brother, of but a few shades darker complexion than himself, and ply the gory lash to his naked back; and if he lisp one word of disapproval, it is set down to his parental partiality, and only makes a bad matter worse, both for himself and the slave whom he would protect and defend.

THE FUGITIVE'S SONG



WORDS

composed and respectfully dedicated in token of confidence to

FREDERICK DOUGLASS

A Graduate from the

“PECULIAR INSTITUTION”

For his fearless advocacy, signal ability and wonderful success in behalf of

HIS BROTHERS IN BONDS.

(and to the FUGITIVES FROM SLAVERY in the

FREE STATES & CANADAS.

by their friend

JESSE HUTCHINSON JUNR

been the father. He had been sailing his sloop *Sally Lloyd* to Wye House, and may have been courting



Aaron Anthony's white daughter Lucretia at the time, she who would later become his 1st wife, and in that process may have taken a sexual interest in enslaved young Harriet.

Freddy's brother Perry had been born in 1813 and was five, his sister Sarah had been born in 1814 and was four, and his sister Eliza had been born in 1816 and was two.

The deal that old "Bets" (Betsey Bailey, born 1774, possibly part Native American) had worked out with her owner, it appears, was that she would be left on her own, to make seine nets and work as a midwife for pay, and feed and care for all the infants in her family, her grandchildren and her nieces and nephews as well, in return for thus being left to fend for herself she would deliver these children to the master at the main plantation as soon as they were old enough to be of net service to him rather than a net bother. This of course in the meanwhile freed their mothers for hard labor. It was an efficient and necessary, if a devilish, bargain. The "slave stock" of Senator⁵² Edward Lloyd's plantation increased year after year. Before Betsy Bailey died in 1849, she had witnessed her collaboration result in nine of her children, grandchildren, and great-grandchildren being "sold down the river," into the Deep South. Note that it was the consensus of opinion at this time, that between 5% and 6% of a [slaveholder](#)'s income should come from the sale of the "natural increase" of his slave stock. In pursuit of maximum natural increase, and maximum profit, sometimes the rules under which polite society thought it was operating were bent ever so little, especially in the country, especially when it appeared that no-one was looking. Since miscegenation was called by the name "amalgamation" in the 19th century, and was much condemned, and since I have a 19th century cartoon available, condemning "amalgamation," I will reproduce it here even though — perhaps *because* — one may suppose that the people who drew this offensive cartoon might not have been able to predict that it could be

52. Refer to page22 of Joyner, Charles. REMEMBER ME: SLAVE LIFE IN COASTAL GEORGIA (Atlanta GA, 1989).

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here applied:



From a cost accounting standpoint, a newborn American infant as of this Year of our Lord 1818, if that little bundle of joy lacked accreditation as an all-white child and future citizen, was worth only about as much as one month of the labor of an able-bodied workman. When such infants were traded on the open market, which is to say, when they were placed with their nursing mothers on the slave block, records of actual sales show that they tended to add to the value of the mother only approximately \$30.⁰⁰. The economy was therefore considering that amount of unskilled labor to be approximately equivalent to an infant's "replacement cost" should it be lost to neglect, disease, or theft, or should it be damaged in one way or another in a childhood accident that would make it unable, later, to begin to provide productive work. This was because, before a slavemaster could begin to produce benefit from this little body, he was going to have to see that it was kept warm and protected for roughly nine years, and he was going to have to raise or purchase enough cracked corn to keep it marginally fed for those nine years. This all goes under the category of sunk cost, of course, since there was no way for the economy to allow for benevolence. His initial outlay of \$30.⁰⁰ was going to be followed by a year one of sunk cost, a year two of sunk cost, on up to a year nine of sunk cost, before (unless he was a pederast, a possibility which is not to be discounted) he would begin to reap any significant services in return for his investment.



Now I am going to say some words about the intelligence of slaves, and, lest these words be considered offensive, I must warn in advance that these words are about the acquired intelligence of any long-term subjected and abused person, rather than being about the innate intelligence of persons of the black race. Remember that the connection between human chattel bondage and race has been, rather than being a necessary one, a matter of historical contingency. Also, in saying these words, I am speaking –I hope– only historically; I trust that what I am describing is no longer such a problem among us.

There is of course a good reason why I am going into this repulsive situation in such graphic detail, and that reason has to do with protein deficiency during the brain-growth years. One of the excellent reasons why our schools now have free-lunch programs is that if a child does not obtain adequate nutrition during developmental years, brain functioning is the first functioning to be impacted, before muscular or skeletal impact. By not feeding our children well, we can breed weak minds in strong bodies.

Protein foods cost more than cracked-corn mush low in lysine, in the 19th Century as in the 20th. Since slavemasters could feed their captives little more than the cheapest filling mush grow labor-ready 9-year-old slaves at lower cost, and at the same time keep them from being so rambunctious during childhood, that is about all they got. Which is what has resulted in the ambivalence of such lyrics as:

Gimme crack corn and I don't care,
Gimme crack corn and I don't care,
Gimme crack corn and I don't care,
Massa's gone away.

Nowadays of course none of us believe in slavery — and we take great pride in that achievement. But ask yourselves, what would your reaction have been, had you been a white person, and had virtually all your interactions with persons of color been interactions in which you were able to notice, or in which you were able to persuade yourself that you were noticing, a distinctive slowness of intellect? Would you have been eager to condemn your own race by insisting that this slowness of intellect in the other race had been produced by year after year of being fed little or nothing other than lysine-deficient cracked corn mush during the years of brain development?

(And today, what would it do to our belief that our society has somehow transformed itself into a society offering freedom of opportunity, were we to discover that by the period in a child's life at which we proffer to certain children this freedom of opportunity to excel, all such opportunity for excellence had already been withdrawn, and there remained only the opportunity for inevitable humiliating intellectual failure, on the basis of a childhood protein deficiency which has been governed de facto by considerations of the economic status of its parents which in turn has been governed de facto by the race of its parents? –That on the originary basis of this child's race it has already been constituted as a lysine-limited mind, combined of course with a back destined to bear a lifetime of burdens?)

There is a reason why this it is important that this sort of questioning be done in the case of Frederick Douglass. The newborn infant Freddy Bailey's status as the child of his white master as of this year would have meant that this white man would be, at worst, during the succeeding nine years, ambivalent and inconsistent in the denial of adequate childhood nutrition. It is clear from this man's later trajectory that during these brain-growth years he had in fact been able down there on the plantations to obtain almost enough of the right kinds of foods. We may presume that his owner was unable to apply, in his peculiar case, at least in their pure form, the customary standards of pure economic interest, through knowledge that this child was his own offspring.



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February: According to a [comet](#) list published in Boston in 1846, attributed to Professor [Benjamin Peirce](#):

129	1818	Feb.	25.95890	70	52	58,183	12	9	112	19	11	89	43	48	1.197764		D	Encke.	
130	1818	Dec.	4.09030	90	34	16,357	27	11	93	7	5	62	40	50	0.8479		R	Bessel.	
E	1819	Jan.	27.10423	334	44	5,156	40	5	181	56	0	13	42	30	0.335581	0.8567675	3,588	D	Encke.
			27.24564	335	9	34,157	31	50	182	22	16	13	38	42	0.333982	0.8490883	3,293	D	Encke.
131	1819	June	27.73993	274	8	25,287	39	1	13	30	36	80	43	56	0.3420005		D	Nicolai.	
132	1819	July	31.13915	114	57	18,291	6	9	176	8	51	11	16	53	0.70008	0.60353	2,346	D	Encke.
			18.90021	113	36	43,275	6	48	161	30	5	10	42	48	0.773638	0.7551903	5,618	D	Encke.

SKY EVENT

February 1, Sunday: Horace Smith, a friend of [Percy Bysshe Shelley](#), was helping him manage his finances. The two had decided to stage a friendly poetry competition, to appear in the pages of [The Examiner](#). Their competing sonnets were stipulated to be based somehow upon a reading of Book I, Chapter 47, of [Diodorus Siculus Διόδωρος Σικελιώτης](#)'s [BIBLIOTHECA HISTORICA](#), dealing with the history and culture of ancient Egypt. Shelly's "Ozymandias" had already been printed. On this day Smith's submission was printed (later it would feature in his volume *AMARYNTHUS* under the title "On A Stupendous Leg of Granite, Discovered Standing by Itself in the Deserts of Egypt, with the Inscription Inserted Below").

In Egypt's sandy silence, all alone,
 Stands a gigantic Leg, which far off throws
 The only shadow that the Desart knows:—
 "I am great OZYMANDIAS," saith the stone,
 "The King of Kings; this mighty City shows
 "The wonders of my hand."— The City's gone,—
 Nought but the Leg remaining to disclose
 The site of this forgotten Babylon.

We wonder, —and some Hunter may express
 Wonder like ours, when thro' the wilderness
 Where London stood, holding the Wolf in chace,
 He meets some fragment huge, and stops to guess
 What powerful but unrecorded race
 Once dwelt in that annihilated place.

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

1st day 1st of 2 M 1818 / Our Meetings were both silent, & to me Seasons of barraness as I have no doubt they were to most present. —

RELIGIOUS SOCIETY OF FRIENDS

February 3, Tuesday: Very early on this day, the lower Ohio Valley experienced the harshest winter storm since white settlement had begun in 1788. Dr. Sam Hildreth of Marietta reported a blanket of snow fully 26 inches in depth, undrifted. Severe cold was to follow throughout eastern Ohio, with the Fahrenheit thermometer displaying 20 degrees below 0.

[John Keats](#) wondered, in regard to the work product of [William Wordsworth](#) (whom he had recently met), whether we should allow ourselves to be "bullied into a certain philosophy engendered in the whims of an egotist"?

It may be said that we ought to read our Contemporaries, that Wordsworth &c should have their due from us. but for the sake of a few fine imaginative or domestic passages, are we to be bullied into a certain Philosophy engendered in the whims of an Egotist— Every man has his speculations, but every man does not brood and peacock over them till he makes a false coinage and deceives himself — Many a man can travel to the very bourne of Heaven, and yet want confidence to put down his half seeing.... Poetry should be great & unobtrusive, a thing which enters into



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one's soul, and does not startle it or amaze it with itself but with its subject. – How beautiful are the retired flowers! how would they lose their beauty were they to throng into the highway crying out, admire me I am a violet! dote upon me I am a primrose! Modern poets differ from the Elizabethans in this.

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

3rd day 3rd of 2nd M 1818 / Set out this morning in a Sleigh in company with Isaac Mitchell Richard Mitchell & their sister Anne & Sister Eliza Rodman for [Providence](#) Quarterly Meeting - We reached [Warren](#) by dinner time, & dined at Cobs Tavern while there it began to Snow, & we rode in an increasing Storm of Wind Rain & Snow - sister E & myself Stoped at O Browns where were were soon joined by our dear Acquaintance from Lynn vizt Daniel Johnson Ezra Collins Isaac Bassett & wife & Mary Newhall & Saml Rodman from [New Bedford](#) & several others from this Q[arterly] Meeting we passed a very pleasant evening after a pretty suffering ride & lodged

RELIGIOUS SOCIETY OF FRIENDS



February 4, Wednesday: Message of President James Monroe about the condition of amendments to [the Constitution](#).

[Augustus Goddard Peabody](#) was born in Boston, the initial child of Augustus Peabody and Miranda Goddard Peabody. The father was a member of the Suffolk bar. The son would be fitted for college at the Public Latin School in Boston, and matriculate at [Harvard College](#) in 1833 (Class of 1837, same as [David Henry Thoreau](#)).

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

4th day / After attending to a little buisness which I had with several people in [Providence](#), I took a horse & sleigh & rode out to Daniel Lymans to visit an old relation vizt Mary Wanton widow of John Wanton late of this Town who now wants but a Month or two of being 90 Years of Age - I spent a little time very agreeably she retains her powers of mind, but is now so lame as to be unable to Walk - She recollects all the Ancients of this Town particularly Gov[ernor] John Wanton who died in this place in the Year 1740. I inquired about him, of whom & several others she related several Anecdotes- I staid & dined with them who seemed to welcome me as a relation in a respectable branch of the Wanton family. After gowing [sic] to Lymans factory & examining the curious machinery there rode to [Providence](#) again & took tea with Joseph Anthony whose wife was a Gould & a relation of Mine & there I lodged, but in the evening set a little while at O Browns, where was Avis Keene & Betsy Purinton with her companion R Dean having just returned from a religious visit to the Westward Job Hanes of Jersey accompanied them thus far homeward

RELIGIOUS SOCIETY OF FRIENDS



February 5, Thursday: King Carl XIII of Sweden died, succeeded by his adopted son Jean Baptiste Sebastien Bernadotte who would rule as Carl XIV, founder of the Bernadotte dynasty.

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



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5th day / The Meeting was large & before the silence was broke it felt to me a good degree of that solemnity was felt among us which was expereinced by the four & twenty elders which we heard of & I was remarakbly struck with this thought - Daniel Howland first appeared in a lively & solemn testimony -Then James Keene & I believe was scarcely exceeded by the Apostle Paul for life & Power, then Peter Hoxie appeared in a short but lively & pertinent testimony then Mary Newhall in a lively & well connected communication - Daniel Howland concluded in Solemn supplication. -

In the last meeting we had much buisness & all went on well - Ann Anthony wife of Thos was appointed an elder - Henry Knowles was recommended as a Minister & Daniel Howland liberated to attend the approaching Yearly Meetings of Philadelphia & N York & pay a religious visit to some meetings there abouts. - I dined with Jos Anthony - & had the company of several of my friends and old acquaintances particularly Thos Anthony - James Greene & Daniel Howland - Set most of the evening at O Browns with a pleasant & instructing circle - lodged at J Anthonys

RELIGIOUS SOCIETY OF FRIENDS



February 6, Friday: Milton K. Barlow was born in Kentucky. In 1844 he would sell a planetarium mechanism created in his silversmith shop to the Girard College observatory, presumably for \$2,000. In 1851 he would exhibit such a mechanism at the New York World's Fair.

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

6th day / left the company I went with to return tomorrow & set out for home with David Buffum Jr. found the sleighing poor, but we got to [Bristol](#) with tolerable convenience & from thence I took the Stage to Town. - found my H & John well & I have thankfully to acknowledge it has been a season of favor to me for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS



February 8, Sunday: A sermon was delivered at Woodstock, Vermont by the Reverend Leland Howard, pastor of the 1st Baptist Society in Windsor, Vermont, prior to the [hanging](#) on February 13th of Samuel E. Godfrey (1782-1818) of Chatham on Cape Cod for the grudge murder in 1814 of Thomas Hewlet (as keeper of the Vermont State Prison where Godfrey was serving a prison sentence, Hewlet had punished him for a rule infraction; there had been in this case three successive trials and three successive orders of execution over a period of four years).

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

1st day 8th of 2nd M 1818 / Our morning Meeting was an uncommonly favord season, early in the sitting a good degree of solemnity was felt to arise & D Buffum was soon engaged in a lively testimony attended with life & Power - then father Rodman, then Lydia Almy, then Hannah Dennis who rose a second time & with much feeling addressed the Youth.- In the Afternoon we were silent but a solid covering was witnessed -

RELIGIOUS SOCIETY OF FRIENDS



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 February 9, Monday: The Senate of the United States considered a bill that amounted to a proposal that [slaves](#) be registered. Nothing would of course come of this.

"A bill respecting the transportation of persons of color, for sale, or to be held to labor." Passed Senate, dropped in House; similar bill Dec. 9, 1818, also dropped in House. SENATE JOURNAL, 15th Congress, 1st session, pages 147, 152, 157, 165, 170, 188, 201, 203, 232, 237; 15th Congress, 2d session, pages 63, 74, 77, 202, 207, 285, 291, 297; HOUSE JOURNAL, 15th Congress, 1st session, page 332; 15th Congress, 2d session, pages 303, 305, 316.

 February 11, Wednesday: A former French Army sergeant was unsuccessful in an attempt to kill the commander of allied occupation forces in France, [Arthur Wellesley, Duke of Wellington](#). A jury would acquit this man, named Cantillon (and eventually he would receive 10,000 francs from the will of [Napoléon Bonaparte](#)).

Publication of the Mass op.77 for chorus and orchestra by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

 February 12, Thursday: On the 1st anniversary of the Battle of Chacabuco, Chile formally proclaimed its independence from Spain.

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

*5th day 12th of 2nd M / Our Meeting was pretty well attended
father Rodman was concerned in a short testimony
Set the evening with Father R at my cousins Anne & Mary Goulds
conversed on some temporal concerns which concerned them. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Friday: In Philadelphia, [James Forten](#) received an urgent summons to a meeting of the vestry. Absalom Jones, the 1st black ordained priest in the Protestant Episcopal Church in America, rector of the 1st African Church of St. Thomas which he had established in 1794, had died of [typhoid fever](#) (the funeral service and procession would take place on the following Monday, with the sermon being presented by the priest who had ordained Jones, Bishop William White; eventually Mr. Prince Saunders would be chosen to step into the Reverend Jones's position as Reader or Minister at St. Thomas's).

A sermon was delivered at Woodstock, Vermont by the Reverend Leland Howard, pastor of the 1st Baptist Society in Windsor, Vermont, prior to the [hanging](#) of Samuel E. Godfrey (1782-1818) of Chatham on Cape Cod for the grudge murder in 1814 of Thomas Hewlet (as keeper of the Vermont State Prison where Godfrey was serving a prison sentence, Hewlet had punished him for a rule infraction; there had been in this case three successive trials and three successive orders of execution over a period of four years). It was freezing that day and a snowstorm was swirling about the site — and yet more than 10,000 turned out to witness this event.

 February 14, Saturday: Mikhail Ivanovich Glinka began studies at the Blagorodny Boarding School, part of the Chief Pedagogical Institute, St. Petersburg.

In articles in Vienna journals, [Ludwig van Beethoven](#) and Antonio Salieri recommended a new device pioneered by Johann Nepomuk Maelzel, the metronome.

 February 15, Sunday: The Reverend Joshua Bates, A.M. delivered a discourse on the text “Finally, brethren, farewell” (2 Corinthians 13:11) on the Sabbath preceding the dissolution of his 15-year pastoral relation with the First Church in Dedham, Massachusetts. He had been separated, to labor in other regions, and become a witness of the truth to other people. His happiness in departing would have been increased, if he could have seen all the members of his flock walking in the truth, and rejoicing in the Lord. This discourse would in the course of the year be printed as a pamphlet at the Dedham firm of Abel D. Alleyne.

To those, who have neglected, or abused the means of grace, with which they have been indulged, and continued in impenitence and unbelief – to those who have disregarded both the warnings and exhortations, which have been given from this desk – to those, who have braved the terrors of the Lord, and turned a deaf ear to the invitations of the gospel, – to you, who are yet in your sins, I can only add another solemn admonition. – Remember that except ye repent, ye must perish.⁵³

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

*1st day 15th of 2 M / In our mornng meeting which was well attended Our Fr D Buffum was very lively in testimony & to my mind a favorable season, before any thing was said I felt life to spring up in my mind very sweetly. –
At two OClock Attended the funeral of Alice Wyatt an aged friend in the 89 Year of her Age - The funeral went to meeting which was larger than in the morning & D Buffum was again very lively in testimony also father Rodman. – The Corpse were deposited after Meeting in the upper burying ground
In the evening several friends called & set with us*

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Monday: Lord Blessington married Margaret Powers, widow of Mr. St. Leger Farmer.

GEORGE GORDON, LORD BYRON

 February 17, Tuesday: Arianna a Nasso, a cantata by Johann Simon Mayr, was performed for the initial time, possibly in Naples.

[Sallie Holley](#) was born as the 9th of the dozen children of [Myron Holley](#) and Sally House Holley.

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

5th day 19 of 2 M / Our first meeting was a dull season to me –Hannah Dennis was very sweetly engaged in testimony I have no doubt that to many minds it was a favor'd season. The meeting was well attended - In the last (Preparative) we had no buisness – Stopt after meeting with the committee to confer in Jnt Weavers case & concluded to recommend to the meeting to forward a course of communication to Troy Meeting respecting him.–

RELIGIOUS SOCIETY OF FRIENDS

[John Keats](#) had an idea:

53. The Reverend Bates would pass on to become the 3d president of Middlebury College in Vermont, becoming a fellow of the American Academy of Arts and Sciences in 1834, until 1839 when he would be appointed as Chaplain of the US House of Representatives for the 26th Congress. With the close of this session of the federal legislature, he would remove to Dudley, Massachusetts and become a pastor there, until his death at the age of 77. In 1848 he, Edward Everett, and Josiah Quincy, would convince the General Court of Massachusetts to establish the first free public library in America, the Boston Public Library.



I have an idea that a Man might pass a very pleasant life in this manner – let him on any certain day read a certain Page of full Poesy or distilled Prose and let him wander with it, and muse upon it, and reflect from it, and bring home to it, and prophesy upon it, and dream upon it – untill it becomes stale – but when will it do so? Never – When Man has arrived at a certain ripeness in intellect any one grand and spiritual passage serves him as a starting post towards all "the two-and thirty Pallaces" How happy is such a "voyage of conception," what delicious diligent Indolence! A doze upon a Sofa does not hinder it, and a nap upon Clover engenders the ethereal fingerpointings – the prattle of a child gives it wings, and the converse of middle age a strength to beat them – a strain of musick conducts to "an odd angler of the Isle" and when the leaves whisper it puts a "girdle round the earth." Nor will this sparing touch of noble Books be any irreverence to their Writers – for perhaps the honors paid by Man to Man are trifles in comparison to the Benefit done by great Works to the "Spirit and pulse of good" by their mere passive existence. Memory should not be called knowledge – Many have original Minds who do not think it – they are led away by Custom – Now it appears to me that almost any Man may like the Spider spin from his own inwards his own airy Citadel – the points of leaves and twigs on which the Spider begins her work are few and she fills the Air with a beautiful circuiting: man should be content with as few points to tip with the fine Webb of his Soul and weave a tapestry empyrean – full of Symbols for his spiritual eye, of softness for his spiritual touch, of space for his wandering of distinctness for his Luxury – But the Minds of Mortals are so different and bent on such diverse Journeys that it may at first appear impossible for any common taste and fellowship to exist between two or three under these suppositions – It is however quite the contrary – Minds would leave each other in contrary directions, traverse each other in Numberless points, and [at] last greet each other at the Journeys end – A old Man and a child would talk together and the old Man be led on his Path, and the child left thinking – Man should not dispute or assert but whisper results to his neighbour, and thus by every germ of Spirit sucking the Sap from mould ethereal every human might become great, and Humanity instead of being a wide heath of Furse and Briars with here and there a remote Oak or Pine, would become a grand democracy of Forest Trees. It has been an old Comparison for our urging on – the Bee hive – however it seems to me that we should rather be the flower than the Bee – for it is a false notion that more is gained by receiving than giving – no the receiver and the giver are equal in their benefits – The f[l]ower I doubt not receives a fair guerdon from the Bee – its leaves blush deeper in the next spring – and who shall say between Man and Woman which is the most delighted? Now it is more noble to sit like Jove [than] to fly like Mercury – let us not therefore go hurrying about and collecting honey-bee like, buzzing here and there impatiently from a knowledge of what is to be arrived at: but let us open our leaves like a flower and be passive and receptive – budding patiently under the eye of Apollo and taking hints from every noble insect that favors us with a visit – sap will be given us for Meat and dew for drink – I was led into these thoughts, my dear Reynolds, by the beauty of the morning operating on a sense of Idleness – I have no read any Books – the Morning said I was



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right – I had no Idea but of the Morning and the Thrush said I was right – seeming to say–

"O thou whose face hath felt the Winter's wind;
Whose eye has seen the Snow clouds hung in Mist
And the black-elm tops 'mong the freezing Stars
To thee the Spring will be a harvest-time–
O thou whose only book has been the light
Of supreme darkness which thou feddest on
Night after night, when Phoebus was away
To thee the Spring shall be a tripple morn–
O fret not after knowledge – I have none
And yet my song comes native with the warmth
O fret not after knowledge – I have none
And yet the Evening listens – He who saddens
At thought of Idleness cannot be idle,
And he's awake who thinks himself asleep."

Now I am sensible all this is a mere sophistication, however it may neighbour to any truths, to excuse my indolence – so I will not deceive myself that Man should be equal with jove – but think himself very well off as a sort of scullion-Mercury or even a humble Bee – It is [no] matter whether I am right or wrong either one way or another, if there is sufficient to lift a little time from your Shoulders.



February 20, Friday: Forces of the Peshwa were defeated by the British at Ashti.

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

6th day 20th of 2nd M 1818 / My mind has been under good feeling much of the time thro' the course of the day - & this afternoon engaged in a religious communicatin with my neighbour Geo Engs which resulted satisfactorily & I dont know but somewhat proffitably -

RELIGIOUS SOCIETY OF FRIENDS



February 21, Saturday: After consuming a significant amount of red wine with his friend Anselm Hüttenbrunner at Hüttenbrunner's Vienna home, Franz Schubert composed the song Die Forelle at his friend's desk.



February 22, Sunday: [Blackwood's Edinburgh Magazine](#) published an letter from the [James Hogg the "Ettrick Shepherd"](#) recounting an extraordinary feat by Sirrah, his mostly black sheepdog.

*I was a shepherd for ten years on the same farm, where I had always about 700 lambs put under my charge every year at weaning-time. As they were of the ... blackfaced breed, the breaking of them was a very ticklish and difficult task. I was obliged to watch them night and day for the first four days, during which I had always a person to assist me. It happened one year, that just about midnight the lambs broke and came up the moor upon us, making a noise with their running louder than thunder. We got up and waved our plaids, and shouted, in hopes to turn them, but we only made matters worse ... and by our exertions we cut them into three divisions.
I called out "Sirrah, my man, they're away" ... but owing to*



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the darkness of the night, and the blackness of the moor, I never saw him at all.... I ran here and there, not knowing what to do, but always at intervals, gave a loud whistle to Sirrah, to let him know that I was depending on him.... [T]he lad who was assisting me ... likewise had lost all traces of the lambs.... We both concluded, that whatever way the lambs ran at first, they would finally land at the fold where they left their mothers, and without delay we bent our course towards that; but when we came there, we found nothing of them.

My companion then bent his course towards the farm of Glen on the north, and I ran away westward for several miles, along the wild track where the lambs had grazed while following their dams. We met after it was day, far up a place called the Black Cleuch, but neither of us had been able to discover our lambs, nor any traces of them.... We had nothing for it but to return to our master, and inform him that we had lost his whole flock of lambs.

On our way home, however, we discovered a body of lambs at the bottom of a deep ravine, called the Flesh Sleuch, and the indefatigable Sirrah standing in front of them, looking all around for some relief, but still standing true to his charge. The sun was then up; and when we first came in view of them, we concluded that it was one of the divisions of the lambs.... But what was our astonishment, when we discovered that not one lamb of the whole flock was wanting! How had he got all the divisions collected in the dark is beyond my comprehension. The charge was left entirely to himself from midnight until the rising of the sun; and if all the shepherds in the Forest had been there to have assisted him, they could not have effected it with greater propriety.

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

1st day 22 of 2nd M / Our Meetings were both silent & to me pretty good ones - Set the evening at home -

RELIGIOUS SOCIETY OF FRIENDS



February 24, Tuesday: [Fryderyk Franciszek Chopin](#) made his 1st appearance in public playing a piano concerto in E minor by Czech composer Adalbert Gyrowetz at a concert organized by Countess Zofia Zamoyska to benefit her Warsaw Charitable Society. The performance took place in the French Theater of the Radziwill Palace, Warsaw.



February 26, Thursday: This was Queen Charlotte's 74th birthday and, as she was in poor health, it was expected correctly to be her last. A drawing room event was arranged at her Majesty's Palace, and the event would be duly reported by [The Times](#) on the following day (copied here). Proper cushions were provided, on which her Majesty could stand or lean to enable her to go through the fatigue of a crowded court. At one o'clock there was a salute of artillery in the Park and the Tower; and that no inappropriate sight might interfere with the rejoicings usual to a birthday fete, all those persons who were in family mourning, put it off for that day and glittered in colors more suitable for the occasion. The guards, on horse and foot, under the superintendence of the police, were distributed through all the usual stations, and maintained the most perfect order. An immense multitude of spectators were collected together in spite of the rain and cold. The court visitors were also very numerous; they began to arrive at one o'clock, and continued setting down till past three. At half past three the Prince Regent arrived with his usual suite of attendants and was followed by the usual train of life-guards. His Royal Highness was, of course, received with all the ceremonies due to the

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WHAT?

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**AT EVENING FALL, IN LONESOME DALE,
HE KEPT STRANGE CONVERSE WITH THE GALE;
HELD WORLDLY POMP IN HIGH DERISION,
AND WANDERED IN A WORLD OF VISION.**



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Sovereign. The Duke and Duchess of York, the Duke and Duchess of Gloucester, and the Princess Sophia of Gloucester went in State, escorted by parties of life-guards. The Duke of Sussex went in private. The Prince of Hesse-Homberg went in one of the Regent's carriages, was escorted by Life Guards, and was received with the same military honours as the Royal Family. The Speaker of the House of Commons, the Master of the Rolls and the Vice-Chancellor, went in state and were presented on their late appointments. The Austrian Ambassador, the Spanish Ambassador, accompanied by his lady, and the American Plenipotentiary with his lady, severally went in state. Mrs. Rush, the wife of the American Minister, was presented to the Queen by Lady Castlereagh. Mr. Smith and Mr. Taylor, attached to the embassy were presented by his Excellency. The Prince of Hesse-Homberg was presented to the Queen by Lord Stewart, our Ambassador to Vienna, but who is now at home on leave. There were present, the Lord Chancellor and the Regent's cabinet ministers, the Great Officers of State, the Lord Mayor and Lady Mayoress of London, Mr. Sheriff Desagne, Mr. Sheriff Alderson, the Attorney General, the Solicitor General, the Dean of Windsor, the Dean of Westminster, the Provost of Eton, the Archbishop of Canterbury, the Archbishop of York, the Lord Primate of Ireland, &c.

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

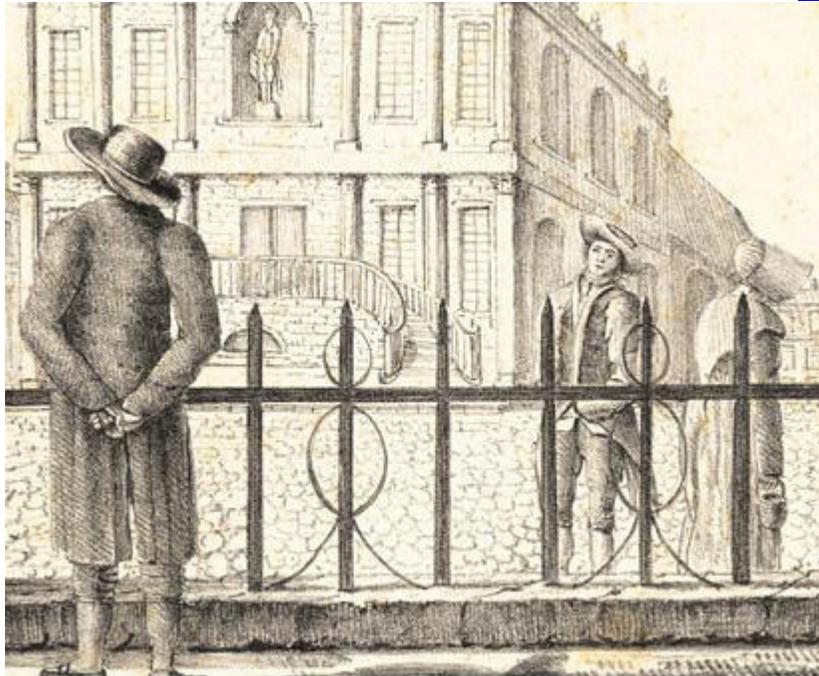
5th day 26th of 2nd M / It is Moy [Monthly] Meeting at [Portsmouth](#), taking every thing into consideration I concluded to stay at Home but I do not know that it was a right conclusion. Yet on feeling over the subject this evening do not see or find condemnation

RELIGIOUS SOCIETY OF FRIENDS

MARCH

➡ March: [Friend](#) Roberts Vaux, an overseer of the [Quaker](#) schools, proposed an “Act to provide for the education of children at public expense within the City and County of Philadelphia.” (This would be enacted by the Pennsylvania Legislature in 1834.)

QUAKER EDUCATION



Costumes of Philadelphia Quakers

➡ March: [William Tudor](#)’s article on the “Theology of the Hindoos,” while it praised the Vedic concept of God as “just” and as “likely to lead the mind to true conceptions,” condemned Hinduism for its “barbarous sacrifices and idol worship.”

The head and torso of the [Egyptian](#) statue known then as “younger Memnon” arrived in England.

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➡ March: [Richard Henry Dana, Sr.](#) was named assistant editor for the [North American Review](#), which published his essay on [William Hazlitt](#)'s LECTURES ON THE ENGLISH POETS.



ON THE ENGLISH POETS

➡ March: The Thoreaus left the gray house on Virginia Road, where [Cynthia Dunbar Thoreau](#) had spent a portion of her youth and where her David Henry had been born, while the baby was but eight months old. They moved initially to a house they rented from Josiah Davis, at 47 Lexington Road in Concord.

HENRY THOREAU
THOREAU RESIDENCES



"Is a house but a gall on the face of the earth,
a nidus which some insect has provided for its young?"
-JOURNAL May 1, 1857



➡ March: From this month into May, [Percy Bysshe Shelley](#) would be drafting Acts II-III of PROMETHEUS UNBOUND: A LYRICAL DRAMA.

➡ March: The [Reverend William Adam](#) arrived in Serampore, [India](#).



March 1, Sunday: The 1st public performance of Franz Schubert's Overture in the Italian Style takes place in the Gasthof "zum römischen Kaiser" of Vienna. It was the 1st instrumental work by Schubert to be presented in public.

[Sam Houston](#) resigned his commission in the US Army over false accusations concerning involvement in slave trading.



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

1st day 1 of 3 M / Daniel Quinby from Purchase N York state is with us & attended Meetings today - In the forenoon he preached very largely to good satisfaction in the Afternoon silent - he appears to be a bold espouser of the Gospel & his communications are attended with life & Power & I hope his labors may be blessed among us - he commences families this evening

RELIGIOUS SOCIETY OF FRIENDS



March 2, Monday: [George Long](#) of Lancashire was admitted sizar at [St John's College of Cambridge University](#).

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

2nd day 2 of 3 M / D Quinby is still engaged in town & it fell to my lot to give information to the families that he has visited yesterday as well as today. several times in passing about my mind was led to look back & reflect how much shorter time it now takes to visit the families in this place than it did say 60 years ago & even less time, this was the great seat of friends in New England, & in passing round I could see houses, several together, where were families of repute of weight, but now either deserted or inhabited by others, not a vestage of Ancient greatness remaining, but the bare House itself. - Well tho' that generation has passed away I trust there is yet Salt remaining, & that if the present generation walk faithfully in the paths made known to us by the influence of the holy spirit, we shall yet Know an increase in good & that we shall dignify our profession as did those of ancient days. -

RELIGIOUS SOCIETY OF FRIENDS



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 March 3, Tuesday: Sei gegrüsst, Frau Sonne, mir, a lied by Carl Maria von Weber, was performed for the initial time, as part of Das Turnier zu Kronstein, oder Die drei Wahrzeichen, a play by Holbein, in the Dresden Hoftheater.

[George Gordon, Lord Byron](#) wrote that he had recently witnessed in Venice a performance of the opera “Otello.” His evaluation was that Gioachino Rossini had “crucified” [Shakespeare](#) and that the music was “good but lugubrious.”

 March 4, Wednesday: [Joel Hawes](#) was ordained pastor of the 1st Congregational (Trinitarian) church in Hartford, Connecticut (he would be sole pastor until 1860, then senior pastor until 1864, then pastor emeritus until his death in 1867).

 March 5, Thursday: Franz Schubert applied for membership as an accompanist in the Gesellschaft der Musikfreunde. He would be rejected because he was not an amateur.

Mosè in Egitto, an azione tragico-sacra by Gioachino Rossini to words of Tottola after Ringhieri, was performed for the initial time, in Teatro San Carlo, Naples. It was an immediate success.

[Julia Thuillier Savage Landon](#) gave birth to an infant that would be christened [Arnold Savage Landon](#) in honor of one of the earliest speakers in the House of Commons, [Sir Arnold Savage](#) (actually, they had no idea whether this famous personage had or had not been one of their family’s ancestors).

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

5th day 5 of 3rd M / Our friend Daniel Quinby was at Meeting & appeared in a short but sound & powerful testimony - his opening was from Nehemiah 2 Chapt 17 verse "ye see the distress that we are in, how Jerusalem lieth waste, & the gates thereof are burned with fire: come let us build up the Walls of Jerusalem that we be no more a reproach" he very forcibly impressed the necessity of our living up to our profession & rebuilding the walls & waste places of Zion, & that we steadily persue the purpose, notwithstanding the Sanballats & Tobiahs that might arise & dispise the work as a vain thing & too much to be attempted - he labord to streangthen the feeble laborers & to warn the rebellious among us & concluded in a living powerful Prayer which reached the hearts of some present. -

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

1st day 8 of 3rd M / Our Morning meeting was remarkably full the London Epistle for last Year was read - In the Afternoon we were silent - to me they were both poor Seasons. - the fault my own - Set the evening at home & read Barclays Apology

RELIGIOUS SOCIETY OF FRIENDS



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March 10, Tuesday: Boston lawyer [Daniel Webster](#) argued successfully before the Supreme Court of the United States of America in [Washington DC](#), defeating opposing attorney [Salma Hale](#), that certain acts of the Massachusetts legislature need have no force or effect upon the [Trustees of Dartmouth College](#) ([Henry Thoreau](#) would be found to have a copy of this 410-page case in his personal library):

The Dartmouth College Case.⁵⁴

PERUSE THE 410 PAGES

ARGUMENT BEFORE THE SUPREME COURT OF THE UNITED STATES,
AT WASHINGTON, ON THE 10TH OF MARCH, 1818.

[The action, *The Trustees of Dartmouth College v. William H. Woodward*, was commenced in the Court of Common Pleas, Grafton County, State of New Hampshire, February term, 1817. The declaration was trover for the books of record, original charter, common seal, and other corporate property of the College. The conversion was alleged to have been made on the 7th day of October, 1816. The proper pleas were filed, and by consent the cause was carried directly to the Superior Court of New Hampshire, by appeal, and entered at the May term, 1817. The general issue was pleaded by the defendant, and joined by the plaintiffs. The facts in the case were then agreed upon by the parties, and drawn up in the form of a special verdict, reciting the charter of the College and the acts of the legislature of the State, passed June and December, 1816, by which the said corporation of Dartmouth College was **enlarged** and **improved**, and the said charter **amended**.

The question made in the case was, whether those acts of the legislature were valid and binding upon the corporation, without their acceptance or assent, and not repugnant to the Constitution of the United States. If so, the verdict found for the defendants; otherwise, it found for the plaintiffs.

The cause was continued to the September term of the court in Rockingham County, where it was argued; and at the November term of the same year, in Grafton County, the opinion of the court was delivered by Chief Justice Richardson, in favor of the validity and constitutionality of the acts of the legislature; and judgment was accordingly entered for the defendant on the special verdict.

Thereupon a writ of error was sued out by the original plaintiffs, to remove the cause to the Supreme Court of the United States; where it was entered at the term of the court holden at Washington on the first Monday of February, 1818.

The cause came on for argument on the 10th day of March, 1818, before all the judges. It was argued by Mr. Webster and Mr. Hopkinson for the plaintiffs in error, and by Mr. Holmes and the Attorney-General (Wirt) for the defendant in error.

At the term of the court holden in February, 1819, the opinion of the judges was delivered by Chief Justice Marshall, declaring the acts of the legislature

54. Edwin P. Whipple's *THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER WITH AN ESSAY ON DANIEL WEBSTER AS A MASTER OF ENGLISH STYLE* (Boston: Little, Brown, 1879).



unconstitutional and invalid, and reversing the judgment of the State Court. The court, with the exception of Mr. Justice Duvall, were unanimous.

The following was the argument of Mr. Webster for the plaintiffs in error.]

The general question is, whether the acts of the legislature of New Hampshire of the 27th of June, and of the 18th and 26th of December, 1816, are valid and binding on the plaintiffs, **without their acceptance or assent.**

The charter of 1769 created and established a corporation, to consist of twelve persons, and no more; to be called the "Trustees of Dartmouth College." The preamble to the charter recites, that it is granted on the application and request of the Rev. Eleazer Wheelock: That Dr. Wheelock, about the year 1754, established a charity school, at his own expense, and on his own estate and plantation: That for several years, through the assistance of well-disposed persons in America, granted at his solicitation, he had clothed, maintained, and educated a number of native Indians, and employed them afterwards as missionaries and schoolmasters among the savage tribes: That, his design promising to be useful, he had constituted the Rev. Mr. Whitaker to be his attorney, with power to solicit contributions, in England, for the further extension and carrying on of his undertaking; and that he had requested the Earl of Dartmouth, Baron Smith, Mr. Thornton, and other gentlemen, to receive such sums as might be contributed, in England, towards supporting his school, and to be trustees thereof, for his charity; which these persons had agreed to do: That thereupon Dr. Wheelock had executed to them a deed of trust, in pursuance of such agreement between him and them, and, for divers good reasons, had referred it to these persons to determine the place in which the school should be finally established: And, to enable them to form a proper decision on this subject, had laid before them the several offers which had been made to him by the several governments in America, in order to induce him to settle and establish his school within the limits of such governments for their own emolument, and the increase of learning in their respective places, as well as for the furtherance of his general original design: And inasmuch as a number of the proprietors of lands in New Hampshire, animated by the example of the Governor himself and others, and in consideration that, without any impediment to its original design, the school might be enlarged and improved, to promote learning among the English, and to supply ministers to the people of that Province, had promised large tracts of land, provided the school should be established in that Province, the persons before mentioned, having weighed the reasons in favor of the several places proposed, had given the preference to this Province, and these offers: That Dr. Wheelock therefore represented the necessity of a legal incorporation, and proposed that certain gentlemen in America, whom he had already named and appointed in his will to be trustees of his charity after his decease, should compose the corporation. Upon this recital, and in consideration of the laudable original design of Dr. Wheelock, and willing that the best means of education be established in New Hampshire, for the benefit of the Province, the king granted the charter, by the advice of his Provincial Council.



The substance of the facts thus recited is, that Dr. Wheelock had founded a charity, on funds owned and procured by himself; that he was at that time the sole dispenser and sole administrator, as well as the legal owner, of these funds; that he had made his will, devising this property in trust, to continue the existence and uses of the school, and appointed trustees; that, in this state of things, he had been invited to fix his school permanently in New Hampshire, and to extend the design of it to the education of the youth of that Province; that before he removed his school, or accepted this invitation, which his friends in England had advised him to accept, he applied for a charter, to be granted, not to whomsoever the king or government of the Province should please, but to such persons as he named and appointed, namely, the persons whom he had already appointed to be the future trustees of his charity by his will.

The charter, or letters patent, then proceed to create such a corporation, and to appoint twelve persons to constitute it, by the name of the "Trustees of Dartmouth College"; to have perpetual existence as such corporation, and with power to hold and dispose of lands and goods, for the use of the college, with all the ordinary powers of corporations. They are in their discretion to apply the funds and property of the college to the support of the president, tutors, ministers, and other officers of the college, and such missionaries and schoolmasters as they may see fit to employ among the Indians. There are to be twelve trustees for ever, **and no more**; and they are to have the right of filling vacancies occurring in their own body. The Rev. Mr. Wheelock is declared to be the founder of the college, and is, by the charter, appointed first president, with power to appoint a successor by his last will. All proper powers of government, superintendence, and visitation are vested in the trustees. They are to appoint and remove all officers at their discretion; to fix their salaries, and assign their duties; and to make all ordinances, orders, and laws for the government of the students. To the end that the persons who had acted as depositaries of the contributions in England, and who had also been contributors themselves, might be satisfied of the good use of their contributions, the president was annually, or when required, to transmit to them an account of the progress of the institution and the disbursements of its funds, so long as they should continue to act in that trust. These letters patent are to be good and effectual, in law, **against the king, his heirs and successors for ever**, without further grant or confirmation; and the trustees are to hold all and singular these privileges, advantages, liberties, and immunities to them and to their successors for ever.

No funds are given to the college by this charter. A corporate existence and capacity are given to the trustees, with the privileges and immunities which have been mentioned, to enable the founder and his associates the better to manage the funds which they themselves had contributed, and such others as they might afterwards obtain.

After the institution thus created and constituted had existed, uninterruptedly and usefully, nearly fifty years, the legislature of New Hampshire passed the acts in question. The first act makes the twelve trustees under the charter, and nine other individuals, to be appointed by the Governor and



Council, a corporation, by a new name; and to this new corporation transfers all the **property, rights, powers, liberties, and privileges** of the old corporation; with further power to establish new colleges and an institute, and to apply all or any part of the funds to these purposes; subject to the power and control of a board of twenty-five overseers, to be appointed by the Governor and Council.

The second act makes further provisions for executing the objects of the first, and the last act authorizes the defendant, the treasurer of the plaintiffs, to retain and hold their property, against their will.

If these acts are valid, the old corporation is abolished, and a new one created. The first act does, in fact, if it can have any effect, create a new corporation, and transfer to it all the property and franchises of the old. The two corporations are not the same in anything which essentially belongs to the existence of a corporation. They have different names, and different powers, rights, and duties. Their organization is wholly different. The powers of the corporation are not vested in the same, or similar hands. In one, the trustees are twelve, and no more. In the other, they are twenty-one. In one, the power is in a single board. In the other, it is divided between two boards. Although the act professes to include the old trustees in the new corporation, yet that was without their assent, and against their remonstrance; and no person can be compelled to be a member of such a corporation against his will. It was neither expected nor intended that they should be members of the new corporation. The act itself treats the old corporation as at an end, and, going on the ground that all its functions have ceased, it provides for the first meeting and organization of the new corporation. It expressly provides, also, that the new corporation shall have and hold all the property of the old; a provision which would be quite unnecessary upon any other ground, than that the old corporation was dissolved. But if it could be contended that the effect of these acts was not entirely to abolish the old corporation, yet it is manifest that they impair and invade the rights, property, and powers of the trustees under the charter, as a corporation, and the legal rights, privileges, and immunities which belong to them, as individual members of the corporation.

The twelve trustees were the **sole** legal owners of all the property acquired under the charter. By the acts, others are admitted, against **their** will, to be joint owners. The twelve individuals who are trustees were possessed of all the franchises and immunities conferred by the charter. By the acts, **nine** other trustees and **twenty-five** overseers are admitted, against their will, to divide these franchises and immunities with them.

If, either as a corporation or as individuals, they have any legal rights, this forcible intrusion of others violates those rights, as manifestly as an entire and complete ouster and dispossession. These acts alter the whole constitution of the corporation. They affect the rights of the whole body as a corporation, and the rights of the individuals who compose it. They revoke corporate powers and franchises. They alienate and transfer the property of the college to others. By the charter, the trustees had a right to fill vacancies in their own number. This is now taken away. They were to consist of twelve, and, by



express provision, of no more. This is altered. They and their successors, appointed by themselves, were for ever to hold the property. The legislature has found successors for them, before their seats are vacant. The powers and privileges which the twelve were to exercise exclusively, are now to be exercised by others. By one of the acts, they are subjected to heavy penalties if they exercise their offices, or any of those powers and privileges granted them by charter, and which they had exercised for fifty years. They are to be punished for not accepting the new grant and taking its benefits. This, it must be confessed, is rather a summary mode of settling a question of constitutional right. Not only are new trustees forced into the corporation, but new trusts and uses are created. The college is turned into a university. Power is given to create new colleges, and, to authorize any diversion of the funds which may be agreeable to the new boards, sufficient latitude is given by the undefined power of establishing an institute. To these new colleges, and this institute, the funds contributed by the founder, Dr. Wheelock, and by the original donors, the Earl of Dartmouth and others, are to be applied, in plain and manifest disregard of the uses to which they were given.

The president, one of the old trustees, had a right to his office, salary, and emoluments, subject to the twelve trustees alone. His title to these is now changed, and he is made accountable to new masters. So also all the professors and tutors. If the legislature can at pleasure make these alterations and changes in the rights and privileges of the plaintiffs, it may, with equal propriety, abolish these rights and privileges altogether. The same power which can do any part of this work can accomplish the whole. And, indeed, the argument on which these acts have been hitherto defended goes altogether on the ground, that this is such a corporation as the legislature may abolish at pleasure; and that its members have no **rights, liberties, franchises, property, or privileges**, which the legislature may not revoke, annul, alienate, or transfer to others, whenever it sees fit.

It will be contended by the plaintiffs, that these acts are not valid and binding on them without their assent,-

1. Because they are against common right, and the Constitution of New Hampshire.
2. Because they are repugnant to the Constitution of the United States.

I am aware of the limits which bound the jurisdiction of the court in this case, and that on this record nothing can be decided but the single question, whether these acts are repugnant to the Constitution of the United States. Yet it may assist in forming an opinion of their true nature and character to compare them with those fundamental principles introduced into the State governments for the purpose of limiting the exercise of the legislative power, and which the Constitution of New Hampshire expresses with great fulness and accuracy.

It is not too much to assert, that the legislature of New Hampshire would not have been competent to pass the acts in question, and to make them binding on the plaintiffs without their assent, even if there had been, in the Constitution of New Hampshire, or of the United States, no special restriction on their power, because these acts are not the exercise of a power



properly legislative.⁵⁵ Their effect and object are to take away, from one, rights, property, and franchises, and to grant them to another. This is not the exercise of a legislative power. To justify the taking away of vested rights there must be a forfeiture, to adjudge upon and declare which is the proper province of the judiciary. Attainder and confiscation are acts of sovereign power, not acts of legislation. The British Parliament, among other unlimited powers, claims that of altering and vacating charters; not as an act of ordinary legislation, but of uncontrolled authority. It is theoretically omnipotent. Yet, in modern times, it has very rarely attempted the exercise of this power. In a celebrated instance, those who asserted this power in Parliament vindicated its exercise only in a case in which it could be shown, 1st. That the charter in question was a charter of political power; 2d. That there was a great and overruling state necessity, justifying the violation of the charter; 3d. That the charter had been abused and justly forfeited.⁵⁶ The bill affecting this charter did not pass. Its history is well known. The act which afterwards did pass, passed **with the assent of the corporation**. Even in the worst times, this power of Parliament to repeal and rescind charters has not often been exercised. The illegal proceedings in the reign of Charles the Second were under color of law. Judgments of forfeiture were obtained in the courts. Such was the case of the *quo warranto* against the city of London, and the proceedings by which the charter of Massachusetts was vacated.

The legislature of New Hampshire has no more power over the rights of the plaintiffs than existed somewhere, in some department of government, before the Revolution. The British Parliament could not have annulled or revoked this grant as an act of ordinary legislation. If it had done it at all, it could only have been in virtue of that sovereign power, called omnipotent, which does not belong to any legislature in the United States. The legislature of New Hampshire has the same power over this charter which belonged to the king who granted it, and no more. By the law of England, the power to create corporations is a part of the royal prerogative.⁵⁷ By the Revolution, this power may be considered as having devolved on the legislature of the State, and it has accordingly been exercised by the legislature. But the king cannot abolish a corporation, or new-model it, or alter its powers, without its assent. This is the acknowledged and well-known doctrine of the common law. "Whatever might have been the notion in former times," says Lord Mansfield, "it is most certain now that the corporations of the universities are lay corporations; and that the crown cannot take away from them any rights that have been formerly subsisting in them under old charters or prescriptive usage."⁵⁸ After forfeiture duly found, the king may re-grant the franchises; but a grant of franchises already granted, and of which no forfeiture has been found, is void.

Corporate franchises can only be forfeited by trial and judgment.⁵⁹ In case of a new charter or grant to an existing corporation, it may accept or reject it as it pleases.⁶⁰ It may

55. *Calder et ux. v. Bull*, 3 Dallas, 386.

56. Annual Register, 1784, p. 160; Parl. Reg. 1783; Mr. Burke's Speech on Mr. Fox's East India Bill, Burke's Works, Vol. II. pp. 414, 417, 467, 468, 486.

57. 1 Black. 472, 473.

58. 3 Burr. 1656.

59. *King v. Pasmore*, 3 Term Rep. 244.



accept such part of the grant as it chooses, and reject the rest.⁶¹ In the very nature of things, a charter cannot be forced upon any body. No one can be compelled to accept a grant; and without acceptance the grant is necessarily void.⁶² It cannot be pretended that the legislature, as successor to the king in this part of his prerogative, has any power to revoke, vacate, or alter this charter. If, therefore, the legislature has not this power by any specific grant contained in the Constitution; nor as included in its ordinary legislative powers; nor by reason of its succession to the prerogatives of the crown in this particular, on what ground would the authority to pass these acts rest, even if there were no prohibitory clauses in the Constitution and the Bill of Rights?

But there **are** prohibitions in the Constitution and Bill of Rights of New Hampshire, introduced for the purpose of limiting the legislative power and protecting the rights and property of the citizens. One prohibition is, "that no person shall be deprived of his property, immunities, or privileges, put out of the protection of the law, or deprived of his life, liberty, or estate, but by judgment of his peers or the law of the land." In the opinion, however, which was given in the court below, it is denied that the trustees under the charter had any property, immunity, liberty, or privilege in this corporation, within the meaning of this prohibition in the Bill of Rights. It is said that it is a public corporation and public property; that the trustees have no greater interest in it than any other individuals; that it is not private property, which they can sell or transmit to their heirs, and that therefore they have no interest in it; that their office is a public trust, like that of the Governor or a judge, and that they have no more concern in the property of the college than the Governor in the property of the State, or than the judges in the fines which they impose on the culprits at their bar; that it is nothing to them whether their powers shall be extended or lessened, any more than it is to their honors whether their jurisdiction shall be enlarged or diminished. It is necessary, therefore, to inquire into the true nature and character of the corporation which was created by the charter of 1769.

There are divers sorts of corporations; and it may be safely admitted that the legislature has more power over some than others.⁶³ Some corporations are for government and political arrangement; such, for example, as cities, counties, and towns in New England. These may be changed and modified as public convenience may require, due regard being always had to the rights of property. Of such corporations, all who live within the limits are of course obliged to be members, and to submit to the duties which the law imposes on them as such. Other civil corporations are for the advancement of trade and business, such as banks, insurance companies, and the like. These are created, not by general law, but usually by grant. Their constitution is special. It is such as the legislature sees fit to give, and the grantees to accept.

The corporation in question is not a civil, although it is a lay corporation. It is an eleemosynary corporation. It is a private charity, originally founded and endowed by an individual, with

60. *King v. Vice-Chancellor of Cambridge*, 3 Burr. 1656; 3 Term Rep. 240,—Lord Kenyon.

61. 3 Burr. 1661, and *King v. Pasmore*, *ubi supra*.

62. *Ellis v. Marshall*, 2 Mass. Rep. 277; 1 Kyd on Corporations, 65, 66.

63. 1 Wooddeson, 474; 1 Black. 467.



a charter obtained for it at his request, for the better administration of his charity. "The eleemosynary sort of corporations are such as are constituted for the perpetual distributions of the free alms or bounty of the founder of them, to such persons as he has directed. Of this are all hospitals for the maintenance of the poor, sick, and impotent; and all colleges both in our universities and out of them."⁶⁴ Eleemosynary corporations are for the management of private property, according to the will of the donors. They are private corporations. A college is as much a private corporation as a hospital; especially a college founded, as this was, by private bounty. A college is a charity. "The establishment of learning," says Lord Hardwicke, "is a charity, and so considered in the statute of Elizabeth. A devise to a college, for their benefit, is a laudable charity, and deserves encouragement."⁶⁵

The legal signification of **a charity** is derived chiefly from the statute 43 Eliz. ch. 4. "Those purposes," says Sir William Grant, "are considered **charitable** which that statute enumerates."⁶⁶ Colleges are enumerated as charities in that statute. The government, in these cases, lends its aid to perpetuate the beneficent intention of the donor, by granting a charter under which his private charity shall continue to be dispensed after his death. This is done either by incorporating the objects of the charity, as, for instance, the scholars in a college or the poor in a hospital, or by incorporating those who are to be governors or trustees of the charity.⁶⁷ In cases of the first sort, the founder is, by the common law, visitor. In early times it became a maxim, that he who gave the property might regulate it in future. "Cujus est dare, ejus est disponere." This right of visitation descended from the founder to his heir as a right of property, and precisely as his other property went to his heir; and in default of heirs it went to the king, as all other property goes to the king for the want of heirs. The right of visitation arises from the property. It grows out of the endowment. The founder may, if he please, part with it at the time when he establishes the charity, and may vest it in others. Therefore, if he chooses that governors, trustees, or overseers should be appointed in the charter, he may cause it to be done, and his power of visitation may be transferred to them, instead of descending to his heirs. The persons thus assigned or appointed by the founder will be visitors, with all the powers of the founder, in exclusion of his heir.⁶⁸ The right of visitation, then, accrues to them, as a matter of property, by the gift, transfer, or appointment of the founder. This is a private right, which they can assert in all legal modes, and in which they have the same protection of the law as in all other rights. As visitors they may make rules, ordinances, and statutes, and alter and repeal them, as far as permitted so to do by the charter.⁶⁹ Although the charter proceeds from the crown or the government, it is considered as the will of the donor. It is obtained at his request. He imposes it as the rule which is to prevail in the dispensation of his bounty in all future times. The king or government which grants

64. 1 Black. 471.

65. Ves. 537.

66. 9 Ves. Jun. 405.

67. 1 Wood. 474.

68. 1 Black. 471.

69. 2 Term Rep. 350, 351.



the charter is not thereby the founder, but he who furnishes the funds. The gift of the revenues is the foundation.⁷⁰ The leading case on this subject is *Phillips v. Bury*.⁷¹ This was an ejectment brought to recover the rectory-house, &c. of Exeter College in Oxford. The question was whether the plaintiff or defendant was legal rector. Exeter College was founded by an individual, and incorporated by a charter granted by Queen Elizabeth. The controversy turned upon the power of the visitor, and, in the discussion of the cause, the nature of college charters and corporations was very fully considered. Lord Holt's judgment, copied from his own manuscript, is found in 2 Term Reports. 346. The following is an extract:-

"That we may the better apprehend the nature of a visitor, we are to consider that there are in law two sorts of corporations aggregate; such as are for public government, and such as are for private charity. Those that are for the public government of a town, city, mystery, or the like, being for public advantage, are to be governed according to the laws of the land. If they make any particular private laws and constitutions, the validity and justice of them is examinable in the king's courts. Of these there are no particular private founders, and consequently no particular visitor; there are no patrons of these; therefore, if no provision be in the charter how the succession shall continue, the law supplieth the defect of that constitution, and saith it shall be by election; as mayor, aldermen, common council, and the like. But **private** and particular corporations for charity, founded and endowed by private persons, are subject to the private government of those who erect them; and therefore, if there be no visitor appointed by the founder, the law appoints the founder and his heirs to be visitors, who are to act and proceed according to the particular laws and constitutions assigned them by the founder. It is now admitted on all hands that the founder is patron, and, as founder, is visitor, if no particular visitor be assigned; so that patronage and visitation are necessary consequents one upon another. For this visitatorial power was not introduced by any canons or constitutions ecclesiastical (as was said by a learned gentleman whom I have in my eye, in his argument of this case); it is an appointment of law. It ariseth from the property which the founder had in the lands assigned to support the charity; and as he is the author of the charity, the law gives him and his heirs a visitatorial power, that is, an authority to inspect the actions and regulate the behavior of the members that partake of the charity. For it is fit the members that are endowed, and that have the charity bestowed upon them, should not be left to themselves, but pursue the intent and design of him that bestowed it upon them. **Now, indeed, where the poor, or those that receive the charity, are not incorporated, but there are certain trustees who dispose of the charity, there is no visitor, because the interest of the revenue is not**

70. 1 Black. 480.

71. 1 Lord Raymond, 5; Comb. 265; Holt, 715; 1 Shower. 360; 4 Mod. 106; Skinn. 447.



vested in the poor that have the benefit of the charity, but they are subject to the orders and directions of the trustees. But where they who are to enjoy the benefit of the charity are incorporated, there to prevent all perverting of the charity, or to compose differences that may happen among them, there is by law a visitatorial power; and it being a creature of the founder's own, it is reason that he and his heirs should have that power, unless by the founder it is vested in some other. Now there is no manner of difference between a college and a hospital, except only in degree. A hospital is for those that are poor, and mean, and low, and sickly; a college is for another sort of indigent persons; but it hath another intent, to study in and breed up persons in the world that have no otherwise to live; but still it is as much within the reasons as hospitals. And if in a hospital the master and poor are incorporated, it is a college having a common seal to act by, although it hath not the name of a college (which always supposeth a corporation), because it is of an inferior degree; and in the one case and in the other there must be a visitor, either the founder and his heirs or one appointed by him; and both are eleemosynary."

Lord Holt concludes his whole argument by again repeating, that that college was a **private corporation**, and that the founder had a right to appoint a visitor, and to give him such power as he saw fit.⁷²

The learned Bishop Stillingfleet's argument in the same cause, as a member of the House of Lords, when it was there heard, exhibits very clearly the nature of colleges and similar corporations. It is to the following effect: "That this absolute and conclusive power of visitors is no more than the law hath appointed in other cases, upon commissions of charitable uses: that the common law, and not any ecclesiastical canons, do place the power of visitation in the founder and his heirs, **unless he settle it upon others**: that although corporations for public government be subject to the courts of Westminster Hall, which have no particular or special visitors, yet corporations for charity, founded and endowed by private persons, are subject to the rule and government of those that erect them; but where the persons to whom the charity is given are not incorporated, there is no such visitatorial power, because the interest of the revenue is not invested in them; but where they are, the right of visitation ariseth from the foundation, and the founder may convey **it to whom and in what manner he pleases; and the visitor acts as founder, and by the same authority which he had, and consequently is no more accountable than he had been**: that the king by his charter can make a society to be incorporated so as to have the rights belonging to persons, as to legal capacities: that colleges, although founded by private persons, are yet incorporated by the king's charter; but although the kings by their charter made the colleges to be such in law, that is, to be legal corporations, yet they left to the particular founders authority to appoint what statutes they thought fit for the regulation of them. And not only the statutes, but the appointment of visitors, was left to them, and the manner of

72. 1 Lord Raymond, 9.



government, and the several conditions on which any persons were to be made or continue partakers of their bounty."⁷³

These opinions received the sanction of the House of Lords, and they seem to be settled and undoubted law. Where there is a charter, vesting proper powers in trustees, or governors, they are visitors; and there is no control in any body else; except only that the courts of equity or of law will interfere so far as to preserve the revenues and prevent the perversion of the funds, and to keep the visitors within their prescribed bounds.

"If there be a charter with proper powers, the charity must be regulated in the manner prescribed by the charter. There is no ground for the controlling interposition of the courts of chancery. The interposition of the courts, therefore, in those instances in which the charities were founded on charters or by act of Parliament, and a visitor or governor and trustees appointed, must be referred to the general jurisdiction of the courts in all cases in which a trust conferred appears to have been abused, and not to an original right to direct the management of the charity, or the conduct of the governors or trustees."⁷⁴

"The original of all **visitatorial** power is the property of the donor, and the power every one has to dispose, direct, and regulate his own property; like the case of patronage; *cujus est dare*, &c. Therefore, if either the crown or the subject creates an eleemosynary foundation, and vests the charity in the persons who are to receive the benefit of it, since a contest might arise about the government of it, the law allows the founder or his heirs, or the person specially appointed by him to be visitor, to determine concerning his own creature. If the charity is not vested in the persons who are to partake, but in trustees for their benefit, no visitor can arise by implication, but the trustees have that power."⁷⁵

"There is nothing better established," says Lord Commissioner Eyre, "than that this court does not entertain a general jurisdiction, or regulate and control charities **established by charter**. There the establishment is fixed and determined; and the court has no power to vary it. If the governors established for the regulation of it are not those who have the management of the revenue, this court has no jurisdiction, and if it is ever so much abused, as far as it respects the jurisdiction of this court it is without remedy; but if those established as governors have also the management of the revenues, this court does assume a jurisdiction of necessity, so far as they are to be considered as trustees of the revenue."⁷⁶

"The foundations of colleges," says Lord Mansfield, "are to be considered in two views; namely, as they are **corporations** and as they are **eleemosynary**. As eleemosynary, they are the creatures of the founder; he may delegate his power, either generally or specially; he may prescribe particular modes and manners, as to the exercise of part of it. If he makes a general visitor (as by the general words *visitor sit*), the person so constituted has all incidental power; but he may be restrained as to particular instances. The founder may appoint a special visitor for a particular purpose, and no further. The founder may make a general visitor; and yet appoint an inferior particular power, to be executed without going to the visitor

73. 1 Burn's Eccles. Law, 443, Appendix No. 3]

74. 2 Forb. 205, 206.

75. Green v. Rutherford, 1 Ves. 472, per Lord Hardwicke.

76. Attorney-General v. Foundling Hospital, 2 Ves. Jun. 47. See also 2 Kyd on Corporations, 195; Cooper's Equity Pleading, 292.



in the first instance.”⁷⁷ And even if the king be founder, if he grant a charter, incorporating trustees and governors, **they are visitors**, and the king cannot visit.⁷⁸ A subsequent donation, or ingrafted fellowship, falls under the same general visitatorial power, if not otherwise specially provided.⁷⁹

In New England, and perhaps throughout the United States, eleemosynary corporations have been generally established in the latter mode; that is, by incorporating governors, or trustees, and vesting in them the right of visitation. Small variations may have been in some instances adopted; as in the case of Harvard College, where some power of inspection is given to the overseers, but not, strictly speaking, a visitatorial power, which still belongs, it is apprehended, to the fellows or members of the corporation. In general, there are many donors. A charter is obtained, comprising them all, or some of them, and such others as they choose to include, with the right of appointing successors. They are thus the visitors of their own charity, and appoint others, such as they may see fit, to exercise the same office in time to come. All such corporations are private. The case before the court is clearly that of an eleemosynary corporation. It is, in the strictest legal sense, a private charity. In *King v. St. Catherine's Hall*,⁸⁰ that college is called a private eleemosynary lay corporation. It was endowed by a private founder, and incorporated by letters patent. And in the same manner was Dartmouth College founded and incorporated. Dr. Wheelock is declared by the charter to be its founder. It was established by him, on funds contributed and collected by himself.

As such founder, he had a right of visitation, which he assigned to the trustees, and they received it by his consent and appointment, and held it under the charter.⁸¹ He appointed these trustees visitors, and in that respect to take place of his heir; as he might have appointed devisees, to take his estate instead of his heir. Little, probably, did he think, at that time, that the legislature would ever take away this property and these privileges, and give them to others. Little did he suppose that this charter secured to him and his successors no legal rights. Little did the other donors think so. If they had, the college would have been, what the university is now, a thing upon paper, existing only in name.

The numerous academies in New England have been established substantially in the same manner. They hold their property by the same tenure, and no other. Nor has Harvard College any surer title than Dartmouth College. It may to-day have more friends; but to-morrow it may have more enemies. Its legal rights are the same. So also of Yale College; and, indeed, of all the others. When the legislature gives to these institutions, it may and does accompany its grants with such conditions as it pleases. The grant of lands by the legislature of New Hampshire to Dartmouth College, in 1789, was accompanied with various conditions. When donations are made, by the legislature or others, to a charity already existing, without any condition, or the specification of any new use, the donation follows the nature of the charity. Hence the doctrine, that all eleemosynary

77. *St. John's College, Cambridge, v. Todington*, 1 Burr. 200.

78. *Attorney-General v. Middleton*, 2 Ves. 328.

79. *Green v. Rutherford, ubi supra*; *St. John's College v. Todington, ubi supra*.

80. 4 Term Rep. 233.

81. *Black., ubi supra*.



corporations are private bodies. They are founded by private persons, and on private property. The public cannot be charitable in these institutions. It is not the money of the public, but of private persons, which is dispensed. It may be public, that is general, in its uses and advantages; and the State may very laudably add contributions of its own to the funds; but it is still private in the tenure of the property, and in the right of administering the funds.

If the doctrine laid down by Lord Holt, and the House of Lords, in *Phillips v. Bury*, and recognized and established in all the other cases, be correct, the property of this college was private property; it was vested in the trustees by the charter, and to be administered by them, according to the will of the founder and donors, as expressed in the charter. They were also visitors of the charity, in the most ample sense. They had, therefore, as they contend, privileges, property, and immunities, within the true meaning of the Bill of Rights. They had rights, and still have them, which they can assert against the legislature, as well as against other wrong-doers. It makes no difference, that the estate is holden for certain trusts. The legal estate is still theirs. They have a right in the property, and they have a right of visiting and superintending the trust; and this is an object of legal protection, as much as any other right. The charter declares that the powers conferred on the trustees are "privileges, advantages, liberties, and immunities"; and that they shall be for ever holden by them and their successors. The New Hampshire Bill of Rights declares that no one shall be deprived of his "property, privileges, or immunities," but by judgment of his peers, or the law of the land. The argument on the other side is, that, although these terms may mean something in the Bill of Rights, they mean nothing in this charter. But they are terms of legal signification, and very properly used in the charter. They are equivalent with **franchises**. Blackstone says that **franchise** and **liberty** are used as synonymous terms. And after enumerating other liberties and franchises, he says: "It is likewise a franchise for a number of persons to be incorporated and subsist as a body politic, with a power to maintain perpetual succession and do other corporate acts; and each individual member of such a corporation is also said to have a franchise or freedom."⁸²

Liberties is the term used in Magna Charta as including franchises, privileges, immunities, and all the rights which belong to that class. Professor Sullivan says, the term signifies the "**privileges** that some of the subjects, whether single persons or bodies corporate, have above others by the lawful grant of the king; as the chattels of felons or outlaws, and the lands **and privileges of corporations**."⁸³

The privilege, then, of being a member of a corporation, under a lawful grant, and of exercising the rights and powers of such member, is such a privilege, **liberty**, or **franchise**, as has been the object of legal protection, and the subject of a legal interest, from the time of Magna Charta to the present moment. The plaintiffs have such an interest in this corporation, individually, as they could assert and maintain in a court of law, not as agents of the public, but in their own right. Each trustee has a **franchise**, and if he be disturbed in the enjoyment

82. 2 Black. Com. 37.

83. Sull. 41st Lect.



of it, he would have redress, on appealing to the law, as promptly as for any other injury. If the other trustees should conspire against any one of them to prevent his equal right and voice in the appointment of a president or professor, or in the passing of any statute or ordinance of the college, he would be entitled to his action, for depriving him of his franchise. It makes no difference, that this property is to be holden and administered, and these franchises exercised, for the purpose of diffusing learning. No principle and no case establishes any such distinction. The public may be benefited by the use of this property. But this does not change the nature of the property, or the rights of the owners. The object of the charter may be public good; so it is in all other corporations; and this would as well justify the resumption or violation of the grant in any other case as in this. In the case of an advowson, the use is public, and the right cannot be turned to any private benefit or emolument. It is nevertheless a legal private right, and the **property** of the owner, as emphatically as his freehold. The rights and privileges of trustees, visitors, or governors of incorporated colleges, stand on the same foundation. They are so considered, both by Lord Holt and Lord Hardwicke.⁸⁴

To contend that the rights of the plaintiffs may be taken away, because they derive from them no pecuniary benefit or private emolument, or because they cannot be transmitted to their heirs, or would not be assets to pay their debts, is taking an extremely narrow view of the subject. According to this notion, the case would be different, if, in the charter, they had stipulated for a commission on the disbursement of the funds; and they have ceased to have any interest in the property, because they have undertaken to administer it gratuitously.

It cannot be necessary to say much in refutation of the idea, that there cannot be a legal interest, or ownership, in any thing which does not yield a pecuniary profit; as if the law regarded no rights but the rights of money, and of visible, tangible property. Of what nature are all rights of suffrage? No elector has a particular personal interest; but each has a legal right, to be exercised at his own discretion, and it cannot be taken away from him. The exercise of this right directly and very materially affects the public; much more so than the exercise of the privileges of a trustee of this college. Consequences of the utmost magnitude may sometimes depend on the exercise of the right of suffrage by one or a few electors. Nobody was ever yet heard to contend, however, that on that account the public might take away the right, or impair it. This notion appears to be borrowed from no better source than the repudiated doctrine of the three judges in the Aylesbury case.⁸⁵ That was an action against a returning officer for refusing the plaintiff's vote, in the election of a member of Parliament. Three of the judges of the King's Bench held, that the action could not be maintained, because, among other objections, "it was not any matter of profit, either *in presenti*, or *in futuro*." It would not enrich the plaintiff *in presenti*, nor would it *in futuro* go to his heirs, or answer to pay his debts. But Lord Holt and the House of Lords were of another opinion. The judgment of the three judges was reversed, and the doctrine they held, having been exploded for a century, seems now for the first time to be

84. Phillips v. Bury, and Green v. Rutherford, *ubi supra*. See also 2 Black. 21.

85. Ashby v. White, 2 Lord Raymond, 938.



revived.

Individuals have a right to use their own property for purposes of benevolence, either towards the public, or towards other individuals. They have a right to exercise this benevolence in such lawful manner as they may choose; and when the government has induced and excited it, by contracting to give perpetuity to the stipulated manner of exercising it, it is not law, but violence, to rescind this contract, and seize on the property. Whether the State will grant these franchises, and under what conditions it will grant them, it decides for itself. But when once granted, the constitution holds them to be sacred, till forfeited for just cause.

That all property, of which the use may be beneficial to the public, belongs therefore to the public, is quite a new doctrine. It has no precedent, and is supported by no known principle. Dr. Wheelock might have answered his purposes, in this case, by executing a private deed of trust. He might have conveyed his property to trustees, for precisely such uses as are described in this charter. Indeed, it appears that he had contemplated the establishing of his school in that manner, and had made his will, and devised the property to the same persons who were afterwards appointed trustees in the charter. Many literary and other charitable institutions are founded in that manner, and the trust is renewed, and conferred on other persons, from time to time, as occasion may require. In such a case, no lawyer would or could say, that the legislature might divest the trustees, constituted by deed or will, seize upon the property, and give it to other persons, for other purposes. And does the granting of a charter, which is only done to perpetuate the trust in a more convenient manner, make any difference? Does or can this change the nature of the charity, and turn it into a public political corporation? Happily, we are not without authority on this point. It has been considered and adjudged. Lord Hardwicke says, in so many words, "The charter of the crown cannot make a charity more or less public, but only more permanent than it would otherwise be."⁸⁶

The granting of the corporation is but making the trust perpetual, and does not alter the nature of the charity. The very object sought in obtaining such charter, and in giving property to such a corporation, is to make and keep it private property, and to clothe it with all the security and inviolability of private property. The intent is, that there shall be a legal private ownership, and that the legal owners shall maintain and protect the property, for the benefit of those for whose use it was designed. Who ever endowed the public? Who ever appointed a legislature to administer his charity? Or who ever heard, before, that a gift to a college, or a hospital, or an asylum, was, in reality, nothing but a gift to the State? The State of Vermont is a principal donor to Dartmouth College. The lands given lie in that State. This appears in the special verdict. Is Vermont to be considered as having intended a gift to the State of New Hampshire in this case, as, it has been said, is to be the reasonable construction of all donations to the college? The legislature of New Hampshire affects to represent the public, and therefore claims a right to control all property destined to public use. What hinders Vermont from considering herself equally the representative of the public, and from

86. Attorney-General v. Pearce, 2 Atk. 87.



resuming her grants, at her own pleasure? Her right to do so is less doubtful than the power of New Hampshire to pass the laws in question.

In *University v. Foy*,⁸⁷ the Supreme Court of North Carolina pronounced unconstitutional and void a law repealing a grant to the University of North Carolina, although that university was originally erected and endowed by a statute of the State. That case was a grant of lands, and the court decided that it could not be resumed. This is the grant of a power and capacity to hold lands. Where is the difference of the cases, upon principle?

In *Terrett v. Taylor*,⁸⁸ this court decided that a legislative grant or confirmation of lands, for the purposes of moral and religious instruction, could no more be rescinded than other grants. The nature of the use was not holden to make any difference. A grant to a parish or church, for the purposes which have been mentioned, cannot be distinguished, in respect to the title it confers, from a grant to a college for the promotion of piety and learning. To the same purpose may be cited the case of *Pawlett v. Clark*. The State of Vermont, by statute, in 1794, granted to the respective towns in that State certain glebe lands lying within those towns for the sole use and support of religious worship. In 1799, an act was passed to repeal the act of 1794; but this court declared, that the act of 1794, "so far as it granted the glebes to the towns, could not afterwards be repealed by the legislature, so as to divest the rights of the towns under the grant."⁸⁹

It will be for the other side to show that the nature of the use decides the question whether the legislature has power to resume its grants. It will be for those who maintain such a doctrine to show the principles and cases upon which it rests. It will be for them also to fix the limits and boundaries of their doctrine, and to show what are and what are not such uses as to give the legislature this power of resumption and revocation. And to furnish an answer to the cases cited, it will be for them further to show that a grant for the use and support of religious worship stands on other ground than a grant for the promotion of piety and learning.

I hope enough has been said to show that the trustees possessed vested liberties, privileges, and immunities, under this charter; and that such liberties, privileges, and immunities, being once lawfully obtained and vested, are as inviolable as any vested rights of property whatever. Rights to do certain acts, such, for instance, as the visitation and superintendence of a college and the appointment of its officers, may surely be vested rights, to all legal intents, as completely as the right to possess property. A late learned judge of this court has said, "When I say that a **right** is vested in a citizen, I mean that he has the power to do **certain actions**, or to possess **certain things**, according to the law of the land."⁹⁰

If such be the true nature of the plaintiffs' interests under this charter, what are the articles in the New Hampshire Bill of Rights which these acts infringe?

They infringe the second article; which says, that the citizens of the State have a right to hold and possess property. The

87. 2 Haywood's Rep.

88. 9 Cranch, 43.

89. 9 Cranch, 292.

90. 3 Dallas, 394.



plaintiffs had a legal property in this charter; and they had acquired property under it. The acts deprive them of both. They impair and take away the charter; and they appropriate the property to new uses, against their consent. The plaintiffs cannot now hold the property acquired by themselves, and which this article says they have a right to hold.

They infringe the twentieth article. By that article it is declared that, in questions of property, there is a right to trial. The plaintiffs are divested, without trial or judgment. They infringe the twenty-third article. It is therein declared that no retrospective laws shall be passed. This article bears directly on the case. These acts must be deemed to be retrospective, within the settled construction of that term. What a retrospective law is, has been decided, on the construction of this very article, in the Circuit Court for the First Circuit. The learned judge of that circuit says: "Every statute which takes away or impairs vested rights, acquired under existing laws, must be deemed retrospective."⁹¹ That all such laws are retrospective was decided also in the case of *Dash v. Van Kleeck*,⁹² where a most learned judge quotes this article from the constitution of New Hampshire, with manifest approbation, as a plain and clear expression of those fundamental and unalterable principles of justice, which must lie at the foundation of every free and just system of laws. Can any man deny that the plaintiffs had rights, under the charter, which were legally vested, and that by these acts those rights are impaired?

"It is a principle in the English law," says Chief Justice Kent, in the case last cited, "as ancient as the law itself, that a statute, even of its omnipotent Parliament, is not to have a retrospective effect. 'Nova constitutio futuris formam imponere debet, et non praeteritis.'⁹³ The maxim in Bracton was taken from the civil law, for we find in that system the same principle, expressed substantially in the same words, that the lawgiver cannot alter his mind to the prejudice of a vested right. 'Nemo potest mutare concilium suum in alterius injuriam.'⁹⁴ This maxim of Papinian is general in its terms, but Dr. Taylor⁹⁵ applies it directly as a restriction upon the lawgiver, and a declaration in the Code leaves no doubt as to the sense of the civil law. 'Leges et constitutiones futuris certum est dare formam negotiis, non ad facta praeterita revocari, nisi nominatim, et de praeterito tempore, et adhuc pendentibus negotiis cautum sit.'⁹⁶ This passage, according to the best interpretation of the civilians, relates not merely to future suits, but to future, as contradistinguished from past, contracts and vested rights.⁹⁷ It is indeed admitted that the prince may enact a retrospective law, provided it be done **expressly**; for the will of the prince under the despotism of the Roman emperors was paramount to every obligation. Great latitude was anciently allowed to legislative expositions of statutes; for the separation of the judicial from the legislative power was not then distinctly known or prescribed. The prince was in the habit

91. *Society v. Wheeler*, 2 Gal. 103.

92. 7 Johnson's Rep. 477.

93. Bracton, Lib. 4, fol. 228. 2 Inst. 292.

94. Dig. 50. 17. 75.

95. *Elements of the Civil Law*, p. 168.

96. Cod. 1. 14. 7.

97. *Perezii Praelect.* h. t.



of interpreting his own laws for particular occasions. This was called the 'Interlocutio Principis'; and this, according to Huber's definition, was, 'quando principes inter partes loquuntur et jus dicunt.'⁹⁸ No correct civilian, and especially no proud admirer of the ancient republic (if any such then existed), could have reflected on this interference with private rights and pending suits without disgust and indignation; and we are rather surprised to find that, under the violent and arbitrary genius of the Roman government, the principle before us should have been acknowledged and obeyed to the extent in which we find it. The fact shows that it must be founded in the clearest justice. Our case is happily very different from that of the subjects of Justinian. With us the power of the lawgiver is limited and defined; the judicial is regarded as a distinct, independent power; private rights are better understood and more exalted in public estimation, as well as secured by provisions dictated by the spirit of freedom, and unknown to the civil law. Our constitutions do not admit the power assumed by the Roman prince, and the principle we are considering is now to be regarded as sacred."

These acts infringe also the thirty-seventh article of the constitution of New Hampshire; which says, that the powers of government shall be kept separate. By these acts, the legislature assumes to exercise a judicial power. It declares a forfeiture, and resumes franchises, once granted, without trial or hearing.

If the constitution be not altogether waste-paper, it has restrained the power of the legislature in these particulars. If it has any meaning, it is that the legislature shall pass no act directly and manifestly impairing private property and private privileges. It shall not judge by act. It shall not decide by act. It shall not deprive by act. But it shall leave all these things to be tried and adjudged by the law of the land. The fifteenth article has been referred to before. It declares that no one shall be "deprived of his property, immunities, or privileges, but by the judgment of his peers or the law of the land." Notwithstanding the light in which the learned judges in New Hampshire viewed the rights of the plaintiffs under the charter, and which has been before adverted to, it is found to be admitted in their opinion, that those rights are privileges within the meaning of this fifteenth article of the Bill of Rights. Having quoted that article, they say: "That the right to manage the affairs of this college is a privilege, within the meaning of this clause of the Bill of Rights, is not to be doubted." In my humble opinion, this surrenders the point. To resist the effect of this admission, however, the learned judges add: "But how a privilege can be protected from the operation of the law of the land by a clause in the constitution, declaring that it shall not be taken away but by the law of the land, is not very easily understood." This answer goes on the ground, that the acts in question are laws of the land, within the meaning of the constitution. If they be so, the argument drawn from this article is fully answered. If they be not so, it being admitted that the plaintiffs' rights are "privileges," within the meaning of the article, the argument is not answered, and the article is infringed by the acts.

Are, then, these acts of the legislature, which affect only

98. Praelect. Juris. Civ., Vol. II. p. 545.



particular persons and their particular privileges, laws of the land? Let this question be answered by the text of Blackstone. "And first it (i.e. law) is a **rule**: not a transient, sudden order from a superior to or concerning a particular person; but something permanent, uniform, and universal. Therefore a particular act of the legislature to confiscate the goods of Titius, or to attain him of high treason, does not enter into the idea of a municipal law; for the operation of this act is spent upon Titius only, and has no relation to the community in general; it is rather a sentence than a law."⁹⁹ Lord Coke is equally decisive and emphatic. Citing and commenting on the celebrated twenty-ninth chapter of Magna Charta, he says: "No man shall be disseized, &c., unless it be by the lawful judgment, that is, verdict of equals, or by the law of the land, that is (to speak it once for all), by the due course and process of law."¹⁰⁰ Have the plaintiffs lost their franchises by "due course and process of law"? On the contrary, are not these acts "particular acts of the legislature, which have no relation to the community in general, and which are rather sentences than laws"?

By the law of the land is most clearly intended the general law; a law which hears before it condemns; which proceeds upon inquiry, and renders judgment only after trial. The meaning is, that every citizen shall hold his life, liberty, property, and immunities under the protection of the general rules which govern society. Every thing which may pass under the form of an enactment is not therefore to be considered the law of the land. If this were so, acts of attainder, bills of pains and penalties, acts of confiscation, acts reversing judgments, and acts directly transferring one man's estate to another, legislative judgments, decrees, and forfeitures in all possible forms, would be the law of the land.

Such a strange construction would render constitutional provisions of the highest importance completely inoperative and void. It would tend directly to establish the union of all powers in the legislature. There would be no general, permanent law for courts to administer or men to live under. The administration of justice would be an empty form, an idle ceremony. Judges would sit to execute legislative judgments and decrees; not to declare the law or to administer the justice of the country. "Is that the law of the land," said Mr. Burke, "upon which, if a man go to Westminster Hall, and ask counsel by what title or tenure he holds his privilege or estate **according to the law of the land**, he should be told, that the law of the land is not yet known; that no decision or decree has been made in his case; that when a decree shall be passed, he will then know **what the law of the land is**? Will this be said to be the law of the land, by any lawyer who has a rag of a gown left upon his back, or a wig with one tie upon his head?"

That the power of electing and appointing the officers of this college is not only a right of the trustees as a corporation, generally, and in the aggregate, but that each individual trustee has also his own individual franchise in such right of election and appointment, is according to the language of all the authorities. Lord Holt says: "It is agreeable to reason and the rules of law, that a franchise should be vested in the

99. 1 Black. Com. 44.

100. Coke, 2 Inst. 46.



corporation aggregate, and yet the benefit of it to redound to the particular members, and to be enjoyed by them in their private capacity. Where the privilege of election is used by particular persons, **it is a particular right, vested in every particular man.**¹⁰¹

It is also to be considered, that the president and professors of this college have rights to be affected by these acts. Their interest is similar to that of fellows in the English colleges; because they derive their living, wholly or in part, from the founders' bounty. The president is one of the trustees or corporators. The professors are not necessarily members of the corporation; but they are appointed by the trustees, are removable only by them, and have fixed salaries payable out of the general funds of the college. Both president and professors have freeholds in their offices; subject only to be removed by the trustees, as their legal visitors, for good cause. All the authorities speak of fellowships in colleges as freeholds, notwithstanding the fellows may be liable to be suspended or removed, for misbehavior, by their constituted visitors.

Nothing could have been less expected, in this age, than that there should have been an attempt, by acts of the legislature, to take away these college livings, the inadequate but the only support of literary men who have devoted their lives to the instruction of youth. The president and professors were appointed by the twelve trustees. They were accountable to nobody else, and could be removed by nobody else. They accepted their offices on this tenure. Yet the legislature has appointed other persons, with power to remove these officers and to deprive them of their livings; and those other persons have exercised that power. No description of private property has been regarded as more sacred than college livings. They are the estates and freeholds of a most deserving class of men; of scholars who have consented to forego the advantages of professional and public employments, and to devote themselves to science and literature and the instruction of youth in the quiet retreats of academic life. Whether to dispossess and oust them; to deprive them of their office, and to turn them out of their livings; to do this, not by the power of their legal visitors or governors, but by acts of the legislature, and to do it without forfeiture and without fault; whether all this be not in the highest degree an indefensible and arbitrary proceeding, is a question of which there would seem to be but one side fit for a lawyer or a scholar to espouse.

Of all the attempts of James the Second to overturn the law, and the rights of his subjects, none was esteemed more arbitrary or tyrannical than his attack on Magdalen College, Oxford; and yet that attempt was nothing but to put out one president and put in another. The president of that college, according to the charter and statutes, is to be chosen by the fellows, who are the corporators. There being a vacancy, the king chose to take the appointment out of the hands of the fellows, the legal electors of a president, into his own hands. He therefore sent down his mandate, commanding the fellows to admit for president a person of his nomination; and, inasmuch as this was directly against the charter and constitution of the college, he was pleased to add a *non obstante* clause of sufficiently comprehensive import. The fellows were commanded to admit the

101. Lord Raymond, 952.



person mentioned in the mandate, "any statute, custom, or constitution to the contrary notwithstanding, wherewith we are graciously pleased to dispense, in this behalf." The fellows refused obedience to this mandate, and Dr. Hough, a man of independence and character, was chosen president by the fellows, according to the charter and statutes. The king then assumed the power, in virtue of his prerogative, to send down certain commissioners to turn him out; which was done accordingly; and Parker, a creature suited to the times, put in his place. Because the president, who was rightfully and legally elected, **would not deliver the keys, the doors were broken open.** "The nation as well as the university," says Bishop Burnet,¹⁰² "looked on all these proceedings with just indignation. It was thought an open piece of robbery and burglary when men, authorized by no legal commission, came and forcibly turned men out of their possession and freehold." Mr. Hume, although a man of different temper, and of other sentiments, in some respects, than Dr. Burnet, speaks of this arbitrary attempt of prerogative in terms not less decisive. "The president, and all the fellows," says he, "except two, who complied, were expelled the college, and Parker was put in possession of the office. This act of violence, of all those which were committed during the reign of James, is perhaps the most illegal and arbitrary. When the dispensing power was the most strenuously insisted on by court lawyers, it had still been allowed that the statutes which regard private property could not legally be infringed by that prerogative. Yet, in this instance, it appeared that even these were not now secure from invasion. The privileges of a college are attacked; men are illegally dispossessed of their property for adhering to their duty, to their oaths, and to their religion."

This measure King James lived to repent, after repentance was too late. When the charter of London was restored, and other measures of violence were retracted, to avert the impending revolution, the expelled president and fellows of Magdalen College were permitted to resume their rights. It is evident that this was regarded as an arbitrary interference with private property. Yet private property was no otherwise attacked than as a person was appointed to administer and enjoy the revenues of a college in a manner and by persons not authorized by the constitution of the college. A majority of the members of the corporation would not comply with the king's wishes. A minority would. The object was therefore to make this minority a majority. To this end the king's commissioners were directed to interfere in the case, and they united with the two complying fellows, and expelled the rest; and thus effected a change in the government of the college. The language in which Mr. Hume and all other writers speak of this abortive attempt of oppression, shows that colleges were esteemed to be, as they truly are, private corporations, and the property and privileges which belong to them **private** property and **private** privileges. Court lawyers were found to justify the king in dispensing with the laws; that is, in assuming and exercising a legislative authority. But no lawyer, not even a court lawyer, in the reign of King James the Second, as far as appears, was found to say that, even by this high authority, he could infringe the franchises of the fellows of a college, and take away their livings. Mr. Hume gives the reason; it is, that such franchises

102. History of his own Times, Vol. III. p. 119.



were regarded, in a most emphatic sense, as **private property**.¹⁰³ If it could be made to appear that the trustees and the president and professors held their offices and franchises during the pleasure of the legislature, and that the property holden belonged to the State, then indeed the legislature have done no more than they had a right to do. But this is not so. The charter is a charter of privileges and immunities; and these are holden by the trustees expressly against the State for ever. It is admitted that the State, by its courts of law, can enforce the will of the donor, and compel a faithful execution of the trust. The plaintiffs claim no exemption from legal responsibility. They hold themselves at all times answerable to the law of the land, for their conduct in the trust committed to them. They ask only to hold the property of which they are owners, and the franchises which belong to them, until they shall be found, by due course and process of law, to have forfeited them.

It can make no difference whether the legislature exercise the power it has assumed by removing the trustees and the president and professors, directly and by name, or by appointing others to expel them. The principle is the same, and in point of fact the result has been the same. If the entire franchise cannot be taken away, neither can it be essentially impaired. If the trustees are legal owners of the property, they are sole owners. If they are visitors, they are sole visitors. No one will be found to say, that, if the legislature may do what it has done, it may not do any thing and every thing which it may choose to do, relative to the property of the corporation, and the privileges of its members and officers.

If the view which has been taken of this question be at all correct, this was an eleemosynary corporation, a private charity. The property was private property. The trustees were visitors, and the right to hold the charter, administer the funds, and visit and govern the college, was a franchise and privilege, solemnly granted to them. The use being public in no way diminishes their legal estate in the property, or their title to the franchise. There is no principle, nor any case, which declares that a gift to such a corporation is a gift to the public. The acts in question violate property. They take away privileges, immunities, and franchises. They deny to the trustees the protection of the law; and they are retrospective in their operation. In all which respects they are against the constitution of New Hampshire.

The plaintiffs contend, in the second place, that the acts in question are repugnant to the tenth section of the first article of the Constitution of the United States. The material words of that section are: "No State shall pass any bill of attainder, *ex post facto* law, or law impairing the obligation of contracts." The object of these most important provisions in the national constitution has often been discussed, both here and elsewhere. It is exhibited with great clearness and force by one of the distinguished persons who framed that instrument. "Bills of attainder, *ex post facto* laws, and laws impairing the obligation of contracts, are contrary to the first principles of the social compact, and to every principle of sound legislation. The two former are expressly prohibited by the declarations prefixed to some of the State constitutions, and all of them are prohibited

103. See a full account of this case in State Trials, 4th ed., Vol. IV. p. 262.



by the spirit and scope of these fundamental charters. Our own experience has taught us, nevertheless, that additional fences against these dangers ought not to be omitted. Very properly, therefore, have the convention added this constitutional bulwark, in favor of personal security and private rights; and I am much deceived, if they have not, in so doing, as faithfully consulted the genuine sentiments as the undoubted interests of their constituents. The sober people of America are weary of the fluctuating policy which has directed the public councils. They have seen with regret, and with indignation, that sudden changes, and legislative interferences in cases affecting personal rights, become jobs in the hands of enterprising and influential speculators, and snares to the more industrious and less informed part of the community. They have seen, too, that one legislative interference is but the link of a long chain of repetitions; every subsequent interference being naturally produced by the effects of the preceding."¹⁰⁴

It has already been decided in this court, that a **grant** is a contract, within the meaning of this provision; and that a grant by a State is also a contract, as much as the grant of an individual. In the case of *Fletcher v. Peck*¹⁰⁵ this court says: "A contract is a compact between two or more parties, and is either executory or executed. An executory contract is one in which a party binds himself to do, or not to do, a particular thing; such was the law under which the conveyance was made by the government. A contract executed is one in which the object of contract is performed; and this, says Blackstone, differs in nothing from a grant. The contract between Georgia and the purchasers was executed by the grant. A contract executed, as well as one which is executory, contains obligations binding on the parties. A grant, in its own nature, amounts to an extinguishment of the right of the grantor, and implies a contract not to reassert that right. If, under a fair construction of the Constitution, grants are comprehended under the term contracts, is a grant from the State excluded from the operation of the provision? Is the clause to be considered as inhibiting the State from impairing the obligation of contracts between two individuals, but as excluding from that inhibition contracts made with itself? The words themselves contain no such distinction. They are general, and are applicable to contracts of every description. If contracts made with the State are to be exempted from their operation, the exception must arise from the character of the contracting party, not from the words which are employed. Whatever respect might have been felt for the State sovereignties, it is not to be disguised that the framers of the Constitution viewed with some apprehension the violent acts which might grow out of the feelings of the moment; and that the people of the United States, in adopting that instrument, have manifested a determination to shield themselves and their property from the effects of those sudden and strong passions to which men are exposed. The restrictions on the legislative power of the States are obviously founded in this sentiment; and the Constitution of the United States contains what may be deemed a bill of rights for the people of each State."

It has also been decided, that a grant by a State before the

104. The Federalist, No. 44, by Mr. Madison.

105. 6 Cranch, 87.



Revolution is as much to be protected as a grant since.¹⁰⁶ But the case of *Terrett v. Taylor*, before cited, is of all others most pertinent to the present argument. Indeed, the judgment of the court in that case seems to leave little to be argued or decided in this. "A private corporation," say the court, "created by the legislature, may lose its franchises by a **misuser** or a **nonuser** of them; and they may be resumed by the government under a judicial judgment upon a *quo warranto* to ascertain and enforce the forfeiture. This is the common law of the land, and is a tacit condition annexed to the creation of every such corporation. Upon a change of government, too, it may be admitted, that such exclusive privileges attached to a private corporation as are inconsistent with the new government may be abolished. In respect, also, to **public** corporations which exist only for public purposes, such as counties, towns, cities, and so forth, the legislature may, under proper limitations, have a right to change, modify, enlarge, or restrain them, securing, however, the property for the uses of those for whom and at whose expense it was originally purchased. But that the legislature can repeal statutes creating private corporations, or confirming to them property already acquired under the faith of previous laws, and by such repeal can vest the property of such corporations exclusively in the State, or dispose of the same to such purposes as they please, without the consent or default of the corporators, we are not prepared to admit; and we think ourselves standing upon the principles of natural justice, upon the fundamental laws of every free government, upon the spirit and letter of the Constitution of the United States, and upon the decisions of most respectable judicial tribunals, in resisting such a doctrine."

This court, then, does not admit the doctrine, that a legislature can repeal statutes creating private corporations. If it cannot repeal them altogether, of course it cannot repeal any part of them, or impair them, or essentially alter them, without the consent of the corporators. If, therefore, it has been shown that this college is to be regarded as a private charity, this case is embraced within the very terms of that decision. A grant of corporate powers and privileges is as much a contract as a grant of land. What proves all charters of this sort to be contracts is, that they must be accepted to give them force and effect. If they are not accepted, they are void. And in the case of an existing corporation, if a new charter is given it, it may even accept part and reject the rest. In *Rex v. Vice-Chancellor of Cambridge*,¹⁰⁷ Lord Mansfield says: "There is a vast deal of difference between a new charter granted to a new corporation, (who must take it as it is given,) and a new charter given to a corporation already in being, and acting either under a former charter or under prescriptive usage. The latter, a corporation already existing, are not obliged to accept the new charter *in toto*, and to receive either all or none of it; they may act partly under it, and partly under their old charter or prescription. The validity of these new charters must turn upon the acceptance of them." In the same case Mr. Justice Wilmot says: "It is the concurrence and acceptance of the university that gives the force to the charter of the crown." In the *King v. Pasmore*,¹⁰⁸ Lord Kenyon observes: "Some things are clear: when

106. *New Jersey v. Wilson*, 7 Cranch, 164.

107. 3 Burr. 1656.



a corporation exists capable of discharging its functions, the crown cannot obtrude another charter upon them; they may either accept or reject it."¹⁰⁹

In all cases relative to charters, the acceptance of them is uniformly alleged in the pleadings. This shows the general understanding of the law, that they are grants or contracts; and that parties are necessary to give them force and validity. In *King v. Dr. Askew*,¹¹⁰ it is said: "The crown cannot oblige a man to be a corporator, without his consent; he shall not be subject to the inconveniences of it, without accepting it and assenting to it." These terms, "acceptance" and "assent," are the very language of contract. In *Ellis v. Marshall*,¹¹¹ it was expressly adjudged that the naming of the defendant among others, in an act of incorporation, did not of itself make him a corporator; and that his assent was necessary to that end. The court speak of the act of incorporation as a grant, and observe: "That a man may refuse a grant, whether from the government or an individual, seems to be a principle too clear to require the support of authorities." But Justice Buller, in *King v. Pasmore*, furnishes, if possible, a still more direct and explicit authority. Speaking of a corporation for government, he says: "I do not know how to reason on this point better than in the manner urged by one of the relator's counsel; who considered the grant of incorporation to be a compact between the crown and a certain number of the subjects, the latter of whom undertake, in consideration of the privileges which are bestowed, to exert themselves for the good government of the place." This language applies with peculiar propriety and force to the case before the court. It was in consequence of the "privileges bestowed," that Dr. Wheelock and his associates undertook to exert themselves for the instruction and education of youth in this college; and it was on the same consideration that the founder endowed it with his property.

And because charters of incorporation are of the nature of contracts, they cannot be altered or varied but by consent of the original parties. If a charter be granted by the king, it may be altered by a new charter granted by the king, and accepted by the corporators. But if the first charter be granted by Parliament, the consent of Parliament must be obtained to any alteration. In *King v. Miller*,¹¹² Lord Kenyon says: "Where a corporation takes its rise from the king's charter, the king by granting, and the corporation by accepting another charter, may alter it, because it is done with the consent of all the parties who are competent to consent to the alteration."¹¹³

There are, in this case, all the essential constituent parts of a contract. There is something to be contracted about, there are parties, and there are plain terms in which the agreement of the parties on the subject of the contract is expressed. There are mutual considerations and inducements. The charter recites, that the founder, on his part, has agreed to establish his seminary in New Hampshire, and to enlarge it beyond its original design, among other things, for the benefit of that Province; and thereupon a charter is given to him and his associates,

108. 3 Term Rep. 240.

109. See also 1 Kyd on Corp. 65.

110. 4 Burr. 2200.

111. 2 Mass. Rep. 269.

112. 6 Term Rep. 277.

113. See also *Ex parte Bolton School*, 2 Brown's Ch. Rep. 662.



designated by himself, promising and assuring to them, under the plighted faith of the State, the right of governing the college and administering its concerns in the manner provided in the charter. There is a complete and perfect grant to them of all the power of superintendence, visitation, and government. Is not this a contract? If lands or money had been granted to him and his associates, for the same purposes, such grant could not be rescinded. And is there any difference, in legal contemplation, between a grant of corporate franchises and a grant of tangible property? No such difference is recognized in any decided case, nor does it exist in the common apprehension of mankind.

It is therefore contended, that this case falls within the true meaning of this provision of the Constitution, as expounded in the decisions of this court; that the charter of 1769 is a contract, a stipulation or agreement, mutual in its considerations, express and formal in its terms, and of a most binding and solemn nature. That the acts in question impair this contract, has already been sufficiently shown. They repeal and abrogate its most essential parts.

A single observation may not be improper on the opinion of the court of New Hampshire, which has been published. The learned judges who delivered that opinion have viewed this question in a very different light from that in which the plaintiffs have endeavored to exhibit it. After some general remarks, they assume that this college is a public corporation; and on this basis their judgment rests. Whether all colleges are not regarded as private and eleemosynary corporations, by all law writers and all judicial decisions; whether this college was not founded by Dr. Wheelock; whether the charter was not granted at his request, the better to execute a trust, which he had already created; whether he and his associates did not become visitors, by the charter; and whether Dartmouth College be not, therefore, in the strictest sense, a private charity, are questions which the learned judges do not appear to have discussed.

It is admitted in that opinion, that, if it be a private corporation, its rights stand on the same ground as those of an individual. The great question, therefore, to be decided is, To which class of corporations do colleges thus founded belong? And the plaintiffs have endeavored to satisfy the court, that, according to the well-settled principles and uniform decisions of law, they are private, eleemosynary corporations.

Much has heretofore been said on the necessity of admitting such a power in the legislature as has been assumed in this case. Many cases of possible evil have been imagined, which might otherwise be without remedy. Abuses, it is contended, might arise in the management of such institutions, which the ordinary courts of law would be unable to correct. But this is only another instance of that habit of supposing extreme cases, and then of reasoning from them, which is the constant refuge of those who are obliged to defend a cause, which, upon its merits, is indefensible. It would be sufficient to say in answer, that it is not pretended that there was here any such case of necessity. But a still more satisfactory answer is, that the apprehension of danger is groundless, and therefore the whole argument fails. Experience has not taught us that there is danger of great evils or of great inconvenience from this source. Hitherto, neither in our own country nor elsewhere have such cases of necessity occurred. The judicial establishments



of the State are presumed to be competent to prevent abuses and violations of trust, in cases of this kind, as well as in all others. If they be not, they are imperfect, and their amendment would be a most proper subject for legislative wisdom. Under the government and protection of the general laws of the land, these institutions have always been found safe, as well as useful. They go on, with the progress of society, accommodating themselves easily, without sudden change or violence, to the alterations which take place in its condition, and in the knowledge, the habits, and pursuits of men. The English colleges were founded in Catholic ages. Their religion was reformed with the general reformation of the nation; and they are suited perfectly well to the purpose of educating the Protestant youth of modern times. Dartmouth College was established under a charter granted by the Provincial government; but a better constitution for a college, or one more adapted to the condition of things under the present government, in all material respects, could not now be framed. Nothing in it was found to need alteration at the Revolution. The wise men of that day saw in it one of the best hopes of future times, and commended it as it was, with parental care, to the protection and guardianship of the government of the State. A charter of more liberal sentiments, of wiser provisions, drawn with more care, or in a better spirit, could not be expected at any time or from any source. The college needed no change in its organization or government. That which it did need was the kindness, the patronage, the bounty of the legislature; not a mock elevation to the character of a university, without the solid benefit of a shilling's donation to sustain the character; not the swelling and empty authority of establishing institutes and other colleges. This unsubstantial pageantry would seem to have been in derision of the scanty endowment and limited means of an unobtrusive, but useful and growing seminary. Least of all was there a necessity, or pretence of necessity, to infringe its legal rights, violate its franchises and privileges, and pour upon it these overwhelming streams of litigation.

But this argument from necessity would equally apply in all other cases. If it be well founded, it would prove, that, whenever any inconvenience or evil is experienced from the restrictions imposed on the legislature by the Constitution, these restrictions ought to be disregarded. It is enough to say, that the people have thought otherwise. They have, most wisely, chosen to take the risk of occasional inconvenience from the want of power, in order that there might be a settled limit to its exercise, and a permanent security against its abuse. They have imposed prohibitions and restraints; and they have not rendered these altogether vain and nugatory by conferring the power of dispensation. If inconvenience should arise which the legislature cannot remedy under the power conferred upon it, it is not answerable for such inconvenience. That which it cannot do within the limits prescribed to it, it cannot do at all. No legislature in this country is able, and may the time never come when it shall be able, to apply to itself the memorable expression of a Roman pontiff: "*Licet hoc de jure non possumus, volumus tamen de plenitudine potestatis.*"

The case before the court is not of ordinary importance, nor of every-day occurrence. It affects not this college only, but every college, and all the literary institutions of the country.



They have nourished hitherto, and have become in a high degree respectable and useful to the community. They have all a common principle of existence, the inviolability of their charters. It will be a dangerous, a most dangerous experiment, to hold these institutions subject to the rise and fall of popular parties, and the fluctuations of political opinions. If the franchise may be at any time taken away, or impaired, the property also may be taken away, or its use perverted. Benefactors will have no certainty of effecting the object of their bounty; and learned men will be deterred from devoting themselves to the service of such institutions, from the precarious title of their offices. Colleges and halls will be deserted by all better spirits, and become a theatre for the contentions of politics. Party and faction will be cherished in the places consecrated to piety and learning. These consequences are neither remote nor possible only. They are certain and immediate.

When the court in North Carolina declared the law of the State, which repealed a grant to its university, unconstitutional and void, the legislature had the candor and the wisdom to repeal the law. This example, so honorable to the State which exhibited it, is most fit to be followed on this occasion. And there is good reason to hope that a State, which has hitherto been so much distinguished for temperate counsels, cautious legislation, and regard to law, will not fail to adopt a course which will accord with her highest and best interests, and in no small degree elevate her reputation.

It was for many and obvious reasons most anxiously desired that the question of the power of the legislature over this charter should have been finally decided in the State court. An earnest hope was entertained that the judges of the court might have viewed the case in a light favorable to the rights of the trustees. That hope has failed. It is here that those rights are now to be maintained, or they are prostrated for ever. "Omnia alia perfugia bonorum, subsidia, consilia, auxilia, jura ceciderunt. Quem enim alium appellem? quem obtester? quem implorem? Nisi hoc loco, nisi apud vos, nisi per vos, judices, salutem nostram, quae spe exigua extremaque pendet, tenuerimus; nihil est praeterea quo confugere possimus."



March 11, Wednesday: [Henry Jacob Bigelow](#) was born, a son of [Dr. Jacob Bigelow](#) and Mary Scollay Bigelow.

Sarah Elizabeth Shattuck was born in [Concord](#), 2d child of [Daniel Shattuck](#) and Betsey Miles Shattuck.

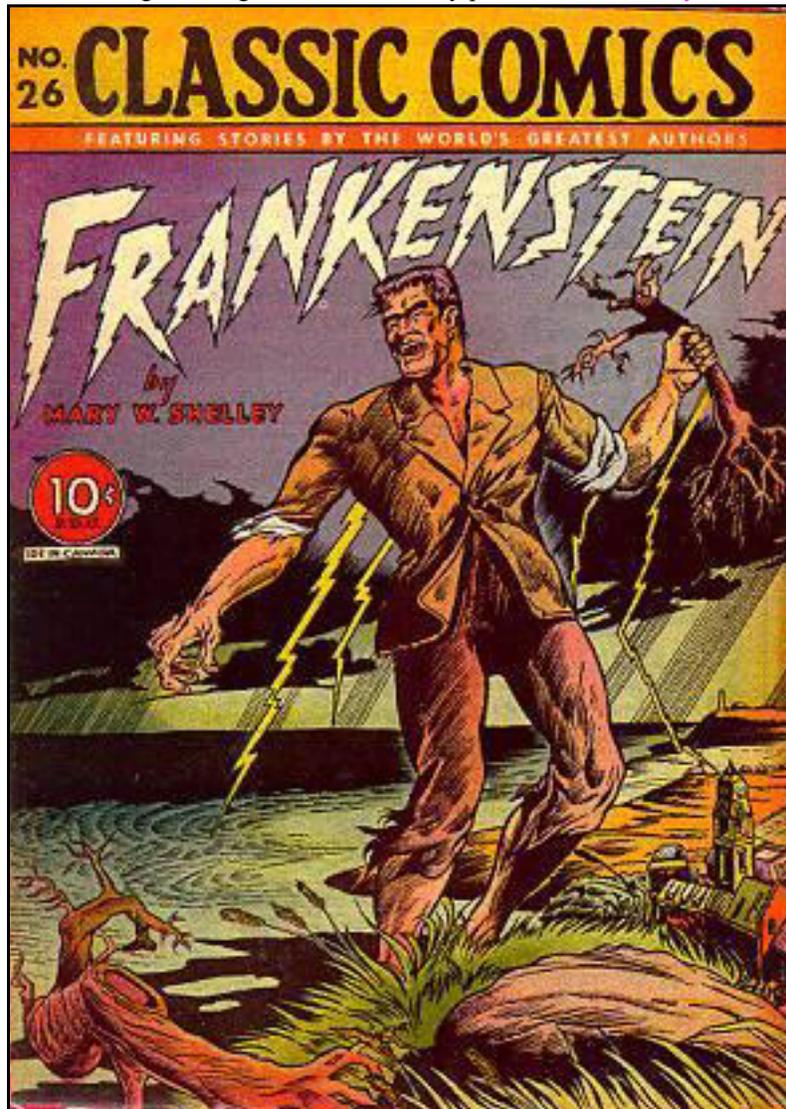
Official date of publication¹¹⁴ of the story by [Mary Godwin Wollstonecraft Shelley](#) about the birth of a monster out of dead bodies with the help of [Dr. Erasmus Darwin](#)'s electricity, FRANKENSTEIN; OR, THE MODERN PROMETHEUS, with a preface ostensibly authored by the author but, for some reason, actually written for her by her spouse [Percy Bysshe Shelley](#):

"The event on which the interest of the story depends is exempt from the disadvantages of a mere tale of spectres or enchantment."

This husbandly evaluation was accurate. You should notice that there is simply no "antiscientism" to be found

114. Actually, copies of her anonymous book had begun to be offered by the small London publishing house of Lackington, Hughes, Harding, Mayor, and Jones during December of the previous year.

in this romance which might have given a 19th-Century person such as [Henry Thoreau](#) pause.



The antiscientism with which we are so familiar actually is all stuff which Hollywood has imported into the tale during the 20th Century! The 1931  original movie would begin with an anonymous authoritative lecturer setting the scene by informing us that we are to learn of “a man of science who sought to create a man after his own image without reckoning upon God.” This movie’s 1935  sequel “Bride of Frankenstein” would be even more explicit, in presenting an actress portraying the author engaged in conversation with Mr. Shelley and [George Gordon, Lord Byron](#), going:

“My purpose was to write a moral lesson of the punishment that befell a mortal man who dared to emulate God.”

But where had the real Mary Shelley ever expressed such an attitude? In fact she had placed in Dr. Victor Frankenstein’s mouth, as his dying words, the hope that although he had failed in his scientific objective to “renew life where death had apparently devoted the body to corruption,” there was still room for hope as “another may succeed.”

 March 12, Thursday: Overture in the Italian Style for two pianos, eight hands by Franz Schubert was performed for the initial time, in the Gasthof “zum römischen Kaiser” of Vienna.

After having spent some time in London, [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) departed for the Continent accompanied by Claire Clairmont, three children, and two servants — Amelia (Milly) Shields and Louise (Elise) Duvillard.

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

5th day 12th of 3rd M 1818 / Our meeting was small & silent & to me a very comfortable Season - a considerable many of our members were absent to attend the funeral of our friend Ruth Sherman which was at 2 OClock at the Meeting house, which I understood was a favord time Ruth Davis appeared in supplication & H Dennis & Obadiah Davis in Testimony & Obadiah was also engaged in a few words at the grave She is the last of the old Standards that used to set on the high Seat when I was a boy She died last second day evening at her house in [Portsmouth](#) Aged about 77 Years. -

RELIGIOUS SOCIETY OF FRIENDS

 March 14, Saturday: At [Concord](#), Hezekiah Sawtel of Rindge got married with Concord’s Lucy Taylor.

 March 15, Sunday: 1,500 United States troops under General Andrew Jackson, with questionable authority, crossed into Spanish Florida FLORIDA destroying the homes or property of any native Americans or blacks they came across.



 March 19, Thursday: Royalist forces routed Chilean revolutionaries at Cancha Rayada, northeast of Talca.

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

5th day 19 of 3 M / Our meeting was silent, in the last (Preparative) we had no buisness. - The subject of being appointed an Elder has of late been proposed to me, & has claimed my very serious consideration. I have endeavoured to weigh it in all its bearings, which has produced much humbling exercise, & tho’ my own infermities & many discouraging prospects await me, yet I see no way to feel satisfied but to submit to the disposal of my friends. Time is short, & I sensibly feel that I am advancing fast & shall soon be on the down hill, & what I do must be done quickly

RELIGIOUS SOCIETY OF FRIENDS

 March 21, Saturday: The Middlesex [County Gazette](#) reported that a bill had been taken up again “and discussed with much earnestness,” without it having been possible to reach agreement. What this discussion had been in regard to was, the law which permitted slavemasters to “reclaim” those “[slaves](#)” who were “fugitive” from them.

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

3rd M 21st 7th day 1818 / Aunt Molly Wanton who has been about nine Years in a derainged State of Mind, has for some weeks been declining in health & come out in great sores on various parts



of her body & has appear'd within a few days to be fast declining. -This morning she seems to be more feeble than I ever saw her & from present appearances will not continue but a short time.

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 22nd of 3rd M / Yesterday Afternoon the minds of friends generally were affected with the news of the decease of JOSEPH BARKER of [Tiverton](#), he died about 1 / 2 past nine OC in the morning he had not been sick long & but the day before sent for Dr Hazard but he had expired before the Doctor reached him His loss is great to the meeting & neighborhood where he lived & to his family in particular. -

Our meeting this forenoon was in good measure favored & father Rodman was concerned in a short & feeling testimony. - In the Afternoon Hannah Dennis preached & Lydia Almy prayed & before I left it I was sensible that divine favor was extended to us. About a quarter of an hour after we were settled Abraham Thurston came & called out John Slocum, & about a quarter afterwards he came in & called me out this excited some feeling in the meeting - after we were out Abraham informed me that a Challenge had been sent from Capt Heath to Comodore Perry to fight a DUEL & that the barer of it was in town & he & some others wanted some of the society of friends to enter a complaint against the cond[?] he wished us to interfere as friends of Peace & men of influence. This streightened me very much & I told him that I would return to meeting & after it concluded consult some of my friends on the subject but he said it must be done immediately & if I would not go with him he would go in & call out some other man & rather than have the meeting further disturbed, I concluded to go & see what was wanting to be done & how far I could consistently act in it, on the So side of Washington Square I found a number of the inhabitants assembled with anxious countenances - we went to Thos Townsend Junr where further consultation was had & I became convinced that something ought to be promptly done to prevent if possible so desolating a stroke to the family of Com. Perry & the community in general & if the Devil could not be stopped to wipe as far as Possible the stain from the State by using all the means & all the vigor of our laws against it - still my mind was embarrassed & much exercised as to moving in it myself not seeing exactly to the end of it - John Slocum consented to sign a complaint & by this time meeting was broke & I sent for Benj Hadwen, who I took out of the room & explained to him my reasons for an unwillingness to engage in the affair, & he readily consented, being used to the law & understood it much better than myself - A court was soon convened & a warrant made out & the man in question apprehended & soon committed to Prison for further examination & messengers were also sent to [Providence](#) to Apprehend Capt Heath. & I greatly desire a stop may be put to so abhorant an affair

RELIGIOUS SOCIETY OF FRIENDS



1818

1818



March 26, Thursday: The [1st savings bank to operate in New-York](#) opened in a basement room — eventually it would erect a magnificent building at the corner of 4th Avenue and 22d Street which in the 1980s would be repurposed as a grocery store (lo how the mighty have fallen).

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

5th day 26th of 3rd M 1818 / In the first Meeting (Monthly- Ruth Davis appeared in supplication -

In the last I experienced a Memorable exercise in which my mind was humbled - My name was proposed & the Meeting Appointed me to the important & responsible station of an Elder, since the subject was proposed my mind has been under the weight to submit my neck to the Yoak, great as the work is, I see no other way than to enter into it according to my capacity, & have been favor'd with a renew'd evidence that divine help is still near, & will thro' faithful obedience to the Word of life; qualify for all that is required at my hand, but Alass my frailty is such as causes trembling, lest I fall by the way - I see the necessity the great necessity of constant Watchfulness to prayer lest I yeald to temptations & bring reproach on the Truth, but may I be favor'd & know & increase in Spirituality & continue firm to the end.

Uncle R Mitchel dined with us & while we were at Meeting Aunt Stanton arrived after a Short passage from N York. her coming will be a comfort & help to Mother in Aunt Molly's present situation. [Did Aunt Molly have Alzheimer's?]

RELIGIOUS SOCIETY OF FRIENDS



March 29, Sunday: [Alexandre Sabès "Papa Bon-Cœur" Pétion](#), President for Life of the Republic of Haiti, died of yellow fever and was succeeded by [Jean-Pierre Boyer](#).

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

*1st day 29 of 3 M / Anne Greene was concern'd in testimony in our morning meeting - in the Afternoon Silent - rather low times to me - In the forepart of the evening went up to see my Aged cousin Bathsheba Gould. I had written a will for her which she executed & had a sweet visit found her very lively in spirit & tho' she has attained the eightieth Year of her Age enjoys good health - She presented me with a truly Apostolick Epistle from Saml Fothergil to friends in Tortola transcribed in her own hand writing which I shall lay by as a memento of her
Set the remainder evening with my H at my Mothers in company with Aunt Stanton -*

RELIGIOUS SOCIETY OF FRIENDS

SPRING 1818

➡ Spring: According to Kimball Webster’s 1913, HISTORY OF HUDSON, [NEW HAMPSHIRE](#), page 391, during the spring of this year there was a remarkable freshet on the Merrimack River that raised its waters “21 feet above common high water mark.” According to L.W. Cogswell’s 1880 HISTORY OF THE TOWN OF HENNIKER, MERRIMACK COUNTY, NEW HAMPSHIRE..., page 82, on the Contoocook River at Henniker, a bridge repaired in 1811 was swept away. According to C.A. Nelson’s 1879 WALTHAM PAST AND PRESENT, AND ITS INDUSTRIES, page 128, during this year the north end of the bridge at Watertown was swept away. According to R.M. Bayles’s 1889 HISTORY OF WINDHAM COUNTY, CONNECTICUT, page 527, the Pomfret Woolen Manufacturing Company’s buildings on the Mashamoquet River suffered severely during this year. According to C.A. Bemis’s 1881 HISTORY OF THE TOWN OF MARLBORO, the most severe crest on the South Branch of the Ashuelot River at Marlboro, New Hampshire occurred on March 1st and 2d.



➡ Spring: [Sam Houston](#) was appointed Adjutant General of the state of Tennessee, with the military rank of Colonel. He began reading law in Judge James Trimble’s law office in Nashville (six months later he would pass the bar and begin law practice in Lebanon, Tennessee).

1818

1818

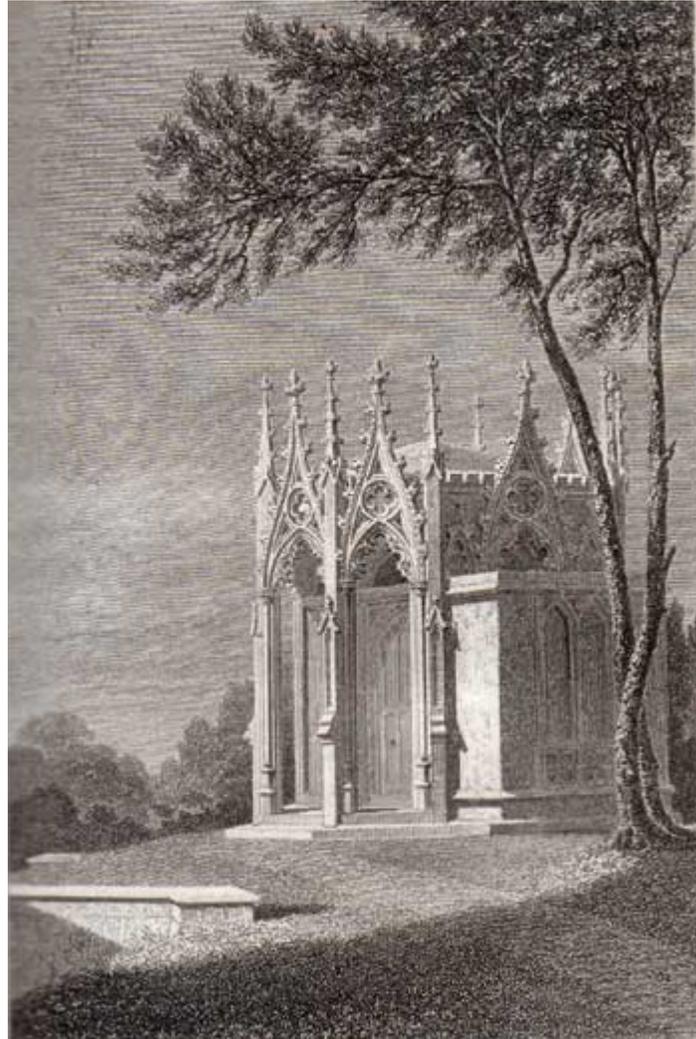
 Spring: Stylish morning and evening attire, for gentle ladies:



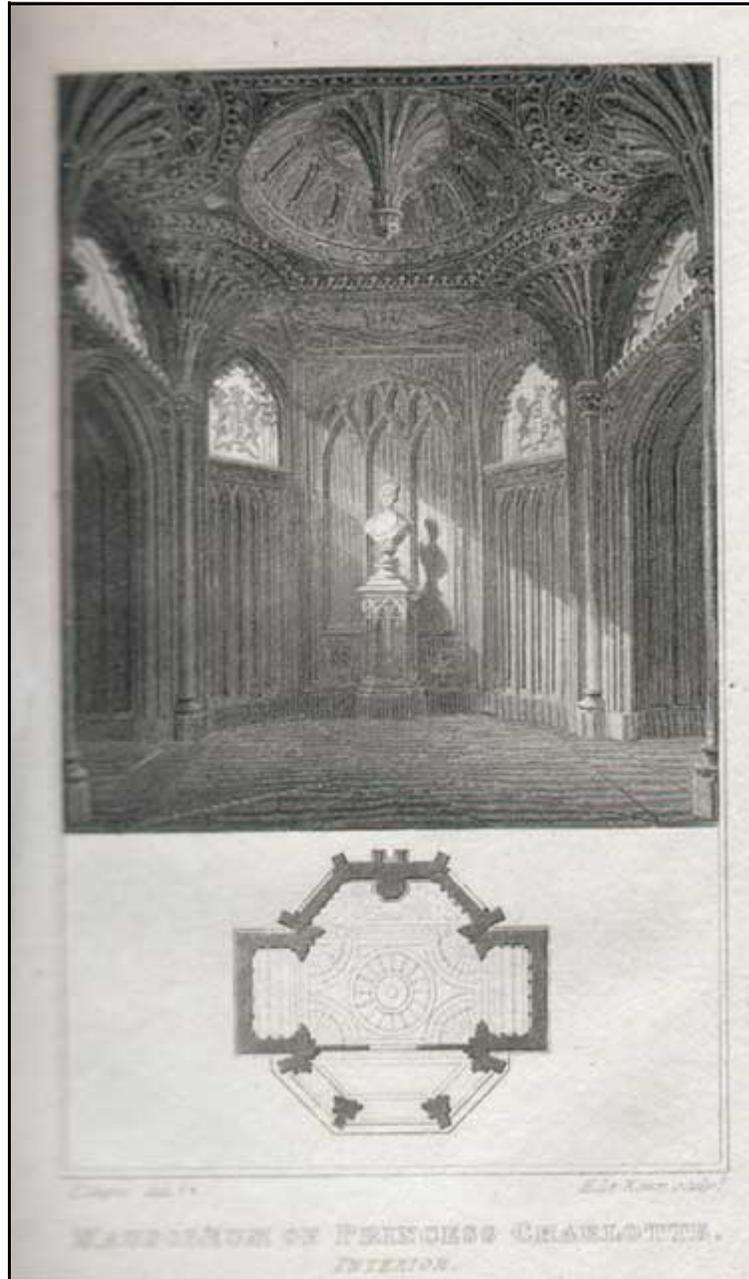
The ice dam in the Val de Bagnes of [Switzerland](#) continued to threaten, which when it would rupture on June 16th would of course cause downstream devastation.

APRIL

→ April: [Mrs. Felicia Hemans](#)'s "Stanzas on the Death of Princes Charlotte" were published in BLACKWOOD'S MAGAZINE. And here is the exterior of her tomb:



The interior of this tomb:



➡ April 1, Wednesday: United States troops under General Andrew Jackson burned 300 Seminole homes at Mikasuki in Spanish Florida **FLORIDA**.



➡ April 2, Thursday: In the will of Elizabeth Galbraith Kelso of Pennsylvania, made on this date, we find that she gave and bequeathed to “the colored girl ‘Hannah,’ who served her time and now lives with me all my common wearing apparel, the small bed made of feathers and flocks with the bedding, thereto, and Fifty Dollars in cash to be paid by said executors.”

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



1818

1818

5th day 2nd of 4th M 1818 / A rather small meeting father Rodman concerned in a few words, & to some a pretty good time –

RELIGIOUS SOCIETY OF FRIENDS

 April 4, Saturday: [Thomas Mayne Reid, Jr.](#) was born in the hamlet Ballyroney near Katesbridge in County Down, a son of the Irish Presbyterian Reverend Thomas Mayne Reid.

In our federal House of Representatives, Mr. Livermore proposed amending the US Constitution to do away forever with the peculiar institution of human enslavement. The House of course voted to entertain no such notion.

"No person shall be held to service or labour as a slave, nor shall slavery be tolerated in any state hereafter admitted into the Union, or made one of the United States of America." Read, and on the question, "Will the House consider the same?" it was determined in the negative. HOUSE JOURNAL, 15th Congress, 1st session, pages 420-1; ANNALS OF CONGRESS, 15th Congress, 1st session, pages 1675-6.

INTERNATIONAL SLAVE TRADE

SLAVERY

[Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) reached Milan, where they would visit the Italian lakes.

 April 5, Sunday: South American forces under José de San Martín defeated Spanish and Loyalist troops on the Plain of Maipú, just south of Santiago, Chile within earshot of the capital. The victory ensured Chilean independence.

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

*1st day 5th of 4 M / Very rainy & a small meeting - father R short & lively - Obadiah Brown & his wife from [Providence](#) were down & at Meeting –
In the Afternoon Silent & the meeting small in consequence of the weather –
In the evening set agreeably at Dorcas Earls in company with O Brown & wife –*

RELIGIOUS SOCIETY OF FRIENDS

➡ April 6, Monday: The town of [Ipswich](#) dealt with the need of its paupers for an alms-house: “Voted to sell the place previously improved as an alms-house establishment, and with the proceeds of it to enlarge the buildings on the farm recently bought. This farm formerly belonged to the noted Doctor Thomas Berry. It is in the north part of the town nigh Rowley River.”

In Paris, the Baron Karl von Drais de Sauerbrun demonstrated his new swiftwalking bicycle contraption, which he was naming after himself, the *draisienne*. Although this device would enjoy a brief vogue in England and America, his having taken out a patent wouldn't do him much good, as the machine would be widely copied, royalties would not be paid, and he would die penniless.



Lady Melborne died.

➡ April 7, Tuesday: The invasion forces under General Andrew Jackson took possession of the Spanish fort at St. Marks on Apalachee Bay.

➡ April 9, Thursday: On Grand Isle, Vermont, a site adjacent to the [Quaker](#) burying ground was sold by Warren Corbin and Seth Griffith to Silas Macomber for \$10, for the purpose of erecting a Friends meetinghouse.

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

5th 9 of 4th M / Weather wet, our meeting was Small - Lydia Almy was concerned in Testimony also father Rodman. - In the Afternoon met with a committee to consider the present debt of the Moy [Monthly] Meeting, & the most eligible mode of paying it. many remarks were made & the subject generally opened, but all of the committee not being present nothing was resulted. -



April 10, Friday: The head and torso of the [Egyptian](#) statue known then as “younger Memnon” arrived at the British customs office and was declared free from import duties.

The “[Endymion: A Poetic Romance](#)” of the beautiful young 5-foot poet [John Keats](#)—written in April through November of the previous year apparently while in a rural retirement, possibly waiting out the visible stages of VD—found a publisher and provided the British reader with a newer, happier ending for the old story of Circe, Scylla, and [Glaucus](#).

A thing of beauty is a joy for ever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.



In this 4,000-line-plus novelty, Circe somehow only appeared to have converted Scylla into a horrible monster, and instead actually the lovely maid Scylla, instead of having lost her beauty, had merely drowned. Glaucus consented to Circe’s blandishments until he became aware of her treachery and her cruelty, and of her transactions with her beasts, and then in disgust attempted to escape. His punishment was that for one millennium, in decrepitude and pain, he would collect all bodies of drowned lovers. Returning to the seashore, the first body he discovered was that of his drowned sweetheart Scylla. At the end of this millennium, [Endymion](#) beloved of Selene the moon goddess (or Diana or Cynthia, as Keats has it) appeared to restore life to Scylla and all the other drowned lovers, and to restore to Glaucus his youth.

But who was this Endymion, the rescuer, of whom we have uncovered a reclining Parian marble in the ruins of Hadrian’s villa?¹¹⁵ He had allegedly been a noble shepherd on the Latmos range, inland from the coastal Greek colony of Miletos in Caria in Asia Minor, and at night while he slept his pulchritude or his Calvin Kleins or something had enticed Selene to come down and sneak a kissypoo or fifty kissypoos.¹¹⁶ (The Latmus Λαΰτιμος range of mountains, and Caria,¹¹⁷ the land around the Mæander River,¹¹⁸ are not on the map of Turkey anymore under such names, but Miletos Μιλήτος is a name that is still present although everybody now lives at Palatia or Akköy. —For this had been famous as the hometown of the great western “first natural philosopher” [Thales](#) Θαλεσ circa 624?-546? BCE.) This kissypoing, or something, was said to have reduced this goddess’s boy-toy to a charmed dormitive state in which he dreamed along pleasantly and

115. The villa of the Emperor Hadrian was at Tivoli on the River Tiber some 15 miles upstream from Rome.

116. Some of the Greek fables have Selene bearing a series of 50 children engendered by her sleeping Prince Charming, thus adding an extra-archaic authenticity to the cute phrase “kiss and swell.”

117. The site of one of the accredited “seven wonders” of the ancient world, the structure within which King Mausoleus was able to begin in pomp and ceremony to sleep his long sleep, in 353 BCE, quite as permanently secure from nocturnal emissions as from any nocturnal incursions of the moon goddess — the long vanished structure from which all the “mausoleums” of Sleepy Hollow derive their name.

118. From the oxbows of which, incidentally, the “meanders” of such lazy streams as the Sudbury River and the Concord River derive their name.

indefinitely while his flocks, watched over by the gods, prospered:

We see in Endymion the young poet, his fancy and his heart seeking in vain for that which can satisfy them, finding his favourite hour in the quiet moonlight, and nursing there beneath the beams of the bright and silent witness the melancholy and the ardour which consume him. The story suggests aspiring and poetic love, a life spent more in dreams than in reality, and an early and welcome death.

Well, so 'tis said. But I'll have to add, it sounds more like a '60s druggie story to me.¹¹⁹ Thus we get the "Faithful Shepherdess" of Fletcher telling:

How the pale Phoebe, hunting in a grove,
 First saw the boy Endymion, from whose eyes
 She took eternal fire that never dies;
 How she conveyed him softly in a sleep,
 His temples bound with poppy, to the steep
 Head of old Latmos, where she stoops each night,
 Gilding the mountain with her brother's light,
 To kiss her sweetest.

Whether this is more the young 19th-Century poetical type or more the young 19th-Century dormitive-virtue type, "His temples bound with poppy," evidently such a belonged effort of a poem was not well received, for in 1821  when [Percy Bysshe Shelley](#) issued his "Adonais, An Elegy on the Death of John Keats," he would allude to the current myth of the delicacy of genius in this wise.¹²⁰ "The genius of [[Keats](#)] was not less delicate and fragile than it was beautiful. ... The savage criticism on his *Endymion*, which appeared in the

119. In his essay on "Behavior" published as part of CONDUCT OF LIFE in 1860, [Waldo Emerson](#) would evidently be making reference to another tradition about this [Endymion](#) figure, for his drowsy shepherd would be not pulchritudinous and supremely kissable but, mysteriously, "much deceived":

Too weak to win, too fond to shun
 The tyrants of his doom,
 The much deceived Endymion
 Slips behind a tomb.

—Which is of course in distinct opposition to the comment [Henry Thoreau](#) makes about dreaming in "[Wednesday](#)" of [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#):

GOD IN CONCORD by Jane Langton © 1992

Viking Penguin

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... in dreams we never deceive ourselves,
 nor are deceived. ...

Thoreau, *A Week on the Concord and Merrimack Rivers*
 "Wednesday"

Penguin Books USA Inc.

Homer Kelly would have put it differently, but he might have come to a similar conclusion. Looking out at the shining

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Quarterly Review, produced the most violent effect on his susceptible mind; the agitation thus originated ended in the rupture of a blood-vessel in the lungs; a rapid consumption ensued, and the succeeding acknowledgments from more candid critics of the true greatness of his powers were ineffectual to heal the wound wantonly inflicted.”¹²¹ In fact, this tale of Keats’s vulnerability to criticism would spread so far, perhaps through Lord Byron’s jibes as much as through the anecdotes of James Henry Leigh Hunt, as to find a place in Part I of Louisa May Alcott’s LITTLE WOMEN, OR, MEG, JO, BETH AND AMY in 1868:

Her family and friends administered comfort and commendation liberally. Yet it was a hard time for sensitive, high-spirited Jo, who meant so well and had apparently done so ill. But it did her good, for those whose opinion had real value gave her the criticism which is an author’s best education, and when the first soreness was over, she could laugh at her poor little book, yet believe in it still, and feel herself the wiser and stronger for the buffeting she had received.

“Not being a genius, like Keats, it won’t kill me,” she said stoutly, “and I’ve got the joke on my side, after all, for the parts that were taken straight out of real life are denounced as impossible and absurd, and the scenes that I made up out of my own silly head are pronounced ‘charmingly natural, tender, and true.’ So I’ll comfort myself with that, and when I’m ready, I’ll up again and take another.”

In “Sunday” of A WEEK ON THE CONCORD AND MERRIMACK RIVERS, of course, Henry Thoreau would incidentally mention this figure as “representative of all promising youths who have died a premature death, and whose memory is melodiously prolonged to the latest morning,”

120. The poem was savaged not only in the Quarterly Review but also in Blackwood’s Edinburgh Magazine and in the British Critic, and it was clear that his critics supposed that this young poet was a dooper since they were encouraging him to return to the apothecary shop from which he had derived inspiration:

... so back to the shop, Mr. John.

121. Keats’s hemorrhage would occur on February 3, 1820 and his death, in Italy, on February 23, 1821. The “rapid consumption” mentioned here by Percy Bysshe Shelley was the last stages of *phthisis*, the 19th-Century term for TB, the disease John had caught from his brother Tom.



1818

1818

A WEEK: We read that Aristæus "obtained of Jupiter and Neptune, that the pestilential heat of the dog-days, wherein was great mortality, should be mitigated with wind." This is one of those dateless benefits conferred on man, which have no record in our vulgar day, though we still find some similitude to them in our dreams, in which we have a more liberal and juster apprehension of things, unconstrained by habit, which is then in some measure put off, and divested of memory, which we call history. According to fable, when the island of Ægina was depopulated by sickness, at the instance of Æacus, Jupiter turned the ants into men, that is, as some think, he made men of the inhabitants who lived meanly like ants. This is perhaps the fullest history of those early days extant. The fable which is naturally and truly composed, so as to satisfy the imagination, ere it addresses the understanding, beautiful though strange as a wild-flower, is to the wise man an apothegm, and admits of his most generous interpretation. When we read that Bacchus made the Tyrrhenian mariners mad, so that they leapt into the sea, mistaking it for a meadow full of flowers, and so became dolphins, we are not concerned about the historical truth of this, but rather a higher poetical truth. We seem to hear the music of a thought, and care not if the understanding be not gratified. For their beauty, consider the fables of Narcissus, of Endymion, of Memnon son of Morning, the representative of all promising youths who have died a premature death, and whose memory is melodiously prolonged to the latest morning; the beautiful stories of Phaeton, and of the Sirens whose isle shone afar off white with the bones of unburied men; and the pregnant ones of Pan, Prometheus, and the Sphinx; and that long list of names which have already become part of the universal language of civilized men, and from proper are becoming common names or nouns, – the Sibyls, the Eumenides, the Parcae, the Graces, the Muses, Nemesis, &c. It is interesting to observe with what singular unanimity the farthest sundered nations and generations consent to give completeness and roundness to an ancient fable, of which they indistinctly appreciate the beauty or the truth. By a faint and dream-like effort, though it be only by the vote of a scientific body, the dullest posterity slowly add some trait to the mythus.

PEOPLE OF
A WEEK

ENDYMION

JOHN KEATS

and we don't quite know here whether Thoreau is referring to [Endymion](#)'s long sleep, or to [Keats](#)'s early demise due to [tuberculosis](#), or maybe to both Endymion's long dream and Keats's early death. At any rate, this first mention by Thoreau is utterly conventional. One might expect Thoreau to have seized upon such a figure from ancient mythology, later in his literary production, to counterpoise as the antithesis to all his [WALDEN: OR, LIFE IN THE WOODS](#) tropes about morning work, waking, alertness, etc.¹²² –That will not, however, be a use to which Thoreau will ever put this figure, and instead we will see him developing the figure, in his journal for 1851,  first in the direction of day sleep to make up for the weariness that “comes of obeying his Genius” while burning the midnight oil, and then in the direction of the poser about whether Zhuang Zi was a human being who had dreamed of being a butterfly or a butterfly dreaming that he had become a human being:¹²³



September 12, Friday, 1851: ... After I have spent the greater part of a night abroad in the moonlight I am obliged to sleep enough more the next night to make up for it—Endymionis somnum dormire—to sleep an Endymion sleep as the ancients expressed it. And there is something gained still by thus turning the day into night. Edymion is said to have obtained of Jupiter the privilege of sleeping as much as he would. Let no man be afraid of sleep—if his weariness comes of obeying his Genius. He who has spent the night with the gods sleeps more innocently by day than the sluggard who has spent the day with the satyrss sleeps by night. He who has travelled to fairy-land in the night—sleeps by day more innocently than he who is fatigued by the merely trivial labors of the day sleeps by night. That kind of life which sleeping we dream that we live awake—in our walks by night, we, waking, dream that we live, while our daily life appears as a dream.

— and then in his journal for 1852  [Henry Thoreau](#) will develop this figure in the direction of his work on “Moonlight,” much of it still unpublished:¹²⁴



July 15, Thursday, 1852: ... Morton quotes Wafer as saying of some albinos among the Indians of Darien that “They are quite white, but their whiteness is like that of a horse, quite different from the fair or pale European, as they have not the least tincture of a blush or sanguine complexion. They seldom go abroad in the day time, the sun being disagreeable to them, and causing their eyes, which are weak & poring, to water, especially if it shines towards them; yet they see very well by moon light, from which we call them moon-eyed’. In Drakes Col. of voyages”. Neither in our thoughts in these moonlight walks methinks is there “the least tincture of a blush or sanguine complexion” –but we are perchance intellectually & morally albinos –children of Endymion whose parents have walked much by moonlight. Walking much by moonlight –conversing with the moon –makes us then Albinos. Methinks we should rather represent Endymion in colorless marble –or in the whiteness of marble –than painted of the ruddy color of ordinary youth....

This reference to [Endymion](#) as a blanched statue would of course be a reference to “The Sleeping Endymion,” the ancient Parian¹²⁵ marble presently in the Swedish National Museum in Stockholm.



April 11, Saturday: Thomas Dugan took an advertisement in the [Middlesex Gazette](#) on behalf of his two sons, the half-brothers Elijah and Elisha Dugan:

NOTICE.

Two boys of colour wish for

122. Reminding us of [Thoreau](#)'s narcolepsy, inherited from the Jones side of his family tree, “I have never yet met a man who was quite awake. How could I have looked him in the face?” from Chapter 2 of [WALDEN](#) and “Only one in a hundred millions is awake to a poetic or divine life.” –A Buddha-movement toward the usage proposed by the young Simone Weil, “Sin is sleep.”

123. Here is a pre-1855 verse fragment of Walt Whitman's, for a similar comparison with Zhuang Zi's butterfly dream:

I cannot be awake, for nothing looks to me as it did before,
Or else I am awake for the first time, and all before has been a mean sleep.

I would recommend Burton Watson's “*Qiwulun* or A Treatise on Equalizing (with) All Things,” which you can find in his [THE BASIC WRITINGS OF CHUANG TZU](#), New York: Columbia University Press, 1965, page 45.

124. It is interesting, is it not, that each time [Thoreau](#) mentions this [Endymion](#) figure, over an extended period of time, he makes no reference to his previous manner of use but instead uses it in a quite different way from before?

125. The island of Páros, or Paroikia, in the Aegean Sea, is composed largely of this white stone.

places in good families, one eighteen years old, and the other eleven – said boys are used to farming.
 Inquire of THO: Dugan.
 Concord, Ap. 11.

➡ April 12, Sunday: In an attack on the camp of the Red Stick leader Peter McQueen, the forces of General Andrew Jackson and their allies succeeded in killing many native Americans.



"...the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions."

– Declaration of Independence



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

1st day 12th of 4th M / Our Meeting this forenoon was quite full - D Buffum engaged in a lively testimony & Jonathon Dennis, Spoke a little in a religious way with his hat on towards the close. - In the Afternoon father Rodman was engaged in a short but lively testimony

RELIGIOUS SOCIETY OF FRIENDS

➡ April 13, Monday: Heinrich August Marschner's wife of six months, Emilie von Cerva, died in Pressburg (Bratislava) of gangrene, perhaps from a miscarriage.

Wilhelm II Gustav Friedrich resumed his former throne as Baron of Knyphausen as Russian occupation of the Barony ended.

Im Provence blüht die Liebe, a dance and song for tenor, chorus and orchestra by Carl Maria von Weber, was performed for the initial time, as part of Das Haus Anglade, oder Die Vorsehung erwacht, a play by Hell, in the Dresden Hoftheater.

➡ April 14, Tuesday: The medical branch of the United States War Department was given a permanent head with the title of Surgeon-General.

The Department of Geography, History, and Ethics was organized at the West Point Military Academy (the Reverend Cave Jones would be appointed Professor).

1818

1818

 April 16, Thursday: The Rush/Bagot treaty between the United States of America and Britain demilitarizing the Great Lakes and Lake Champlain was formally ratified by the Senate.

READ THE FULL TEXT

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

5th day 16th of 4 M / Very rainy Day & a very small meeting to me it was a season of but little life. -

RELIGIOUS SOCIETY OF FRIENDS

 April 17, Friday: The Office of Ordinance’s crane was used to unload the head and torso of the [Egyptian](#) statue known then as “younger Memnon” at the Tower Wharf in London.

Great excitement prevailed in Chebacco parish of [Ipswich](#) when it was discovered that at least eight bodies had been taken from their graveyard. They adopted measures for detecting the person or persons concerned in this act.



 April 18, Saturday: It was established that the US flag was to acquire a star for each state added to its Union. (This convention of course would create a curious form of symbolic confusion during the our civil war.)

Jever was ceded to Oldenburg.

Friend [William Bartram](#) made an entry in his garden diary, about his beloved nephew James: “NB. died this morning [Dr. James Bartram](#) of Kingsess, grandson of the celebrated [John Bartram](#) the Botanist & naturalist.” (No other human death had ever been or would ever be recorded by [William](#) among his garden notes.)

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

7th day 18th of 4 M / This Afternoon my beloved friend Thos Anthony came down from [Greenwich](#) to attend our Meeting tomorrow we were very glad of his company & He took tea & Lodged with us. -

RELIGIOUS SOCIETY OF FRIENDS



1818

1818

 April 19, Sunday: Antonio Salieri's chorus Do re mi fa was performed for the initial time, in Vienna.

Publication of the Adagio, Variations and Rondo on "Schöne Minka" op.78 for piano by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

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

1st day 19th of 4th M 1818 / Our Morning meeting was large & our beloved Brother Thos Anthony was concerned in a very lively testimony & it proved a season of uncommon favor – In the Afternoon Thos was again engaged in testimony - & solemn supplication much to our edification & comfort & some of our hearts were rejoiced on his account & desires raised that he may stand firm in the Truth to the end for at present he appears to have a good gift in the ministry & exercises it with Skill & power. – I went in the evening with him to See Abigail Robinson After setting awhile with her very agreeably we returned & he again lodged with us. –

RELIGIOUS SOCIETY OF FRIENDS

 April 20, Monday: The US federal Congress enacted sharply increased protectionist tariffs.

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

2nd day 20 of 4 M / Thos Anthony returned about noon in the [Greenwich](#) Packet. I have no doubt with the precious reward of Peace. –

RELIGIOUS SOCIETY OF FRIENDS

United States Statute: "An Act in addition to 'An act to prohibit the introduction of slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, in the year of our Lord one thousand eight hundred and eight,' and to repeal certain parts of the same."

STATUTES AT LARGE, III. 450. For proceedings in Congress, see SENATE JOURNAL, 15th Congress, 1st session, pages 243, 304, 315, 333, 338, 340, 348, 377, 386, 388, 391, 403, 406; HOUSE JOURNAL, 15th Congress, 1st session, pages 450, 452, 456, 468, 479, 484, 492, 505.

INTERNATIONAL SLAVE TRADE

W.E. Burghardt Du Bois: To remedy the obvious defects of the Act of 1807 two courses were possible: one, to minimize the crime of transportation, and, by encouraging informers, to concentrate efforts against the buying of smuggled slaves; the other, to make the crime of transportation so great that no slaves would be imported. The Act of 1818 tried the first method; that of 1819, the second.¹²⁶ The latter was obviously the more upright and logical, and the only method deserving thought even in 1807; but the Act of 1818 was the natural descendant of that series of compromises which began in the Constitutional Convention, and which, instead of postponing the settlement of critical questions to more favorable times, rather aggravated and

126. The first method, represented by the Act of 1818, was favored by the South, the Senate, and the Democrats; the second method, represented by the Act of 1819, by the North, the House, and by the as yet undeveloped but growing Whig party.



complicated them.

The immediate cause of the Act of 1818 was the Amelia Island scandal.¹²⁷ Committees in both Houses reported bills, but that of the Senate finally passed. There does not appear to have been very much debate.¹²⁸ The sale of Africans for the benefit of the informer and of the United States was strongly urged "as the only means of executing the laws against the slave trade as experience had fully demonstrated since the origin of the prohibition."¹²⁹ This proposition was naturally opposed as "inconsistent with the principles of our Government, and calculated to throw as wide open the door to the importation of slaves as it was before the existing prohibition."¹³⁰ The act, which became a law April 20, 1818,¹³¹ was a poorly constructed compromise, which virtually acknowledged the failure of efforts to control the trade, and sought to remedy defects by pitting cupidity against cupidity, informer against thief. One-half of all forfeitures and fines were to go to the informer, and penalties for violation were changed as follows: -

For equipping a slaver, instead of a fine of \$20,000, a fine of \$1000 to \$5000 and imprisonment from 3 to 7 years.

For transporting Negroes, instead of a fine of \$5000 and forfeiture of ship and Negroes, a fine of \$1000 to \$5000 and imprisonment from 3 to 7 years.

For actual importation, instead of a fine of \$1000 to \$10,000 and imprisonment from 5 to 10 years, a fine of \$1000 to \$10,000, and imprisonment from 3 to 7 years.

For knowingly buying illegally imported Negroes, instead of a fine of \$800 for each Negro and forfeiture, a fine of \$1000 for each Negro.

The burden of proof was laid on the defendant, to the extent that he must prove that the slave in question had been imported at least five years before the prosecution. The slaves were still left to the disposal of the States.

This statute was, of course, a failure from the start,¹³² and at the very next session Congress took steps to revise it. A bill was reported in the House, January 13, 1819, but it was not discussed till March.¹³³ It finally passed, after "much debate."¹³⁴ The Senate dropped its own bill, and, after striking

127. Committees on the slave-trade were appointed by the House in 1810 and 1813; the committee of 1813 recommended a revision of the laws, but nothing was done: ANNALS OF CONGRESS, 11 Congress 3 session, page 387; 12th Congress 2d session, pages 1074, 1090. The presidential message of 1816 led to committees on the trade in both Houses. The committee of the House of Representatives reported a joint resolution on abolishing the traffic and colonizing the Negroes, also looking toward international action. This never came to a vote: SENATE JOURNAL, 14th Congress 2d session, pages 46, 179, 180; HOUSE JOURNAL, 14th Congress 2d session, pages 25, 27, 380; HOUSE DOCUMENT, 14th Congress 2d session, II. No. 77. Finally, the presidential message of 1817 (HOUSE JOURNAL, 15th Congress 1st session, page 11), announcing the issuance of orders to suppress the Amelia Island establishment, led to two other committees in both Houses. The House committee under Middleton made a report with a bill (AMERICAN STATE PAPERS, MISCELLANEOUS, II. No. 441), and the Senate committee also reported a bill.

128. The Senate debates were entirely unreported, and the report of the House debates is very meagre. For the proceedings, see SENATE JOURNAL, 15th Congress 1st session, pages 243, 304, 315, 333, 338, 340, 348, 377, 386, 388, 391, 403, 406; HOUSE JOURNAL, 15th Congress 1st session, pages 19, 20, 29, 51, 92, 131, 362, 410, 450, 452, 456, 468, 479, 484, 492, 505.

129. Simkins of South Carolina, Edwards of North Carolina, and Pindall: ANNALS OF CONGRESS, 15th Congress 1st session, page 1740.

130. Hugh Nelson of Virginia: ANNALS OF CONGRESS, 15th Congress 1st session, page 1740.

131. STATUTES AT LARGE, III. 450. By this act the first six sections of the Act of 1807 were repealed.

132. Or, more accurately speaking, every one realized, in view of the increased activity of the trade, that it would be a failure.

133. Nov. 18, 1818, the part of the presidential message referring to the slave-trade was given to a committee of the House, and this committee also took in hand the House bill of the previous session which the Senate bill had replaced: HOUSE JOURNAL, 15th Congress 2d session, pages 9-19, 42, 150, 179, 330, 334, 341, 343, 352.

134. Of which little was reported: ANNALS OF CONGRESS, 15th Congress 2d session, pages 1430-31. Strother opposed, "for various reasons of expediency," the bounties for captors. Nelson of Virginia advocated the death penalty, and, aided by Pindall, had it inserted. The vote on the bill was 57 to 45.



out the provision for the death penalty, passed the bill as it came from the House.¹³⁵ The House acquiesced, and the bill became a law, March 3, 1819,¹³⁶ in the midst of the Missouri trouble. This act directed the President to use armed cruisers on the coasts of the United States and Africa to suppress the slave-trade; one-half the proceeds of the condemned ship were to go to the captors as bounty, provided the Africans were safely lodged with a United States marshal and the crew with the civil authorities. These provisions were seriously marred by a proviso which Butler of Louisiana, had inserted, with a "due regard for the interests of the State which he represented," viz., that a captured slaver must always be returned to the port whence she sailed.¹³⁷ This, of course, secured decided advantages to Southern slave-traders. The most radical provision of the act was that which directed the President to "make such regulations and arrangements as he may deem expedient for the safe keeping, support, and removal beyond the limits of the United States, of all such negroes, mulattoes, or persons of colour, as may be so delivered and brought within their jurisdiction;" and to appoint an agent in Africa to receive such Negroes.¹³⁸ Finally, an appropriation of \$100,000 was made to enforce the act.¹³⁹ This act was in some measure due to the new colonization movement; and the return of Africans recaptured was a distinct recognition of its efforts, and the real foundation of Liberia. To render this straightforward act effective, it was necessary to add but one measure, and that was a penalty commensurate with the crime of slave stealing. This was accomplished by the Act of May 15, 1820,¹⁴⁰ a law which may be regarded as the last of the Missouri Compromise measures. The act originated from the various bills on piracy which were introduced early in the sixteenth Congress. The House bill, in spite of opposition, was amended so as to include slave-trading under piracy, and passed. The Senate agreed without a division. This law provided that direct participation in the slave-trade should be piracy, punishable with death.¹⁴¹

STATUTES AT LARGE

VOLUME	PAGE	DATE	AMOUNT APPROPRIATED
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- 135. The Senate had also had a committee at work on a bill which was reported Feb. 8, and finally postponed: SENATE JOURNAL, 15th Congress 2d session, pages 234, 244, 311-2, 347. The House bill was taken up March 2: ANNALS OF CONGRESS, 15th Congress 2d session, page 280.
- 136. STATUTES AT LARGE, III. 532.
- 137. ANNALS OF CONGRESS, 15th Congress 2d session, page 1430. This insured the trial of slave-traders in a sympathetic slave State, and resulted in the "disappearance" of many captured Negroes.
- 138. STATUTES AT LARGE, III. 533.
- 139. The first of a long series of appropriations extending to 1869, of which a list is given on the next page. The totals are only approximately correct. Some statutes may have escaped me, and in the reports of moneys the surpluses of previous years are not always clearly distinguishable.
- 140. In the first session of the sixteenth Congress, two bills on piracy were introduced into the Senate, one of which passed, April 26. In the House there was a bill on piracy, and a slave-trade committee reported recommending that the slave-trade be piracy. The Senate bill and this bill were considered in Committee of the Whole, May 11, and a bill was finally passed declaring, among other things, the traffic piracy. In the Senate there was "some discussion, rather on the form than the substance of these amendments," and "they were agreed to without a division": SENATE JOURNAL, 16th Congress 1st session, pages 238, 241, 268, 287, 314, 331, 346, 350, 409, 412, 417, 420, 422, 424, 425; HOUSE JOURNAL, 16th Congress 1st session, pages 113, 280, 453, 454, 494, 518, 520, 522, 537; ANNALS OF CONGRESS, 16th Congress 1st session, pages 693-4, 2231, 2236-7, etc. The debates were not reported.
- 141. STATUTES AT LARGE, III. 600-1. This act was in reality a continuation of the piracy Act of 1819, and was only temporary. The provision was, however, continued by several acts, and finally made perpetual by the Act of Jan. 30, 1823: STATUTES AT LARGE, III. 510-4, 721. On March 3, 1823, it was slightly amended so as to give district courts jurisdiction.



III.	533-4	March 3, 1819	\$100,000
III.	764	March 3, 1823	50,000
IIV.	141	March 14, 1826	32,000
IIV.	208	March 2, 1827	36,710 20,000
IIV.	302	May 24, 1828	30,000
IIV.	354	March 2, 1829	16,000
IIV.	462	March 2, 1831	16,000
IIV.	615	February 20, 1833	5,000
IIV.	67	January 24, 1834	5,000
IV.	157-8	March 3, 1837	11,413 .57
IV.	501	August 4, 1842	10,543 .42
IV.	615	March 3, 1843	5,000
IIX.	96	August 10, 1846	25,000
IXI.	90	August 18, 1856	8,000
IXI.	227	March 3, 1857	8,000
IXI.	404	March 3, 1859	75,000
IXII.	21	May 26, 1860	40,000
IXII.	132	February 19, 1861	900,000
IXII.	219	March 2, 1861	900,000
IXII.	639	February 4, 1863	17,000
IXIII.	424	January 24, 1865	17,000
IXIV.	226	July 25, 1866	17,000
IXIV.	415	February 28, 1867	17,000
IXV.	58	March 30, 1868	12,500
IXV.	321	March 3, 1869	12,500

Total, 50 years	\$ 2,386,666.99
Minus surpluses re-appropriated (approximate)	48,666.99?
	<u>\$ 2,338,000.00</u>
Cost of squadron, 1843-58, @ \$384,500 per year (HOUSE EXECUTIVE DOCUMENT, 31st Cong., 1st sess., IX. No. 73)	5,767,500
Returning slaves on "Wildfire" (STATUTES AT LARGE, XII. 41)	250,000
Approximate cost of squadron, 1858-66, probably not less than \$500,000 per year	(?)4,000,000
Approximate money cost of suppressing the slave-trade	(?)\$ 12,355,500

Cf. Kendall's Report: SENATE DOCUMENT, 21st Congress 2d session, I. No. 1, pages 211-8; AMERICAN STATE PAPERS, NAVAL, III. No. 429 E.; also Reports of the Secretaries of the Navy from 1819 to 1860.



April 21, Tuesday: [Franz Seraphicus Grillparzer](#)'s "Sappho" premiered in Vienna.

[Henry Wheeler Shaw](#) ("Josh Billings") was born.

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

3rd day 21st of 4 M / This forenoon took Chaise with Aunt Stanton & rode to [Portsmouth](#) to look at a small place which she has had some thoughts of Purchasing - We dined with cousin Isaac Chase - where I felt thankful my lot was cast when I arrived there I was informed of a disagreeable circumstance between one of his sons & a woman who lives in the family. - After dinner my mind was impressed with the necessity of taking a solid opportunity with him on the subject which tho' much in the cross I submitted to & laid before him the consequences of such a connection with the ability then afforded. he received my communication very kindly & if it does not tend to break it up I have the satisfaction of doing what [I] could in season, & feel the reward of peace for this little dedication in the cause of Truth & to support The testimonies of Society - We then rode to Abner Cundels saw his farm & returned home. -

RELIGIOUS SOCIETY OF FRIENDS



April 22, Wednesday: [Percy Bysshe Shelley](#) wrote again to [George Gordon, Lord Byron](#), urging in the strongest possible moral terms that he involve himself again with the mother, Claire Clairmont, of his illegitimate daughter. Taking Allegra away from her mother was simply wrong, wicked, evil. Byron remained entirely unmoved: he wanted his daughter but would have nothing further to do with its mother. She'd been an OK fuck, and that was about it.

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

*4th day 22nd of 4 M 1818 / This morning Aunt Stanton sailed for N York - Yesterday we had the news of the sudden departure from time of our cousin Dorcas Gardiner & this morning soon after Aunt Stanton left us - Word was brought over from Narragansett that Peleg Gardiner father of Dorcas Died twelve hours after her -this is an afflicting stroke to the family, to have two corpses laying in one house at one time is no common circumstance. & from the near friendship which existed between My mother & cousin Peleg I see nothing but that I must go over to Narragansett to the funeral, tho' much against my interest, being behind hand in my buisness already
On mature consideration this Afternoon of Aunt Molly Wantons situation &c I concluded not to go to Narragansett*

RELIGIOUS SOCIETY OF FRIENDS



April 23, Thursday: James Anthony Froude was born at Dartington in Devon, the last of 8 children of Archdeacon R.H. Froude.

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

5th day 23rd of 4 M / At Meeting Abigail Sherman delivered a short testimony - also Father Rodman. - to me it was a Dull time. - we had a considerable buisness in the preparative Meeting

*which held till 1 / 2 past One OClock –
Aunt Mary Wanton today is exceedingly feeble & it would not be surprising Should she depart this life in a very short time.*

RELIGIOUS SOCIETY OF FRIENDS

On the obverse of this carte de visite of James Anthony Froude is penned the remark "Emerson said he had the happy facility of seeing wholes and seeing particulars."

April 24, Friday: The vessel *Caroline* departed from Philadelphia under master James Serrill for New Orleans, transporting a **slave** cargo of 2 women, 3 boys, a girl and a female infant:

Milly	Female	45 years	5'2"	Crogham, owner — Louisiana
Rhodea	Female	32 years	5'3"	Washington Jackson, owner — Philadelphia
Humphrey	Male	14 years	5'2"	Crogham, owner — Louisiana
Dillie	Female	12 years	4'6"	
William	Boy	5 years		
James	Boy	4 years		
Lucy	Female	1 year		

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

6th day 24th of 4th M / Aunt M Wanton remains much as Yesterday - a poor suffering mortal both in body & mind. - & how long she will remain is uncertain tho' from all human probability it cannot be long ere the Scene of life must close

RELIGIOUS SOCIETY OF FRIENDS

April 25, Saturday: Commander David Buchan took the *Dorothea* and the *Trent* out of the mouth of the Thames River, intending to sail across the Arctic Ocean from Spitsbergen to Bering Strait.

THE FROZEN NORTH

April 26, Sunday: Major General Andrew Jackson issued a written general order at his headquarters in Fort St. Marks, Florida directing “a special court martial, to meet at 12 o’clock, A.M., for the purpose of investigating charges exhibited against A. Arbuthnot, R.C. Ambrister, and such others, who are similarly situated, as may be brought before it.” (This order is of special interest in our current national situation under the Homeland Defense Act, because the Obama Administration has been arguing that whether or not General Jackson’s actions were hasty, poorly considered, immoral, and/or indecent, nevertheless they do constitute one of the valid legal precedents for the Bush Administration’s still-open prison at Guantánamo and for our current actions against persons whom the current administration chooses to characterize as “extremists,” and as such may be fairly offered in argument in court. Nevertheless, the Pentagon’s top lawyer, Jeh Johnson, has sent to the Seminole Tribe of Florida what amounts to an apology for having likened al Qaida as of 2012 to their tribe as of 1818!)

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

1st day 26th 4 M 1818 / The forenoon meeting was silent in the Afternoon Lydia Almy & Abigail Sherman was concerned in short

testimonys. – to me they were remarkably dull meetings. --After tea took a walk with father Rodman to see Isaac Mitchell & wife & spent a little time very pleasantly with them –

RELIGIOUS SOCIETY OF FRIENDS

 April 27, Monday: Irish and British mercenaries in two ships supporting Chilean independence defeated two Spanish warships that had been blocking the harbor of Valparaiso.

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

2nd day 27 of 4 M / Aunt Mary Wanton is very low today, it seems as if a period is fast approaching to her sufferings, & tho' her life for a long time past has neither been comfortable to herself or friends, yet we who remember her in better days, can but feel the cords of affection nearly & closely touched at the prospect of a separation. – I set with her for some time towards night & endeavoured to center my mind in the quiet & was favor'd with the precious evidence of divine favor, which I believe was felt by her, for several times she spoke affectionately, & put our her hand which on my taking it She Squeezed it several times. –

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Tuesday: Launching of the steamboat *Walk-in-the-Water*.

[George Gordon, Lord Byron](#)'s illegitimate daughter Allegra by Claire Clairmont was forwarded to her father by her mother in the charge of a servant, Louise (Elise) Duvillard.

 April 29, Wednesday: Before sunrise, Major General Andrew Jackson executed two British subjects in occupied Florida for inciting the natives against him. The merchant Alexander George Arbuthnot, probably innocent, was [hanged](#) from the masthead of his schooner. A former Royal Marine, Robert Chrystie Ambrister, probably guilty, had been sentenced by the Court Martial to 50 lashes and a year at hard labor — but instead General Jackson put him before a [firing squad](#).

 April 30, Thursday: Chauncey R. Watson secured US Patent #203,226 for an improvement in the doors of grain cars (it would later be determined by the US Supreme Court that this patent should not have been issued, and was null and void, because although Watson's improvement may well have been novel and may well have proven useful, it had not arisen from "the exercise of the inventive faculty" — you can get off the train now, Chauncey).

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

5th day 30th of 4 M / Finding Aunt M Wanton to lay about as she has done for several days past – Took Sister Ruth in a Chaise (my H being quite unwell) & went to [Portsmouth](#) to attend the Moy [Monthly] Meeting – the forepart of the first meeting was to me a season of favor & I thought of general solemnity – H Dennis & A Sherman offered short testimonys – In the last we had considerable buisness. – which succeeded considering all things as well as could be expected – Ebenezer Metcalf & Phebe Almy published their intentions of marriage – We dined at Richard Mitchells – then rode home found Aunt M Wanton much as we left her surprising instance of suffering humanity –

RELIGIOUS SOCIETY OF FRIENDS

1818

1818

MAY

THE 1ST TUESDAY IN MAY WAS THE ANNUAL "MUSTER DAY," ON WHICH ALL THE ABLEBODIED WHITE MEN OF A TOWN WERE SUPPOSEDLY REQUIRED TO FALL INTO FORMATION, WITH THEIR PERSONAL FIREARMS, TO UNDERGO THEIR ANNUAL DAY OF MILITARY TRAINING AND MILITIA INDOCTRINATION.

1818

1818



May: At about this point, Thoreau would report in “A Plea for Captain John Brown,” John Brown “though he was tempted by the offer of some petty office in the army, when he was eighteen, he not only declined that, but he also refused to train when warned, and was fined for it.” For this account by Thoreau we have so far failed to find any outside corroboration. If Brown had told Thoreau this privately about his past during one of their conversations in Concord, can we be sure that the man had been telling Thoreau the truth — when in other accounts he made of his early life, to other people, he neglected to mention these particular details, and when we know that on occasion he was guilty of creating stories for their effect on his audience?

There is also an allegation on the record, that at one point John Brown was studying for the Congregational ministry in Connecticut, but changed his mind and returned to work with his father in Hudson, Ohio. —One wonders how that might be dated more precisely.

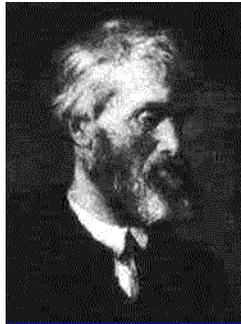


May: [Thomas Carlyle](#) commented that he was “now pretty well convinced that a body projected by the earth with a velocity of 39,000 feet per second will never return.”

SKY EVENT

At approximately this point this projectile schoolmaster nicely turned an epigram of Lucian on his spit by offering to another of his tutor friends that “when the Gods have determined to render a man ridiculously miserable, they make a schoolmaster of him.”

Clearly, at this point Carlyle had entered into the spiritual crisis which would consume his life until 1822,  and in which he would abandon his Christianity by embracing the secular nature of the universe of matter.



THOMAS CARLYLE



May: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) visited [Pisa](#) and [Livorno](#) (Leghorn), and met the Gisbornes.



May 1, Friday: [David Greene Haskins](#) was born in [Boston](#), the 3d child of Ralph Haskins, Sr. and Rebecca Rose Greene Haskins (the father was descended from a Virginia family and had become a well-known Boston merchant in partnership with Theodore Lyman, while the mother was descended from a Rhode Island family that had relocated to Antigua in the West Indies).

Major General Andrew Jackson raided and burned a native village on Red Stick Creek in Florida (this time he did not kill the women and children).



May 2, Saturday: La morte di Didone, a cantata by Gioachino Rossini, was performed for the initial time, in Teatro San Benedetto, Venice. A review in the *Gazzetta privilegiata di Venezia* would state, “Poetry beneath criticism, music nothing, performance indifferent.”

 May 4, Monday: For purposes of suppression of the [international slave trade](#), the Netherlands granted to the warships of Great Britain permission to board and inspect its commercial shipping on the high seas, and of course vice versa (BRITISH AND FOREIGN STATE PAPERS, 1817-18, pages 125-43).

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

RELIGIOUS SOCIETY OF FRIENDS

2nd day 4rd of 5th M 1818 / My dear Aunt MARY WANTON quietly drew he last breath this fornoon at 30 minutes past 11 OClock, she was evidently changeing for some hours & about two hours before she left us was very desirous to be got in her easy chair which was done & she seemed easier & drew her breath shorter & shorter till she died & left us without any struggle which we esteem a favor, she appeared to know all around her till she sunk below observation. – For nine years or there about she has suffered mental derangement & for about three Months her bodily health has been sinking. – She has many times within a few weeks expressed her willingness to depart & been favor'd with reason at intervals.

 May 5, Tuesday: Karl Heinrich Marx was born in Trier, Prussia, to Heinrich Marx, a lawyer descended from a line of Sephardic Jewish rabbis. The family would convert to Protestantism. Karl would be given a classical education, and would study jurisprudence at Bonn and later in Berlin — where, however, his preoccupation with philosophy would, according to Friedrich Engels, lure him away from the law.

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

3rd day 5th of 5 M / This morning friends have set out for [Greenwich](#) Quartlerly Meeting - as some of them went from hour [sic] down to the Packet I felt the Prayer sensibly to rise in my spirit "Go with them that Go – Stay with them that stay" AUNT MARY WANTON was interd this Afternoon in the Clifton burying ground, the funeral was large & respectably attended, she was in the 68th Year of her Age. Was thro' life a woman much esteemed & loved by her acquaintances, but the state of her nerveas system has been such for 9 years past as to have rendered her incapable of enjoying & being enjoyed by company – Mother will miss her much who has had the chief care of her during her confinement.

RELIGIOUS SOCIETY OF FRIENDS



1818

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May 6, Wednesday: This was the day on which the chickens came home to roost. [Mordecai Manuel Noah](#), a Jewish American who had never pretended to be anything other than a Jewish American, had been appointed by our federal government as its consul to the Kingdom of Tunis (you can read about how he rescued American citizens kept as slaves by Moroccan masters in his [TRAVELS IN ENGLAND, FRANCE, SPAIN AND THE BARBARY STATES IN THE YEARS 1813-14 AND 15](#), printed in New-York in 1819). When local Moslems found out that they were being asked to deal respectfully with an American consul who was nothing but a contemptible [Jew](#), there had been outrage and protests whereupon our federal government had obligingly recalled this consul. We were so sorry that we had so unsuspectingly transgressed against their sense of decency! On this day Mr. Noah wrote to President [James Madison](#), in effect inquiring as to how it could be legitimate for his government to have damaged his reputation by firing him, not on the basis of anything he had said or done as consul but merely on account of his objectionable religion or ethnicity. (Hooh! — Do I never want to get a letter like that!)

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

4th day 6th of 5th M 1818 / This is Election Day & as usual much noise & stir about the streets, but what added to the difficulty & depressed of my mind very much was an Alarm of Fire at 11 OClock which proved to be the chimney of J Cook Hotel & caught the roof – a black man in endeavoring to extinguish the fire fell from the roof & hurt himself exceedingly I saw the poor fellow in his agony which was not a little trying to my feelings Notwithstanding all I went on board the Packet at about half after 4 OC PM & sailed to [Greenwich](#) before dark, in company with several other friends – I stoped at J Caseys & took a dish of tea then went to cousin Wanton Caseys & Lodged –

RELIGIOUS SOCIETY OF FRIENDS



May 7, Thursday: Jan Antonín (Leopold) Kozeluch died in Vienna at the age of 70.

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

5th day this morning after breakfast called at J Caseys & saw several friends – then at the Public House where were Wm Rotch Jr, Saml Rodman, [O Brown](#), Thos Arnold, & [Moses Brown](#). I found myself in a very interesting circle, they were engaged in recounting the exercises they had passed thro' in supporting the various testimonys of Society, particularly their labors together when on a committee from the Y Meeting Some years ago to Congress on behalf of the oppressed Africans – Then called at James Greens & took a dish of tea before meeting – At Meeting Jas Green appeard in lively testimony then Micajah Collins, then Thos Anthony & then Wm Almy – The last meeting was memorable to me, being before it under consideration as an Elder – James Greens remarks on the subject will long be remembered. – After meeting which was a season of favor – Our company got dinner & went on board the Packet & so prosperous was the gale that at we got home before it was quite dark which made me at about 28 hours from home.

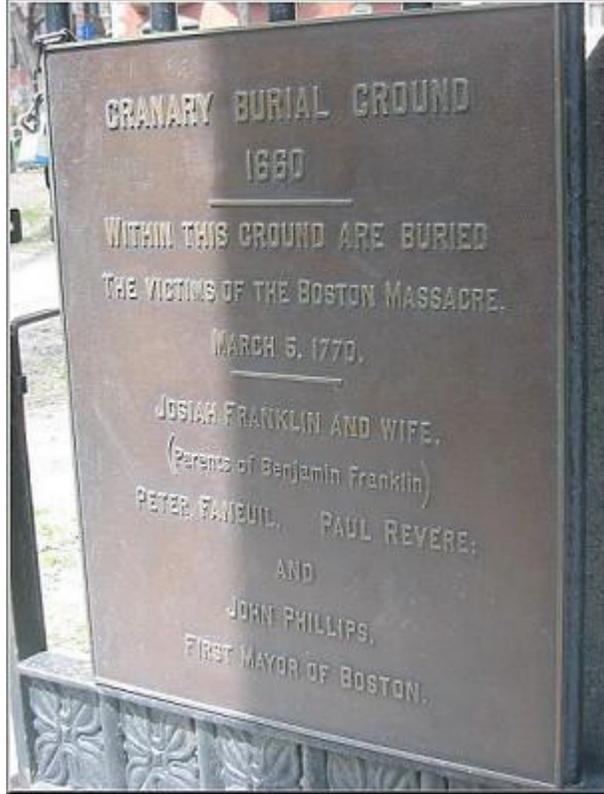
RELIGIOUS SOCIETY OF FRIENDS

1818

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May 10, Sunday: [Paul Revere](#) died at the age of 83 in Boston.



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

1st day 10th of 5th M 1818 / Our Morning Meeting was large & Silent, & remarkably unsettled in consequence of many not being informd that it began at 10 OC, one hour earlier than usual & so to continue thro' the summer. in the Afternoon it was larger than usual for the Afternoon Meeting – Father Rodman was engaged in a short testimonny as was Lydia Almy. –

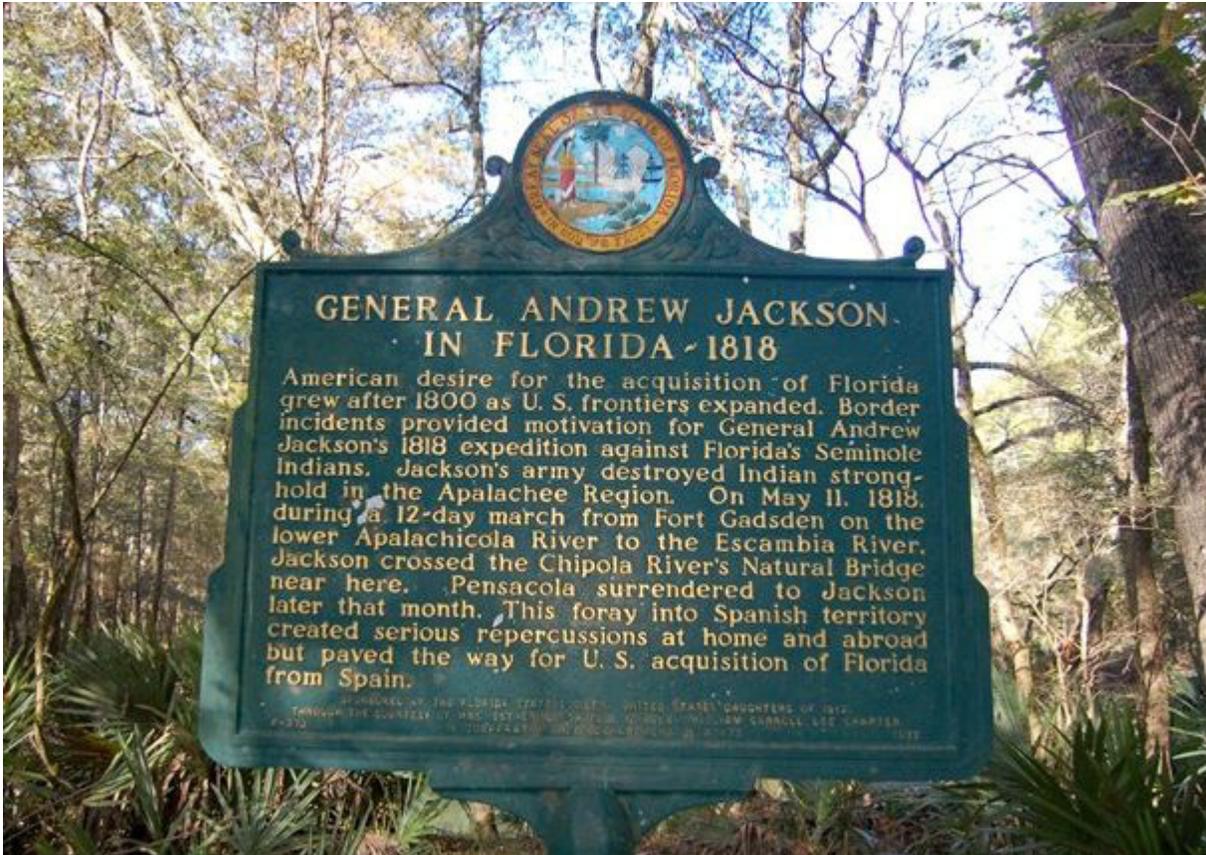
RELIGIOUS SOCIETY OF FRIENDS

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May 11, Monday: During a 12-day march from Fort Gadsden on the lower Apalachicola River to the Escambia River, the army of Major General Andrew Jackson crossed the Natural Bridge over the Chipola River, in what has by now become the Florida Caverns State Park.



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

2nd day 11th of 5 M / My mind is brought into a state of feeling this evening which is a precious evidence of divine favor. - I expect thro' the remainder of my life many Baptisms & hope I may be found worthy of them, & that they may wash away all that is impure, but Allass be fore that can be effected how deep the dippins in Jordon & how hot the furnace must be made I know not, but have no doubt if I can abide under them & become faithful to the Manifestation of truth that they will work out my Salvation & Secure my peace here & hereafter -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 14th of 5th M / Silent Meeting & to me a dull time, was much unwell & set the meeting in some pain in my back the effects of a cold taken by standing on the damp ground

RELIGIOUS SOCIETY OF FRIENDS



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 May 15, Friday: The *Eagle* made the initial steamboat crossing of Nantucket Sound, carrying 600 passengers from [New Bedford](#) to Nantucket Island.

Jean Lafitte (the way the English spelled it, or “Laffite” the way he himself spelled it) had sailed down the Texas coast and set up camp in Matagorda Bay. On this day his [pirates](#) or [privateers](#) took control of Galveston Island and he appointed Jao (Joseph) de la Porta, a Portuguese Jew, as “supercargo” (agent) for dealing with the Karankawa native tribe.

 May 16, Saturday: Doctor [John White Webster](#) got married with Harriet Fredrica Hickling, daughter of US Vice-Consul Thomas Hickling and Sarah Falder Hickling on the island of São Miguel in the Azores.

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

1st day 17 of 5 M / Our Meetings were Small, but to my mind seasons of some life. – the day was very rainy – Sister Ruth staid with us last night & spent this day. – my mother is quite unwell. & I have for a number of days been very poorly myself with a pain in my back. which the usual medicines dont seem fully to relieve

RELIGIOUS SOCIETY OF FRIENDS

 May 20, Wednesday: William George Fargo was born.

The Frog Pond of Boston Common overflowed due to a sudden downpour, and as the waters receded, a large number of small fish were trapped in puddles on the grass of the Common. When credulous [Boston](#) passersby noticed this, they would deem it a mystery.

NEVER READ AHEAD! TO APPRECIATE MAY 20TH, 1818 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST). ALTHOUGH WILLIAM GEORGE FARGO WOULD HELP TO FOUND WELL, FARGO & COMPANY, AT THIS POINT HE’S JUST ANOTHER HUMAN INFANT AND DOESN’T AS YET EVEN HAVE A BANK ACCOUNT.

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

5th day 21st of 5th M 1818 / My mother remains poorly, but I think a little better - My Back is also better, but still some pain My H is quite unwell but keep about her ancle that was burt is yet very weak & her opression at the chest continues tho’ we have done several things to help it – so we are subject to infirmities, & tho’ we have yet to only what may be called about middleage, yet it will soon be over with us as to this world, & if we are prepared it is of but little consequence to us how soon. – Silent meeting & no buisness in the last (Preparative). –

RELIGIOUS SOCIETY OF FRIENDS



May 22, Friday: [Johann Nepomuk Hummel](#) and cellist Nikolaus Kraft performed in Stuttgart.



May 24, Sunday: Mary Allen was born to Mary Morrill Allen and the [Reverend Wilkes Allen](#) in Chelmsford, Massachusetts. Mary would die in infancy.

The forces under General Andrew Jackson recaptured the port of Pensacola, Florida. British subjects Alexander Arbuthnot and Robert Ambrister were detained upon charges of aiding the Spanish, their native tribal allies, and the Black Seminoles presumed on the basis of skin coloration to be mere “runaway slaves.”



“...The conflicts of Europeans with American-Indians, Maoris and other aborigines in temperate regions ... if we judge by the results we cannot regret that such wars have taken place ... the process by which the American continent has been acquired for European civilization [was entirely justified because] there is a very great and undeniable difference between the civilization of the colonizers and that of the dispossessed natives....”



— [Bertrand Russell](#),
THE ETHICS OF WAR, January 1915

1818

1818

→ May 25, Monday: [Ralph Waldo Emerson](#)'s 15th birthday.



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

1st day 25th of 5 M / L Almy & father Rodman concerned in short testimonys in the forenoon – Silent in the Afternoon My H was at meeting & took tea at her fathers it is the first time she has been out since she sprained her Ancle. –

RELIGIOUS SOCIETY OF FRIENDS

→ May 26, Tuesday: The Prussian government eliminated all internal trade restrictions.

A constitution for Bavaria was promulgated providing for a bicameral parliament and limited freedom of speech.

Major General Andrew Jackson completed the conquest of Spanish Pensacola which would prompt Spain to cede Florida to the USA. The resulting influx of English-speaking settlers would quite overwhelm the Seminoles, who would break off hostilities.

→ May 27, Wednesday: Amelia Bloomer, suffragist who would be known for her [under-skirt pantaloons](#), was born.

After a 3-day bombardment, the Spanish garrison at Pensacola surrendered to United States forces.



1818

1818



May 28, Thursday: The Tariff Reform Act abolished internal duties in Prussia and created uniform tariffs throughout the kingdom.

In [Concord](#), Deacon White's house caught fire but the fire was put out.¹⁴²

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 1831.¹⁴³

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

5th day 28th 5 M / Our Moy [Monthly] Meeting this day held in Town - the first meeting was silent & solid & to me a pretty good time -in the last we progressed in buisness (I thought) rather better than common -

RELIGIOUS SOCIETY OF FRIENDS

[Thomas Jefferson](#) wrote to Rabbi Mordecai M. Noah in regard to religious tolerance:

Your sect, by its sufferings, has furnished a remarkable proof of the universal spirit of religious intolerance inherent in every sect, disclaimed by all while feeble, and practiced by all when in power. Our laws have applied the only antidote to the vice, protecting our religious as they do our civil rights, by putting all men on an equal footing.

SEPARATION OF CHURCH AND STATE



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

6th day 29th of 5 M / We have this day pretty much finished cleaning house & are on that account ready for Yearly Meeting - There is talk that the Yearly Meeting will be removed some place further eastward. The committeee to consider of the subject will report this Year - I, with many others would miss it greatly, but such is the care & great responsibility that is attached to it, that when I am anticipating of it, my mind is ready to sink under the weight of it, & am nearly willing to Surrender all the advantage & let others take the burden. I believe that what ever may be the result, my mind may be resigned to it. -

RELIGIOUS SOCIETY OF FRIENDS

142. Although we know that during this year the [Concord](#) Fire Society obtained a new fire engine to replace or supplement the one it had had since 1794, we do not know whether that new engine was in place prior to this fire and contributed to its extinguishment, or whether, on the other hand, the fires of this year prompted the purchase of the new equipment.

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

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



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 May 30, Saturday: Scheduled packet sailing ship service began between the ports of New-York on the American coast, and Liverpool on the English coast. Due to improvements in ship design, these packets would be able to regularly crisscross the Atlantic on a 33-day schedule versus the previous expected trip duration of 39 days.

 May 31, Sunday: [John Albion Andrew](#) was born in Windham, Maine. He would practice law in [Boston](#) until the antislavery movement would draw him into politics.

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

1st day 31st of 5 M 1818 / Our Meetings were rather small the weather being rainy - In the forenoon silent & in the Afternoon father Rodman was engaged in a short testimony - rather dull seasons to me tho' at times in the course of the Day favor'd with Sensibility. -

RELIGIOUS SOCIETY OF FRIENDS

JUNE

 June: The Reverend [William Ellis](#) and [Mrs. Mary Mercy Moor Ellis](#), the Reverend and Mrs. John Orsmond, and the Reverend and Mrs. John Williams sailed to the island of Huahine. This was an event of note, and attracted visitors from neighboring islands, including King Tamatoa of Raiatea.

 June: The New England [Yearly Meeting](#) of the [Religious Society of Friends](#) at [Portsmouth](#) was informed by its Meeting for Sufferings committee that the construction of [Yearly Meeting School](#) was so far completed that the building in [Providence, Rhode Island](#) might be made us of during the following winter. The hiring of staff was authorized. Friends [Stephen Wanton Gould](#) and Lydia Gould of [Newport](#) would be serving as Assistant Superintendents.

 June: The *Fulton I* was brought out of mothballs to convey President [James Madison](#) on a ceremonial excursion to Staten Island.

 June: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) moved to Bagni di (Baths of) Lucca, where Shelley would translate Plato's *SYMPOSIUM*, write "On Love," and complete ROSALIND AND HELEN.

 June: The [negrero](#) *Constitution* was captured on the Florida coast, by a United States army officer, and found to have aboard it a cargo of 84 [slaves](#).



The [negreros](#) *Louisa* and *Merino* were captured while smuggling from Cuba to the United States (after five years of litigation, these vessels would be condemned) (HOUSE DOCUMENT, 15th Congress, 2d session VI, No. 107; 19th Congress, 1st session VI.-IX. Nos. 121, 126, 152, 163; HOUSE REPORTS, 19th Congress, 1st session II, No. 231; AMERICAN STATE PAPERS, NAVAL AFFAIRS, II, No. 308; Decisions of the United States Supreme Court in *9 Wheaton*, 391).

INTERNATIONAL SLAVE TRADE



1818

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 June 1, Monday: In the House of Commons in London, a Motion for Parliamentary Reform (which is to say, universal suffrage and annual parliaments) went down in defeat.

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

2nd day 1st of 6th M 1818 / My mind has been much under the pressure of sympathy with Elisfull Jernagan a woman of my acquaintance who has this forenoon had a Cancer cut from her Breast weighing about 10 ounces. We must all have something to afflict us in this life, & if it does not come in one way, it commonly does in another - & perhaps it is all right & necessary, to wean our affections from things in this world & fix them on more substantial bliss in that which is to come. -

RELIGIOUS SOCIETY OF FRIENDS

 June 2, Tuesday: The Peshwa of Poona surrendered to the British, thus ending the 3d war between the Marathas and the British. His dominions were annexed to Bombay and would become the Province of Marathas and Gujaratis.

 June 3, Wednesday: The execution in occupied Florida of the British subjects Alexander Arbuthnot and Robert Ambrister was beginning to cause a reaction against the exploits of this out-of-control general Andrew Jackson both in London and in Washington DC, a reaction which would need to be managed very carefully by Jackson's privy supporter, Secretary of State John Quincy Adams — until finally Britain blinked and Foreign Secretary Castlereigh was persuaded to save face by declaring that by their actions or something, these two royal subjects had somehow chosen to place themselves “outside of the royal protection.” In other words, “Face facts guys, you're already dead and nobody's going to try to prove anything by going to war over a couple of cold cadavers.”)

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

4th day 3rd of 6th M / This Afternoon was called on by Jonathon Biegelow a student at Andover Seminary, he wished to be informd of the Number of members that belong to this Moy [Monthly] Meeting as he was travelling for the purpose of Assertaining the number of professors of religion in New England - from minutes which I had by me I could pretty readily give him the Number in this Preparative Meeting which I made about 222 - while looking over the Members my feelings were forceably struck with the necessity I was under of including some in the number who were barely professors, & from appearance (at least) were very small possessors of those requisites which constitute the real christian. I made this remark to him, & observed that there were many who stood within the pale of no Church, that were much nigher the Kingdom than some who did.

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 4th 6th M 1818 / Silent meeting excepting a disturbance from V Flagg a black woman who undertook to preach

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 5th of 6 M / Isaac Mitchell was this Morning taken extremely ill of the bilous cholic - In the Afternoon they sent for me to come & set with him I found him in great distress & I left him so this evening tho' with some prospect of being better from the operation of the Medicine-
While sitting with him I could but reflect, what [poor creatures we are & how liable we are to be taken suddenly from this to another state of existence & how necessary for us to be in a state of preparation*

RELIGIOUS SOCIETY OF FRIENDS

 June 6, Saturday: Incidental music to Gehe's play Heinrich IV, König von Frankreich by Carl Maria von Weber was performed for the initial time, in the Dresden Hoftheater.

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

1st day 7th of 6th M / This morning took boat & with Lydia Almy crossed to Connanicut & attended the Meeting there a company of about 30 assembled & there were some solid countenanced young women among the number, but the prospect is low & was it not for the few solid people that are not members who attends I should not think there was sufficient encouragement to keep up the meeting - Lydia was concerned in a short testimony to satisfaction We dined at Joseph Greenes & came across the ferry in good season to attend our Afternoon Meeting which was silent After which Attended the funeral of the Widow Stoddard Aged 93 & 3 days, she the mother of Walter Nichols's Wife.

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 8th of 6 M / This forenoon Br Isaac returned from N York & Brought accounts of the welfare of our relations & friends there. -

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Wednesday: The newly rebuilt opera house in Pesaro was opened with a performance of La gazza ladra by Gioachino Rossini in his birthplace.

Construction began on the [Champlain Canal](#), to connect the [Erie Canal](#) near Cohoes, [New York](#) with Lake Champlain.

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

4th day 10th of 6 M / Saw in the Boston Papers this evening, the notice of the Death of "Wm Brown of Salem an estimable member & minister of the Society of Friends aged 30" he was an acquaintance of mine & a hopeful man, he has gone, he has passed into the Valley of the Shadow of death in scarcely the meridian [of] life - may this be to all a solemn Warning to be prepared



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to meet the final change - I feel it so to me & hope the impressons may be lasting -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 11th of 6th M 1818 / Our meeting was rather small as it generally is the fifth day previous to the Yearly Meeting - there was a short testimony in the forepart of the Meeting & was on the Whole a solid season - In the Last (Preparative) the extracts of the last Yearly Meeting Minutes was read & were truly edifying, & tho' they have been nearly twelve Months in getting down to the lesser meetings, have lost none of the excellent savor under which they were penned. -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 12th of 6 M / Several friends have arrived to attend the Yearly Meeting who I hope will add weight by their presence. - My feelings have been quite on the low key today & if I do not feel better tomorrow Dont know that it will be best for me to go to [Portsmouth](#) tomorrow. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 13th of 6 M / This morning took our Aged & very intersting friend John Casey in a chaise & went to [Portsmouth](#) to attend our SELECT YEARLY Meeting which is the first I was ever at - It was remarkably solid & to me an instructing season We dined at Saml Thurstons - In the Afternoon I went back to the Meeting house & carried J Casey to the meeting for sufferings & then rode down to Benj. Freeborns to see his daughter Ruth who has been long confined with consumptive symptoms (at least) here I saw & had an opportunity of conversing with our friend John Heald & his companion Thos Wickersham of Ohio who accepted an invertation to lodge with us, we rode home thro' the west road & stoped & took a dish of tea with Hannah Gould - Our lodgers were Luke & Sarah Aldrich & Hannah Holder -

RELIGIOUS SOCIETY OF FRIENDS

 June 14, Sunday: The first loaded boat passed through the newly completed locks of the Seneca and Cayuga [Canal](#) at Seneca Falls, [New York](#) (paying a toll of 50 cents).

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

1st day 14th of 6 M 1818 / Our Morning meeting was not quite as large as usual owing to the Rain. Daniel Howland was concerned in a solemnizing testimony followed by James Greene in a corresponding sound & pertinent communication - Then Jerard T Hopkins in a most benevolent & charratable testimony embracing among all the religious denominations of the true Church & thro' him the standard of truth was exalted. I have seldom been in a



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meeting to more general satisfaction The people were quiet & solid in their deportment—
In the Afternoon the Meeting was very large - Elizabeth Coggleshall was concerned in testimony - Then Jerard T Hopkins much favord & truth again reigned among us which kept the multitude much more quiet than usual in the Afternoon of the Yearly Meeting -
In addition to our former lodgers we had Olive Cobb daughter of Edwd. - a number took tea with us.

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day Our meeting was opened this Morning at the usual hour under a solemn covering, after short testimonies from D Howland H Post & J T Hopkins After accounts were read from the different quarters one of them containing the dismissal of Stephen Buffington from the Select Meeting, he rose & made considerable disturbance, but friends succeeded in quieting the poor man & the meeting resumed the general course of buisness & solemnity was restored. The epistles from the different Y Meetings were read & some of them were peculiarly interesting -The committee appointed last Year to consider the subject of removing the Yearly Meeting reported that they considered it inexpedient at this time -. Thos Anthony & several others bore short testimonies & to me it was a precious season for which I desire to be thankful -
At 4 OC this Afternoon the meeting again met It appeard that an individual who had appealed from the judgement of the Moy [Monthly] & Quarterly Meeting had taken his seat in meeting this occasioned some difficulty but was soon got over & the meeting went into the state of society which in the general was found to be as well as usual - but it appear'd that some who had served as soldiers in the late revolutionary War & since that time joined our Society, had entered their names as applicants for the pension lately granted to revolutionary Soldiers - they live in the eastern Quarters far down & the advice of the Yearly Meeting was requested. This occasioned considerable debate & resulted in the Appointment of a committee to deliberate on the Sunject. -
We had a pretty large company at tea & in the evening a family sitting in which Daniel Howland was largely engaged in testimony & a few words by Edw Cobb. - In addition to our lodgers we had John Heald & his Companion Thos Wickersham. -

RELIGIOUS SOCIETY OF FRIENDS



June 16, Tuesday: The “[Year Without a Summer](#)” had had a number of impacts, one of which had been that an ice-dammed lake formed below a tongue of the Giétro Glacier high in the Val de Bagnes of [Switzerland](#). Although the engineer Ignaz Venetz had been struggling to control the situation, on this day the water devastated [Bagnes](#).

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

3rd day Our Select Meeting this morning met under a solemn covering & thro' the whole course of it a weight & power was attendant which would have surprised those unacquainted with it,



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& indeed was deeply instructing to some who had long felt its influence at seasons. An individual an elder in society from one of the lower Quarters who has accepted the Offices of Justice of the peace & Judge of the Court of common pleas in the State of Massachusetts was present – & to him many weighty & deep testimonies were borne to the inconsistencies of such offices with the testimony of society – These testimonies appeared deeply to affect his mind as well as the minds of many present & Elizabeth Coggeshall was engaged in fervant solemn supplication on his behalf.

The Meeting for the general concerns of society met by adjournment at 3 OClock this Afternoon - Jeremiah Austin appear'd in the Meeting & prosecuted his appeal from the judgement of [Nantucket](#) Monthly Meeting & Sandwich Quarterly Meeting against him & a committee was appointed to hear his case. – a few other concerns were acted upon but I thought not as lively as the Past sittings

RELIGIOUS SOCIETY OF FRIENDS



June 17, Wednesday: Charles François Gounod was born in Paris, 2d and final child born to François-Louis Gounod, official artist to the Duc de Berry and drawing master to the pages of the King's Chamber, with Victoire Lemachois, daughter of a lawyer.

Friend [Stephen Wanton Gould](#) wrote in his journal about the proceedings of the New England [Yearly Meeting](#) of the [Religious Society of Friends](#) at [Portsmouth](#):

4th day – The Meeting begun at 10 OClock - Various concerns came before us - that which excited the most interest was a communication brought in by a committee appointed Yesterday, to the different quarterly meetings respecting the applications of several friends in low circumstances to the general government for pensions for their services in the revolutionary War – a general Unity was expressed discouraging all such applications & advising to the contrary, & encouraging all meetings where such applicants may reside to extend to them a liberal hand of help. – Henry Post at the opening of the meeting appeared in fervant supplication. –

The Meeting met this evening at 4 OC - the first buisness entered on was Jeremiah Austins Appeal which was confirmed -After expressing a few words, - which were reply'd to in a most feeling & pertinent manner by [Moses Brown](#) - he retired from the meeting having the heart felt sorrow of many friends – -Epistles were prepared to the usual meetings with which we correspond & most of them were attended with a good savor of life & also a communication was prepared to the different Monthly & Quarterly Meetings, written with much animation so that some of us said in our hearts "the best wine has come last" - The Meeting concluded under a solemn covering - & I have no doubt many may say with emphasis "It is good for me to be here"



June 18, Thursday: Carl Maria von Weber and his wife moved into a cottage in the village of Hosterwitz, upstream from Dresden. He was worried about was deteriorating health.

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

5th day - This morning most of our Company left us after



breakfast with whom we have been associated in a family way thro' the course of this Yearly Meeting - my friends have never felt nearer to me than at this time, & an increase of love I think must be a good sign & if follow'd by an increase of obedience to the divine law in the heart may terminate in redemption from evil, which at seasons (at least) is my hearts desire. - Our meeting this day was large quiet & much favor'd J T Hopkins John Heald, Lydia Dean, Mary Allen & Avis Keene were engaged in testimony & E Coggeshal in supplication. - In the Afternoon Our friend John Heald & his Companion Thos Wickersham left us for [Portsmouth](#) it was unpleasant to find on going for Thomas's horse that he had been Kicked so as to render him quite useless & we were obliged to furnish him with another which will occasion him another journey back in a few days. -

RELIGIOUS SOCIETY OF FRIENDS



June 19, Friday: Iyoas II Hezqeyas replaced Egwale Seyon Hezqeyas as Emperor of Ethiopia.

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

6th day [Yearly Meeting] Jerrard T Hopkins had a meeting at 5 OC this Afternoon for people of Colour a considerable number came tho' not so many as could be wished but he was favor'd to preach to them excellently both on moral & religious subjects In the mornng E Coggeshall had a meeting on Connanicut

RELIGIOUS SOCIETY OF FRIENDS



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

7th day J T Hopkins rests this day at D Williams - in the Afternoon a company of young people Visited him. -

RELIGIOUS SOCIETY OF FRIENDS

Lord Castlereagh suggested to the US minister, Rush, that for the proper interdiction of the [international slave trade](#), the United States might join with Great Britain in an agreement to allow a mutual (but strictly limited) Right of Search of each other's vessels on the high seas. The reaction of the USA to this suggestion would not be favorable.

W.E. Burghardt Du Bois: Whatever England's motives were, it is certain that only a limited international Right of Visit on the high seas could suppress or greatly limit the slave-trade. Her diplomacy was therefore henceforth directed to this end. On the other hand, the maritime supremacy of England, so successfully asserted during the Napoleonic wars, would, in case a Right of Search were granted, virtually make England the policeman of the seas; and if nations like the United States had already, under present conditions, had just cause to complain of violations by England of their rights on the seas, might not any extension of rights by international agreement be dangerous? It was such considerations that for many years brought the powers to a deadlock in their efforts to suppress the slave-trade.

At first it looked as if England might attempt, by judicial decisions in her own courts, to seize even foreign slavers.¹⁴⁴ After the war, however, her courts disavowed such action,¹⁴⁵ and

144. For cases, see *1 Acton*, 240, the "Amedie," and *1 Dodson*, 81, the "Fortuna;" quoted in U.S. Reports, *10 Wheaton*, 66.

145. Cf. the case of the French ship "Le Louis": *2 Dodson*, 238; and also the case of the "San Juan Nepomuceno": *1 Haggard*, 267.



the right was sought for by treaty stipulation. Castlereagh took early opportunity to approach the United States on the matter, suggesting to Minister Rush, June 20, 1818, a mutual but strictly limited Right of Search.¹⁴⁶ Rush was ordered to give him assurances of the solicitude of the United States to suppress the traffic, but to state that the concessions asked for appeared of a character not adaptable to our institutions. Negotiations were then transferred to Washington; and the new British minister, Mr. Stratford Canning, approached Adams with full instructions in December 1820.¹⁴⁷

Meantime, it had become clear to many in the United States that the individual efforts of States could never suppress or even limit the trade without systematic co-operation. In 1817 a committee of the House had urged the opening of negotiations looking toward such international co-operation,¹⁴⁸ and a Senate motion to the same effect had caused long debate.¹⁴⁹ In 1820 and 1821 two House committee reports, one of which recommended the granting of a Right of Search, were adopted by the House, but failed in the Senate.¹⁵⁰ Adams, notwithstanding this, saw constitutional objections to the plan proposed by Canning, and wrote to him, December 30: "A Compact, giving the power to the Naval Officers of one Nation to search the Merchant Vessels of another for Offenders and offences against the Laws of the latter, backed by a further power to seize and carry into a Foreign Port, and there subject to the decision of a Tribunal composed of at least one half Foreigners, irresponsible to the Supreme Corrective tribunal of this Union, and not amendable to the controul of impeachment for official misdemeanors, was an investment of power, over the persons, property and reputation of the Citizens of this Country, not only unwarranted by any delegation of Sovereign Power to the National Government, but so adverse to the elementary principles and indispensable securities of individual rights, ... that not even the most unqualified approbation of the ends ... could justify the transgression." He then suggested co-operation of the fleets on the coast of Africa, a proposal which was promptly accepted.¹⁵¹ The slave-trade was again a subject of international consideration at the Congress of Verona in 1822. Austria, France, Great Britain, Russia, and Prussia were represented. The English delegates declared that, although only Portugal and Brazil allowed the trade, yet the traffic was at that moment carried on to a greater extent than ever before. They said that in seven months of the year 1821 no less than 21,000 slaves were abducted, and three hundred and fifty-two vessels entered African ports north of the equator. "It is obvious," said they, "that this crime is committed in contravention of the Laws of every Country of Europe, and of America, excepting only of one, and that it requires something more than the ordinary operation of Law to prevent it." England therefore recommended: -

146. BRITISH AND FOREIGN STATE PAPERS, 1819-20, pages 375-9; also pages 220-2.

147. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 395-6.

148. HOUSE DOCUMENT, 14th Congress 2d session, II. No. 77.

149. 15th Congress 1st session, pages 71, 73-78, 94-109. The motion was opposed largely by Southern members, and passed by a vote of 17 to 16.

150. One was reported, May 9, 1820, by Mercer's committee, and passed May 12: HOUSE JOURNAL, 16th Congress 1st session, pages 497, 518, 520, 526; 16th Congress 1st session, pages 697-9. A similar resolution passed the House next session, and a committee reported in favor of the Right of Search: HOUSE JOURNAL, 16th Congress 2d session, pages 1064-71. Cf. HOUSE JOURNAL, 16th Congress 2d session, pages 476, 743, 865, 1469.

151. BRITISH AND FOREIGN STATE PAPERS, 1820-21, pages 397-400.

1. That each country denounce the trade as piracy, with a view of founding upon the aggregate of such separate declarations a general law to be incorporated in the Law of Nations.

2. A withdrawing of the flags of the Powers from persons not natives of these States, who engage in the traffic under the flags of these States.

3. A refusal to admit to their domains the produce of the colonies of States allowing the trade, a measure which would apply to Portugal and Brazil alone.

These proposals were not accepted. Austria would agree to the first two only; France refused to denounce the trade as piracy; and Prussia was non-committal. The utmost that could be gained was another denunciation of the trade couched in general terms.¹⁵²

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

1st day 21st of 6th M 1818 / Our morning meeting was large & silent - at the close of it information was given that Jerrard T Hopkins expected to be at meeting this Afternoon & general information was requested to be given & the meeting was defer'd to 5 O'clock. - in the forenoon he was at the meeting in [Portsmouth](#)

In the Afternoon we had a very large meeting of different persuasions in religion & Jerrard was much favord in Gospel communication, much to the satisfaction of friends & others. - I rejoice that Truth has borne the victory, not only thro' the Sittings of the Yearly Meeting but in the several public meetings since, so that no loss has been sustained that I am aware of, & on my own part I desire to be thankful in a belief that to me it has been a season of enlargement of experience in the truth, which perhaps may never be forgotten. - the circumstances of my being initiated into the Select Meeting is humbling, & for a day or two so much so that I have almost trembled under the weight of the responsibility of the Station of Elder. Oh! how much care caution & circumspect conduct is necessary to dignify the appointment, & above all a deeply religious life.

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Monday: Sarah Anna Chace ([Sarah Chace Greene](#)) was born in [Providence, Rhode Island](#) to William Chace and Lydia Bowen Drowne Chace.

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

2nd day 22nd of 6 M / This mornng J T Hopkins & companion, accompanied by J D Williams took the Packet & went to [Providence](#) My H spent the Afternoon at her fathers & I took tea with them - This evening Thos Wickersham returned for his horse & found him much better. he lodge with us.

RELIGIOUS SOCIETY OF FRIENDS

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



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3rd day 23rd of 6 M / This morning Thos Wickersham rose before any of us was up, took his horse & went on his way to join his companion J Heald at [Smithfield](#) -

RELIGIOUS SOCIETY OF FRIENDS



June 24, Wednesday: DISCOURSE DELIVERED AT STOUGHTON, BEFORE THE RISING STAR LODGE, AT THE FESTIVAL OF ST. JOHN THE BAPTIST, JUNE 24, A.D. 1818. BY [THADDEUS MASON HARRIS, D.D.](#), PAST GRAND CHAPLAIN TO THE GRAND LODGE OF MASSACHUSETTS (Boston: Printed by John Eliot).

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

4th day 24 of 6 M / James Spencer Gould son of my cousin Job Gould called at my Shop to see me this forenoon - My H set the Afternoon at George Engs - I took tea & set the evening with them. -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 25th of 6th M 1818 / I am going this morning to [Portsmouth](#) to attend the Moy [Monthly] Meeting with my H & John - The prospect of spending a day from home looks very discouraging, so soon after Yearly Meeting when my concerns demand my attention in my shop, but I have looked at it & see no way to omit it at this time. We stoped a little while before meeting at Uncle Thurstons. - At meeting A Sherman & H Dennis appeared in testimony but to me it was a dull time & in the last the little buisness that came before us was not conducted quite as well as common. - The serpent was evidently at Work in one individul at least, who as usual when opportunity offers manifests a malignity against a few who are coming forward in society & indeed there are but a few who he esteems among the Active part of the Moy [Monthly] Meeting - it is afflicting to see & feel such a disposition among us, but there are many & indeed almost all see to the bottom of him

RELIGIOUS SOCIETY OF FRIENDS



June 26, Friday: Sarah Wesley reported that after almost a year in the lunatic asylum of Blacklands House her brother Samuel Wesley had been thought well enough to have been released.

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

6th day 26th of 6th M / We have had the company of John Earl & Wife. Geo Engs & wife Phebe Carpenter - B Hadwen & Sister Ruth to take tea with us. - This was a pleasant social circle & to be number'd among our many privileges. - how often is the chain of love & friendship strengthened & brightened by these circles that are made among those who consider them Selves in high life

RELIGIOUS SOCIETY OF FRIENDS



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



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*1st day 28 of 6 M / Silent meeting in the morning - A few words
in the Afternoon & thro' the day a very barran time to me —*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 29th of 6th M 1818 / This day has been exceedingly Warm
& particularly this Afternoon I have suffered much with the
heat—*

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Tuesday: Le petit chaperon rouge, an opéra comique by Adrien Boieldieu to words of Théaulon de Lambert after Perrault, was performed for the initial time, at the Théâtre Feydeau, Paris.

George Anson Byron III, son of Captain George Anson Byron and Elizabeth Mary Chandos-Pole, was born. (This infant would grow up to become the 8th Baron Byron.)

GEORGE GORDON, LORD BYRON

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

*3rd day 30 of 6 M / Rose early this morning (as I have done
several running) & went over to the Point & took a sea bathing,
which was very refreshing.*

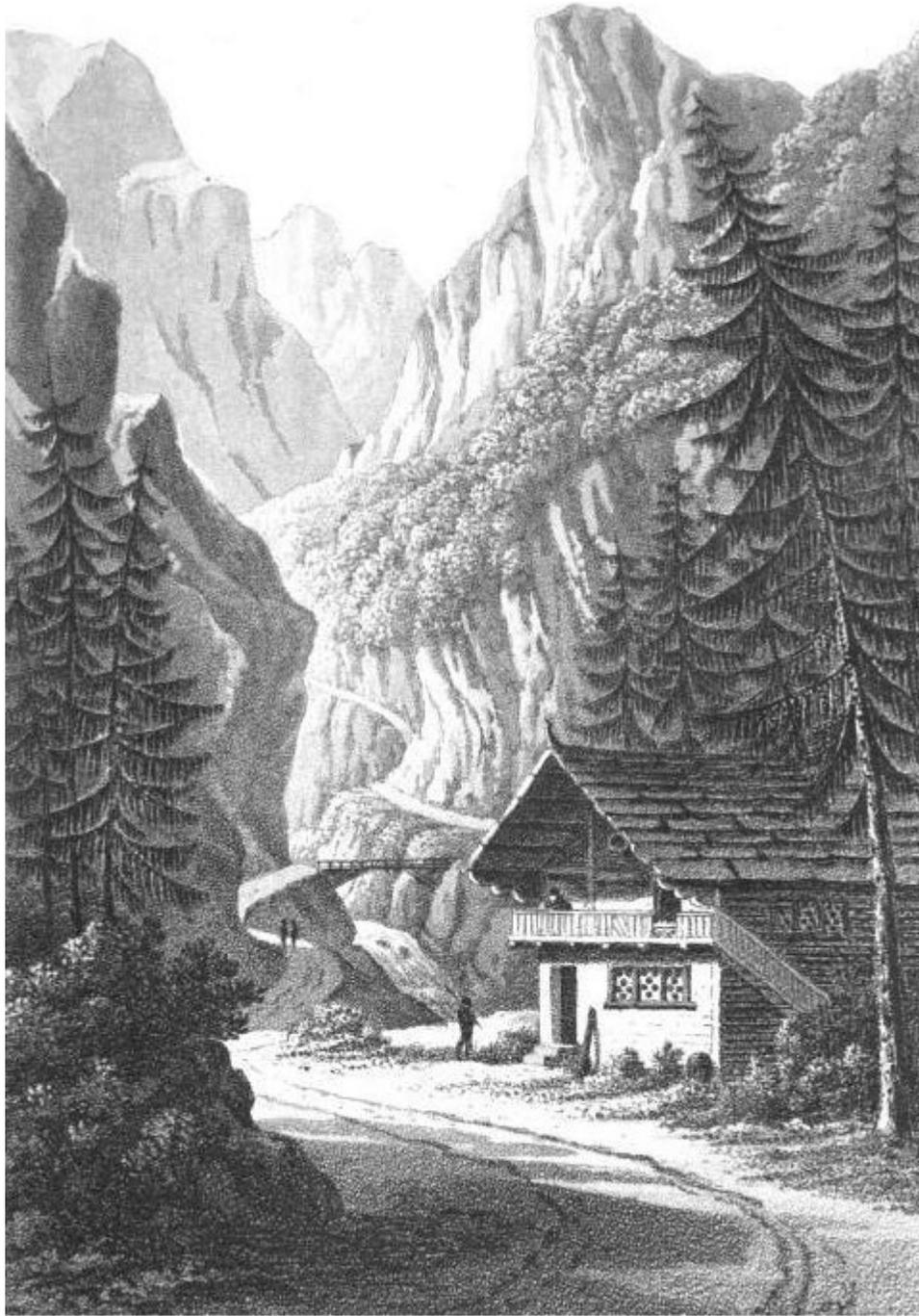
RELIGIOUS SOCIETY OF FRIENDS

SUMMER 1818

 Summer: This was the initial summer of an extended drought period across the United States that would persist until 1824, possibly due to what is known among weather scientists as the Pacific/North American Atmospheric Circulation Pattern.

 Summer: Alexander Baillie and his spouse [Marianne Wathen Baillie](#) were off on the jaunt that would result in her immortal [FIRST IMPRESSIONS ON A TOUR UPON THE CONTINENT IN THE SUMMER OF 1818, THROUGH PARTS OF FRANCE, ITALY, SWITZERLAND, THE BORDERS OF GERMANY, AND A PART OF FRENCH FLANDERS](#) (London: John Murray, Albemarle-Street, 1819).

(Presumably this is the sort of book that some purchasers of [Henry David Thoreau's A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#) presumed they were going to be reading, when they paid for a copy in a bookstore, and fully accounts for their distress at the diffuse digressions which they then encountered in what amounted not to merely another what-I-did-last-summer book but instead to the very first treatise ever presented in the new field of Comparative Religion.)



I think that's the author and her hubby, on the road in the middle distance.

JULY

 July: The [Concord](#) Female Charitable Society donated 9½ yards of [cotton](#) cloth to be made into clothes for “[Love Freeman](#)’s boy.” Later, the Society would add two yards of gingham and a “small shirt.”

 July 1, Wednesday: A [manumission](#) was recorded on the island of Jamaica:

Date of Release	Name of Manumitter	Person(s) Manumitted	Cost of Redemption
March 10, 1818	Mary Edwards	Sophia Jones & her unnamed female child	£120
April 3, 1818	William Rhodes James	Frances Samuels	£120
April 21, 1818	George Russell	Alexander Bruce	£60
April 27, 1818	Lawrence Hunter & ux.	Mary Goodwin	£140
May 7, 1818	Henry Cerf	Amelia	£60
June 11, 1818	Ann Dudley	William Brooks	10 shillings
July 1, 1818	Rebecca Cohall	William Hall	10 shillings
August 1, 1818	David Boyd & ux.	Anne Hood	£160
August 22, 1818	John McGillivray	Robert Ann Mary	10 shillings
December 16, 1818	Executors of James Codrington	Sally McDonald	£100
December 23, 1818	John Woff	Susannah Johnston Woff	no value

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

5th day 2nd of 7 M 1818 / Our meeting was rather small, but I thought a good degree of solemnity was witnessed. father Rodman was concerned in a short testimony.

RELIGIOUS SOCIETY OF FRIENDS



→ Our national birthday, the 4th of July, Saturday: [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 14th birthday.

In Paris, the 4th was celebrated by a banquet at the Restaurant Banclin for guests of honor including the former Senator James Brown of Louisiana, the American Minister to Paris, and General Lafayette.

In [Washington DC](#), for \$5 one might purchase a facsimile of the [Declaration of Independence](#) that had been created for the occasion by the printer Benjamin O. Tyler.

At the shipyard of Flannigan and Beachem in Fell's Point of [Baltimore](#), the steamship *United States* was launched.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal about the patriotic celebration:

CELEBRATING OUR B-DAY

*7th day 4th of 7 M / This as usual has been a day of noise,
but no accident has occurred that I have heard of. -*



→ July 5, Sunday: [John Thoreau, Jr.](#)'s 4th birthday.

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

1st day 5th of 7 M / Our Meeting this forenoon was to me a season of dullness as to life, tho' I tryed to rouse my mind to feelings that I desired yet was unable Father Rodman was concerned in a short but lively testimony - In the Afternoon father had a short lively testimony - but to me it was an almost lifeless time - After tea took John & walked round the Hill & went into the Clifton burying ground - This repository of the dead has many times afforded me very serious reflections. - as I believe I have before inserted many of my relations are there inter'd, & also many who in their day were conspicuous in our society as members zealous & active for the promotion of Truth & righteousness on the earth, their spirits I trust are now in Heaven where I hope many who are now endeavouring to promote the same good cause, will join them, when their services here are at an end. -

My dear H has not been able to go to meeting, her ankle is very lame & she has suffered much with it, but I am in hopes, if she can cease to use it for a short time it will be better, but while she keeps using it as much as she does there is but little amendment to be expected. -

RELIGIOUS SOCIETY OF FRIENDS

→ July 7, Tuesday: Franz Schubert received a passport. He would soon use it to travel to Zseliz, Hungary (Zeliezovce, Slovakia) to spend the summer months as music tutor to the teenage daughters of Count Johann Karl Esterházy von Galánta.



July 9, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5 day 9th of 7th M 1818 / I rose by 4 OC this morning took a pleasant Walk to the North Battery & took a Sea bathing, last evening a Brig belonging to Bristol came in & this morning I saw her with all her Canvass Spread to a small but fair breeze & favoring tide making her way home. The sight was animating to my feelings. I love commerce & hope she will again rise in this pleasant town. —

Our Meeting was rather small, & I believe not a season of much life. it was silent. —



(We can trust that Friend Stephen knew a hawk from a handsaw and that therefore this “Brig belonging to Bristol” that Friend Stephen was having warm feelings toward **could not have been** one of the [DeWolf](#) family’s [Bristol](#)-based negreros bound for the proslavery Bristol US Customs Office because in that shed it was still being ignored and evaded that engaging in the [international slave trade](#) had been transformed years before, by the US Congress, into a capitol felony.)



NEGREROS

SLAVERY

1818

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→ July 11, Saturday: William Henry Hanover, Duke of Clarence and Edward, Duke of Kent (both brothers of the Prince Regent) got married at Kew. Duke William Henry Hanover got married with [Princess Adelaide Amelia Louisa Theresa Caroline of Saxe-Coburg Meiningen \(1792-1849\), Princess of Saxe-Coburg-Meiningen](#) while Duke Edward got married with Mary Louisa Victoria, Princess of Saxe-Coburg-Saalfeld.¹⁵³



WALDEN: As with our colleges, as with a hundred “modern improvements”; there is an illusion about them; there is not always a positive advance. The devil goes on exacting compound interest to the last for his early share and numerous succeeding investments in them. Our inventions are wont to be pretty toys, which distract our attention from serious things. They are but improved means to an unimproved end, an end which it was already but too easy to arrive at; as railroads lead to Boston or New York. We are in great haste to construct a magnetic telegraph from Maine to Texas; but Maine and Texas, it may be, have nothing important to communicate. Either is in such a predicament as the man who was earnest to be introduced to a distinguished deaf woman, but when he was presented, and one end of her ear trumpet was put into his hand, had nothing to say. As if the main object were to talk fast and not to talk sensibly. We are eager to tunnel under the Atlantic and bring the old world some weeks nearer to the new; but perchance the first news that will leak through into the broad, flapping American ear will be that the Princess Adelaide has the whooping cough.

PEOPLE OF WALDEN

ADELAIDE
HARRIET MARTINEAU

→ [David Henry Thoreau](#)’s 2d stanza began of course on his birthday, July 12th, Sunday, 1818.

- Little David learned to walk while, for the time being, he still had ten toes.
- Brother John was playing with an inflated bladder when it “burst on the hearth.”
- “The cow came into the entry after pumpkins.”
- The gray house on Virginia Road, where Henry had been born, was sold at public auction. The family relocated from Josiah Davis’s rental house in Concord to the Red House where the grandmother lived, next to the Chelmsford meetinghouse “where they kept the powder in the garret.”
- Father John Thoreau had borrowed from his stepmother and the family home on Prince Street in Boston had been mortgaged for \$1,000.⁰⁰ but his business (keeping Spaulding’s grocery store, and painting signs while Mother Cynthia waited counter) had not done well. At this point he needed to

153. An interesting factoid: Duke Edward and Princess Mary Louisa Victoria were already married — there had already been a wedding ceremony on May 29th at Schloss Ehrenburg, Coburg in Germany. But nevermind.



1818

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sign his remaining share in the family home and the deed over to his sisters. The father took a tumble while painting Hale's factory. Eventually he would need to move the family into Boston, and teach school for awhile.

- At the age of 33, Mother Cynthia gave birth to Sophia Elizabeth Thoreau in Chelmsford.
- "I cut my toe and was knocked over by a hen with chickens, etc., etc."

BACKGROUND EVENTS OF 1818

BACKGROUND EVENTS OF 1819



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

1st day 12 of 7 M / In our Morning Meeting Mary Morton was engaged in a sweet & lively testimony -- In the Afternoon she was again concerned in a few words & also father Rodman noth lively communications. -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 13 of 7 M / Attended the funeral of Susanna Fowler [Towles?] a woman who requested to be buried in a plain way after the manner of friends & it is remarkable that there were three other funerals in the street at the same time Vizt a daughter of Mumford Peckham & Henry Gradiners wife - & all three in the common burying ground at one time. -

RELIGIOUS SOCIETY OF FRIENDS



July 15, Wednesday: In England, Abraham Thornton had been tried and found not guilty of having raped and murdered Mary Ashford, and released. On this date he was reconfined due to his having been challenged to an "Appeal of Murder," that is to say, [Trial by Combat](#), by Mary Ashford's heir-at-law, her 10-year-old brother Henry Stout, acting through his mother. Thornton was used to working with his hands in the building trades and while not large would surely have been able to overpower Mary's kid brother. The defendant's lawyers could be fairly confident that the boy would not actually attempt to fight. When Thornton was asked to plead, he said that he was not guilty and was prepared to defend it with his body, he then pulled off some woolen gauntlets made for the occasion and threw them down in the approved fashion.

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

4th day 15 of 7 M / This Afternoon in the Boston Stage arrived Saml Wood & his daughter Anne of New York. They are on their way home from a long journey of buisness & pleasure, which they have extended as far as Quebeck - Saml is a friend we love & are always glad to see him -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 16th of 7 M / Saml Wood & daughter left Town this morning for [Providence](#) on their way home - Our meeting was Small & to

*me exceedingly dull season - a few words were expressed by father Rodman. -
This Afternoon Richard Mitchell Jr arrived from [Nantucket](#) with his wife. They were married the 9th inst & I hope she may prove an acquisition to our meeting.*

RELIGIOUS SOCIETY OF FRIENDS

 July 18, Saturday: Heil dir, Sappho!, for chorus, winds and percussion by Carl Maria von Weber was performed for the initial time, as part of Sappho, a play by Grillparzer, in the Dresden Hoftheater.

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

7th day 18th of 7 M 1818 / Attended the Monthly meeting for ministers & Elders which was the first I have set in of that kind & will be memorable - my mind was on a low key & the queries suggested the necessity of living near to the truth, & much nearer than I fear I shall be able to attain. All I can say or look forward to is to endeavor to live as near the Truth as I can, but alas how frail I am. -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 19th of 7 M / Being Rainy both meetings were small & both were silent - in the morning it was rather poor in the Afternoon my mind was sweetly favor'd with divine life for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS

 July 20, Monday: [Nicolò Paganini](#) became a member of the Accademia Filarmonica of Bologna.

 July 23, Thursday: The individual who had been disinterring bodies from a local graveyard of [Ipswich](#) for anatomical purposes having been fined a large sum of money, the Reverend Crowell preached, at the request of his parishioners, a sermon from JOHN 20:13.

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

5th day 23d of 7 M / Our Meeting this day was an excellent one to me soon after I took my seat I felt a sweetness to arise that was precious for which I desire to be thankful. - Lydia ALmy father Rodman & Hannah Dennis were engaged in short testimonys This Afternoon Aunt Stanton arrived from New York. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 25 of 7 M Aunt Stanton & Br Isaac went this Afternoon to Narragansett to see Mother who has been there some weeks. -

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 26th of 7 M / Our forenoon meeting was well attended, a verry [sic] considerable number as usual that were present were Strengthening to those who had the weight of the meeting upon them - Jonathon Dennis & his wife & father Rodman were concerned in public testimony & to me it was a very good time, for which my thankfulness was renew'd to HIM who was the Author of that & every favor -

The Meeting was Silent in the Afternoon & to me good one -Sister Mary spent the Afternoon with us. - Attended the funeral of a man by the name of J Rivers who died at Thos Townsends - a stranger from the Southward -

RELIGIOUS SOCIETY OF FRIENDS

 July 30, Thursday: Emily Jane Brontë was born in Thorton, Yorkshire, England.

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

5th day 30th of 7th M 1818 / Our first meeting was silent excepting a short offering from Anna Dennis which was her first public appearance & was only the text "My people shall be a willing people in the day of my Power saith the Lord" this seemed to me like a sweet little sacrifice, & I believe it will not be too much for me to say that a Prayer arose in my heart that she might dwell in the littleness in the symplicity, & be preserved within her depth. -

Our last being Monthly Meeting - was to me a precious Meeting & as far as I apprehended it my place to take a part in the concerns of Society which came before us - feel satisfied with my offerings (as well perhaps) as at any Moy [Monthly] Meeting that I now recollect - & the savor which remains is very pleasant. - My Aunt Martha Stanton sent in to the Meeting a request to be reinstated to her right of membership, she was disowned by minute more that twenty two years ago for marrying out of the order of society & is now concerned to be restored to the fellowship of the body & to me as well as some others it is a very consoling circumstance that she is like to die a member of the society of which she was a member. - her Ancestors on fathers & mothers side from the first settlement of society in New England were of the Quaker faith & for that same faith she has ever felt a love & in good measure lived in & I hope will now close her life in with increasing brightness.

RELIGIOUS SOCIETY OF FRIENDS

AUGUST

 August: [Percy Bysshe Shelley](#) settled at Este and began piecing together the parts of PROMETHEUS UNBOUND: A LYRICAL DRAMA.

 August: [Blackwood's Magazine](#) and [Quarterly Magazine](#) attacked [John Keats](#).

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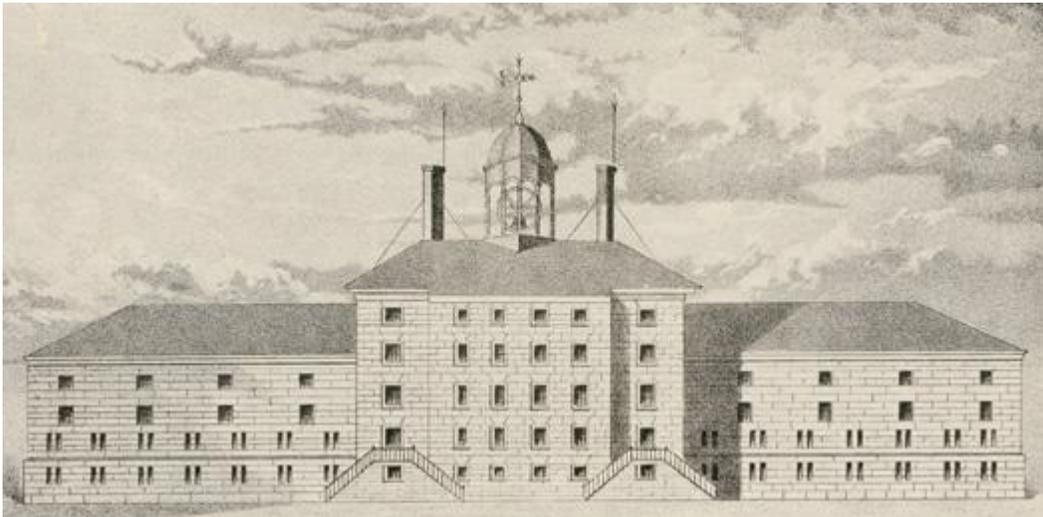
➡ August: [Friend](#) Joseph Lancaster, an Englishman, arrived in Philadelphia, Pennsylvania. He would be active in [Quaker](#) schooling.

QUAKER EDUCATION

➡ August: With her sister Camilla, Fanny Wright embarked on a 2-year tour of the United States of America (preferring this, it would seem, above the standard European Grand Tour).



➡ August: [Mayo Greenleaf Patch](#), released from the Massachusetts State Prison in Charlestown MA, disappeared finally from the pages of history.



 August 1, Saturday: [Maria Mitchell](#) was born, the 3d child of Friend William Mitchell and Friend Lydia Mitchell, a [Quaker](#) family that would produce a total of 10 children.



The infant had a facial birthmark.

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

7th day 1st of 8th M 1818 / Rose this morning early, went over to the Point & at Dyres shore took a sea Bathing, this with the walk, has been very serviceable this Very Warm Summer. - A walk in the morning is pleasant, being cool, the air sweet & as few are moving retirement may be enjoyed to reflect on pleasant Scenes around - when I got to the Mansion of our late friend Thos Robinsons I found carpenters at work building a new fence around the garden & John Morton looking on it was very agreeable to see any improvement in the looks of our town which I think has been Smarted up a little this Summer

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 2nd of 8th M 1818 / Our Morning Meeting was a favor'd one our friend Mary Morton was engaged in a living testimony which accorded with the engagement of my mind before any thing was expressed - Then Hannah Dennis was engaged to address the Youth inviting them to the godly resolution of Joshua "Let others do as they may as for me & my house we will serve the Lord". - In the Afternoon Father Rodman & Anne Greene were concerned in testimony - both meetings were large & to my feelings were owned by the extending of divine goodness

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Monday: Natur und Liebe, a cantata for mixed voices and piano by Carl Maria von Weber to words of Kind, was performed for the initial time, in Dresden, for the nameday of the King of Saxony.

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

2nd day 3 of 8 M / We had the very pleasant Company of Avis C Howland, Abby Lee & Sister Mary to set the Afternoon & evening



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with us

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 4th of 8 M / This forenoon was called on my PRINCE SANDERS a man of colour originally from Boston, but now engaged in the Dominions of Christophe on the Islands of Hayti as superintendent or President of the National Schools, he appears to be a man of consequence with the King of Hayti, & is to preach before the Africans of this Town at Hitchcocks Meeting this evening - I was glad to have an opportunity of an acquaintance with him, he appears to be a very sensible & intelligent man, modest afable,- my mind was interested on his account & concerned to express some things which impressed it on a religious account was glad to find he received it kindly -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 5 of 8th M / Rose this morning at half past 3 OClock & with Father Rodman took the Boston Stage & rote [rode] to [Portsmouth](#) stoped at Uncle Saml Thurstons & took breakfast then walked to Asa Shermans & rested & then to the Meeting House & Attended the Select Meeting - Anne Thorn was engaged reverently & fervantly to Supplicate the Throne of Grace for our help & support returning thanks for our many favors &c Remarks were made by D Buffum & several others weighty & pertinent to our condition - After meeting We dined at Asa Shermans - As friends were gathering to the Meeting for Sufferings I went to the meeting House & borrowed D Buffums chase & rode down to Benjamin Freeborns & spent a little time - then returned to the Meeting House & walked to Uncle P Lawtons & took tea then to Cousin Elizabeth Chases & lodged here I found Rowland Greenss wife which was the first time I ever saw her, in the evening Jos Harris & Rowland Greene joined us which made a very agreeable circle

RELIGIOUS SOCIETY OF FRIENDS

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

5th day This morning cousin Shadrack sent his son Jacob with me in a chaise to the Head of the Mill lane & from thence I walked to Asa Shermans & from there to the Meeting House - James Greene was the first in public appearance & then Anne Thorn in a most lively pertinent fluent & well connected testimony, - followed by Henry Post & Mary Allen - it was a season of favor to a very larger Audience. - In the last - the buisness was conducted with propriety & solemnity & closed a little before 3 OClock - After meeting found my Dear H had come out with Lewis L Clarke - he got into another vacant chaise with father Rodman - & I took her in the one they rode out in, & went to Anne Anthonys & dined. Isaac P Hazard in company - After tea we rode Home & found my Mother Aunt STanton & Aunt Patty Gould spending the Afternoon



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with Aunt Nancy Carpenter. -

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 7th of 8th M 1818 / Engaged this forenoon - The Arbitrators in The case of Avis Knowles set & George Hazard. I was obliged to be with them, which was exercising to my mind particularly as I have been two days out of my buisness, but saw no other way than to submit
The Arbitrators decided the case & both parties agreed to abide the Award which is no small release to my mind.
In the Afternoon Wm Almy & several others called to see me, which took up much of my time - The concerns of other people & of Society at times are very incumbering to me - Oh that I may be what I ought to be Oh that I may experience Holy help, for I greatly need it. -*

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 8th of 8 M / On some accounts this has been a day of close exercise of mind - Tho' friends in this day are exempt from many trials which the first founders of our society were exposed to yet there are many things which occur that if abode under will tend to humble the creature & drive it to the center from whence all right qualification is derived - I am desirous to dwell under every refining dispensation & thale[take] all which is intended to drive out the old man with his deeds may have its perfect Work - The new appointment of Elder already involves me in some concerns which are not a little trying & renews the conviction that my qualifications for usefulness in it are yet small & will probably remain so - I am convinced that Elders must not only be golden Snuffers, but the Same divine light must illuminate them as stand in the golden candlesticks & must shine bright both to the World in general & before those who they are placed as the more immmediate care takers

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 9th of 8 th M 1818 / Our meetings were well attended & favord seasons - In the morning Father Rodman was first engaged in testimony, then Mary Morton & then Hannah Dennis - In the Afternoon A short testimony from father R. - My Mother & Aunt Stanton took tea & set the evening with us. -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 10th of 8th M / The weather continues warm & considerably dry, but there is a prospect of abundant harvest particularly of Indian Corn, for which Gratitude is due to the Great Giver of every good thing

It is a season of exercise to me, a number of things before me which require Sight to determine with prudence. -

RELIGIOUS SOCIETY OF FRIENDS

➡ August 11, Tuesday: Samuel Herrick, son of Daniel Herrick & Ruth Avery Herrick, was drowned. Daniel Fuller, 44 years of age, was drowned at New-York. Both of these men had been Gloucester fishermen.

➡ August 12, Wednesday: In the evening a heavily pregnant farm wife on Coy Hill Road in West Brookfield, Massachusetts, a Mrs. Stone, milked eight cows.

LUCY STONE
FEMINISM

➡ August 13, Thursday: Mrs. Stone gave birth to an infant. When the mother learned that her baby was female, she exclaimed "Oh dear! I am sorry it is a girl. A woman's life is so hard!" [Refer to [Lucy Stone](#).]



Lucy Stone

FEMINISM

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

5th day 13th of 8th M / Our Meeting was rather small & to me a Season of much dullness. - a few words were deliverd by Father R. - -

This Afternoon The committee consisting of Hannah Dennis & Mary Williams David Buffum & Jonathon Dennis met at our House & took an opportunity with Aunt Stanton in consequence of her request to be reinstated to membership & I believe it was a solid time. - Hannah & Jonathon Staid & took tea with us. -

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 14 of 8th M / Aunt Martha & Mary Gould spent the Afternoon with us, every time Aunt Mary comes I think may be the

last. I was glad to see them & believe I should be thankful if it was in my power to administer to their necessitis much more than I do. – Aunt Martha is now aged being turned 80 Years, & will doubtless soon be taken to rest having performed well her part thro' life, of duties social & religious, & was to me an affectionate caretaker when I was a child of the age & size of John, which calls forth my gratitude & love –

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 16th of 8 M 1818 / Our Meeting this morning was quite large. Father Rodman was concerned in a short testimony & Mary Morton was large & much favor'd, her public appearances this summer has been much more frequent than usual & I greatly desire may tend to stir up the minds of many, particularly the youth for whom she seems to be much engaged – Our frined Wm Almy of [Providence](#) attended the Afternoon Meeting & a general invitation given to the inhabitants of the town in consequence of which it was held at 5 OClock - the meeting was large & Wm engaged largely in Doctrinal testimony, & to pretty good Staisfaction - Truth & the power of Truth did not rise as I have known it in many meetings, but I have no doubt some good was done. –

RELIGIOUS SOCIETY OF FRIENDS

 August 17, Monday: [Percy Bysshe Shelley](#) departed for Venice with Claire Clairmont. They were in the expectation that they would be able to persuade [George Gordon, Lord Byron](#) to allow her to see her illegitimate daughter by him, Allegra Byron.

 August 18, Tuesday: Incidental music for Klinger's play Die Zwillinge, by Carl Maria von Weber was performed for the initial time, in the Dresden Hoftheater.

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

3rd day 18 of 8 M / I have this morning had a little renewal of some old conflicts which I had so abundantly to pass thro' in my Youth, & which I had thought would never be renew'd in the same way - I desire to be faithful in the attendance of meetings & devote as much of my mind to the concerns of society as seen consistently - I well know that in days that are past in so doing peace has been the reward of such devotedness, & have been enabled to hold on my way thro' many bitter conflicts which are know[n] to but very few but myself & to none fully but myself – I desire ever to extend all the encouragement to others that I can to come up with Friends in a concern for the prosperity of Truth. I hope the Youth will take a deep interest in Society & that all their movements may be to help forward & support that precious cause which our Ancestors suffered much for.

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 19th of 8th M 1818 / This Afternoon took Chaise & with Aunt Stanton Rode out the Green End Rode to [Portsmouth](#), viewed

several places which she has some idea of purchasing & stoped at Isaac Chases - after resting a little while rode on & went to visit our old cousin Elizabeth Chase & took tea then returned home, while at cousin Chases my mind was forceably struck with the loss of cousin Alice in particular, whom I loved much & recollected some very plreasnt times that I have spent with her but "the places which have known us shall know us no more" & soon this will be the case with us all & Oh that we may be prepared for the final change -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 20th of 8 M / Our Meeting was silent but to me a pretty good one. - In the last which was preparative, we had no buisness but to appoint representatives. - John Casey son of Wanton & his little Brother Edwin, came down from [Greenwich](#) by the way of Connanicut & called to see us before the meeting, they dined at Br Isaacs & returned to Connanicut - This Afternoon Cousin Charles Gould son of Thos called with his Uncle Henry to see us I was particularly pleased to see him as I am all my relations in general. - it is good to foster a loving disposition towards all, for I am disposed to believe that Love in the true sense of it is Divine, & the more we witness or experience of Divine things certainly I think the nearer we must be to the Kingdom of Heaven

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 21 of 8 M / My mind has been under pressure much of this day from various causes & I desire every dispensation may prove useful to me - Father Rodman has been absent at [Greenwich](#) for several days as a witness at Court there - he returned this Afternoon & gives a good account of the welfare of the brethren there -

RELIGIOUS SOCIETY OF FRIENDS



August 22, Saturday: [Warren Hastings](#) died in Daylesford, Worcestershire.

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

7th day 22d of 8th M 1818 / Mother & Aunt Stanton dined with us & in the Afternoon we all went to father Rodmans & took tea & set the evening -

RELIGIOUS SOCIETY OF FRIENDS

 August 23, Sunday: Father [John Thoreau](#) had borrowed from his stepmother and the family home on Prince Street in Boston had been mortgaged for \$1,000.⁰⁰ but his business had not done well. At this point he needed to sign his remaining share in the family home and the deed over to his sisters. There is a picture of this rather unimposing house on page 118 of Edward G. Porter's RAMBLES IN OLD BOSTON, NEW ENGLAND (Boston 1887). [Henry Thoreau](#) would make a journal entry later, about this period: "The Red House, where Grandmother lived, we the west side till October, 1818, hiring of Josiah Davis, agent for Woodwards. (There were Cousin Charles and Uncle C. more or less.) According to day-book. Father hired of Proctor, October 16, 1818, and shop of Spaulding, November 10, 1818. Day-book first used by Grandfather, dated 1797. His part cut out and used by Father in Concord in 1808-9, and in Chelmsford, 1818-19-20-21."

THOREAU RESIDENCES



"Is a house but a gall on the face of the earth,
a nidus which some insect has provided for its young?"
-JOURNAL May 1, 1857



 August 23, Sunday: The *Walk-in-the-Water* became the first steamboat to ply the waters of the Great Lakes per a regular schedule, by departing on this day from Black Rock near Buffalo, New York in the direction of Dunkirk, and then by continuing on to Cleveland, Ohio and Detroit, Michigan. (This boat would be lost in a storm in 1821.)

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

1st day 23rd of 8th M / Our Meeting this Morning was Silent large & I thought a solid opportunity. - In the afternoon it was again well attended Father Rodman & Mary Morton was engaged in short but sweet testimonies - Elliphah Jernagan was at Meeting being the first time she has been out since she had a Cancer extracted from her breast the 1st of 6th M last. I thought M Mortons testimony must have been peculiarly comfortable to her. - After tea took a walk round the hill with John & went into the Clifton burying ground.

RELIGIOUS SOCIETY OF FRIENDS

 August 24, Monday: In St. Louis, the [Quapaw](#) tribe ceded all but 1,500,000 acres in southeastern Arkansas to the US federal government. Peace in our time.

Refreshing soda water was for sale to the denizens of New-York: "The Patentee, encouraged by the success of the patent Liquid Magnesia in Philadelphia and els where [sic], respectively informs the inhabitants of New York and vicinity, that he has formed an establishment for its sale at No. 235 Broadway, within two doors of Park Place, where he also manufactures Soda Water of a superior quality."

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

2nd day 24 of 8 M / Br David & Joanna Br John & Rebecca with Mary Lawton & her Sister Eliza Collins set the Afternoon & took tea with us - a very pleasant visit Thus we are passing along thro' time, enjoying a little of the sweets of Social society, & occasionally partaking of the bitter portions allotted - & it will be soon all over, & we numbered with all those who have gone before us, & if we can leave as sweet a favor behind us as some have done, there will be a well

grounded hope that it will be well with us beyond the grave –

RELIGIOUS SOCIETY OF FRIENDS

➡ August 27, Thursday: The day after arriving in Venice, [Percy Bysshe Shelley](#) visited [George Gordon, Lord Byron](#) and sent off a letter summoning [Mary Godwin Wollstonecraft Shelley](#) and the children (with Milly and a new servant named Paolo Foggi).

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

5th day 27th of 8the M / Rode with my H & John to [Portsmouth](#) to attended the Moy [Monthly] Meeting - went out by the way of Green End & took the lower rode & came out by Elams & Isaac Chases - This is a part of the Island which Hannah had never before seen, we stoped at Uncle S Thurstons. At meeting (which was silent) my mind was favord with quiet - In the last we had an exercising case some pleasant ones, & on the whole a pretty good meeting - we dined at Uncle Thurstons & took tea at Uncle Richd Mitchells. -

RELIGIOUS SOCIETY OF FRIENDS

➡ August 28, Friday: The “Father of [Chicago](#),” Jean-Baptiste Pointe du Sable, died in poverty in St. Charles, Missouri.



➡ August 29, Saturday: A liberal constitution was promulgated in Baden, providing for a bicameral Diet and legal equality.

➡ August 30, Sunday: A “Wild Man of the Woods” was reported near Ellisburgh, New York, close to the Canadian border — he was described as covered in hair and as bending forward while running, and the footprints he left had a narrow heel with spreading toes. The sighting would be reported in the [Exeter Watchman](#). An extensive search turned up nothing.

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

1st day 30th of 8th M 1818 / Our Morning meeting was large & solid. D Buffum delivered a short lively testimony

In the Afternoon again well attended, & silent & to me a more lively time than in the morning – After tea took a walk with John down to Jos Williams. –

RELIGIOUS SOCIETY OF FRIENDS

SEPTEMBER

September: [Walter Savage Landor](#) went to [Genoa](#) and [Pisa](#).

September: From sometime during the month of September until October 11th, [Percy Bysshe Shelley](#)'s depression was reflected in his "Euganean Hills" and in the beginning of "Julian and Maddalo."

September: [George Gordon, Lord Byron](#) finished Canto I of *DON JUAN*.

September: [David Henry Thoreau](#) learned to walk while he still had ten toes:

  Chelmsford, till March, 1821. (Last charge in Chelmsford about middle of March, 1821.) Aunt Sarah taught me to walk there when fourteen months old. Lived next the meeting-house, where they kept the powder in the garret. Father kept shop and painted signs, etc.¹⁵⁴

154. That house next door to the meeting-house was of course the house bought in 1799 by David Henry's grandfather, which is now the east wing of the Colonial Inn. "Aunt Sarah" was of course Sarah Thoreau, John's sister who worked in [Concord](#) as a seamstress.



Primitive baby picture



1818

1818



September: The Middlesex Cattle Show, which [Henry Thoreau](#) usually visited (and in 1860 he would be its principal speaker, with his “The Succession of Forest Trees”).

WALDEN: Bankruptcy and repudiation are the spring-boards from which much of our civilization vaults and turns its somersets, but the savage stands on the unelastic plank of famine. Yet the Middlesex Cattle Show goes off here with *éclat* annually, as if all the joints of the agricultural machine were suent.

The farmer is endeavoring to solve the problem of a livelihood by a formula more complicated than the problem itself. To get his shoestrings he speculates in herds of cattle. With consummate skill he has set his trap with a hair spring to catch comfort and independence, and then, as he turned away, got his own leg into it. This is the reason he is poor; and for a similar reason we are all poor in respect to a thousand savage comforts, though surrounded by luxuries.

The [New-England Museum](#) was established at 76 Court Street in [Boston](#) by Ethan A. Greenwood, Peter B. Bazin, John Dwight, and Samuel Jackson. It would feature displays of fine art, natural history specimens, wax figures, and similar curiosities. Bands of musicians would typically performed there during public hours. Among its initial displays was a “sea serpent” caught by a Captain Rich, plus “a large sun fish, a live alligator, [and] two small live turtles, from the Island of Ascension.” (During November the museum would feature a 9-year-old “wonderful dwarf” who weighed only 16 pounds.)



September 1, Tuesday: Samples were taken from the ocean floor, for the 1st time ever at a depth of 1,000 fathoms, in Baffin Bay by English explorer Sir John Ross aboard HMS *Isabella*.

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

3rd day 1st of 9th M 1818 / We have need of fasting & prayer, & I trust that I understand what I say, feeling the necessity of it for myself. Oh! that I may deepen in religion for there is indeed need of it. -

This Afternoon attended the funeral of Wm Freeborns child which was interd in the Medow field - Mary Morton was engaged in a very lively & impressive testimony, & my heart rejoiced to hear her speak to the people -

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 2nd of 9th M / My beloved Aunt Martha Stanton sailed this Morning for New York, her visit to us at this time has been peculiarly pleasant. She evinced a solidity & reverence of deportment, which shews a religious frame of mind in which I rejoice, & greatly desire her enlargement in the truth, & hope that her being restored to membership in society will have a tendency to further her in the good work- her health is but poor & if this should be the last time she should ever visit [Newport](#) or the last time I should ever see her it will not be unexpected to either of us

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 3rd of 9th M / Our meeting was nearly silent, a few words by father R. – To me it was not the worst of times, tho' I could not feel life to arise as I do sometimes. –

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Friday: [Moses Barnard Prichard](#) was born, son of [Moses Prichard](#) and [Jane Tompson Hallet Prichard](#) of [Concord](#). He would be nicknamed “Moselle” or “Mozelle.”

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

6th day 4th of 9th M / Took tea this Afternoon with Aunt A Carpenter with Br John Rodman & wife – Called this evening to see Aunt Martha Gould found she had gone up to uncle Benjamins to see Cousin Thomas's wife who is here from Albany with a sick child. before I came away she returned & tho' fatigued was much more than common, pleased with her visit to her Aged Brother & cousins, being about 12 Months since she was there before. –

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 6th of 9th M 1818 / Our Morning Meeting was large, Daniel Howland & [Greenwich](#) was there & lively in testimony & Mary Morton was also sweetly engaged in testimony & I thought truth was exalted among us – In the Afternoon D Howland was again very lively in testimony & the meeting a good one – After tea went up to Henry Goulds to see Dorcas Gould wife of Cousin Thomas Gould of Albany who appears to be a solid woman.–

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Monday: On this day and the following one there was a great music festival in Hamburg in which Handel's Messiah and Mozart's Requiem were performed. The participating choruses were prepared by Louise Reichardt.

In [Concord](#), John Potter of Concord got married with Sybil Gay Flagg of Littleton.

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

2d day 7th of 9th M / The mind under some exercise, & desires prevalent that I may experience more of the quickening power of Truth to operate & renew unto good works but alas how poor I am How weak I am!

RELIGIOUS SOCIETY OF FRIENDS

 September 8, Tuesday: John Capen was born in Sterling, Massachusetts.

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

5th day 10th of 9 M / This Morning Geo. & Stephen Anthony set out on a journey into the western States. – My desires are for their welfare being young men of good deportment
Our Meeting was rather small, but pretty good time - father R was concerned in a short testimony

RELIGIOUS SOCIETY OF FRIENDS

September 12, Saturday: [Richard Jordan Gatling](#) was born near Murfreesboro, [North Carolina](#).



Richard was thus a year younger than [Henry Thoreau](#), but he would live much longer, becoming a medical doctor. In his obituary in 1903, [Scientific American](#) magazine would struggle valiantly to encapsulate all of this gentleman’s pretentiousness and sanctimony: “Dr. Gatling was the gentlest and kindest of men. The sight of returning wounded soldiers early in the Civil War led him to consider how war’s horrors might be alleviated. By making war more terrible, it seemed to him nations would be less willing to resort to arms. He devoted himself to the study of ordnance and ballistics, and finally invented what may be considered the first modern machine gun.” One wonders why the magazine failed to spell out that Dr. Gatling protected his invention by obtaining Patent #36836 in 1862 only in philanthropy, in order to make it more readily available in the prevention of future war, and also why the magazine failed to cite the fact that for the duration of this patent the God-fearing family of Dr. Gatling received regular royalty payments only as their way to be a part of this process. Could they not at least have mentioned how untoward it was that the family’s name had gone into argot as a name for the “Saturday-Night Special” with which one sodden dolt relieves another in a bar –a “gat”?

“Stand to your guns, men! Open fire!”
The thirteen gatlings began to vomit death...



Dr. Gatling’s novel surgical technology for efficiently and rapidly making multiple punctures through human bodies and thus causing them to cease forward movement would be successfully demonstrated to the Union in December 1862 and would be procured by the Union Navy, but would not be found acceptable by the Army Ordnance Department until 1866.¹⁵⁵

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

1st day 13th of 9th M / We very unexpectedly found Anne Thorn & her companion at meeting this forenoon & Anne was engaged in a short but very sweet & lively testimony on the subject of silent waiting. – In the afternoon Anne was again concerned in testimony which was both animating and strengthening to the faith of some present, in that it furnished a renewed evidence of Holy help vouchsafed both in individuals & the Church - I have experienced the like many times before & I feel willing now to insert that her exercise corresponded with my own, as the very states subjects which she spoke to were presented to my mind in the silent part of the meeting. My mother & cousin Hannah Gardiner has set the eveing with us. cousin Gardiner has within a few Months experienced much affliction & appears to be improving under the dispensation & I desire she may not stop short but progress in the knowledge of the Truth till the work of Righteousness is fulfilled in her heart.

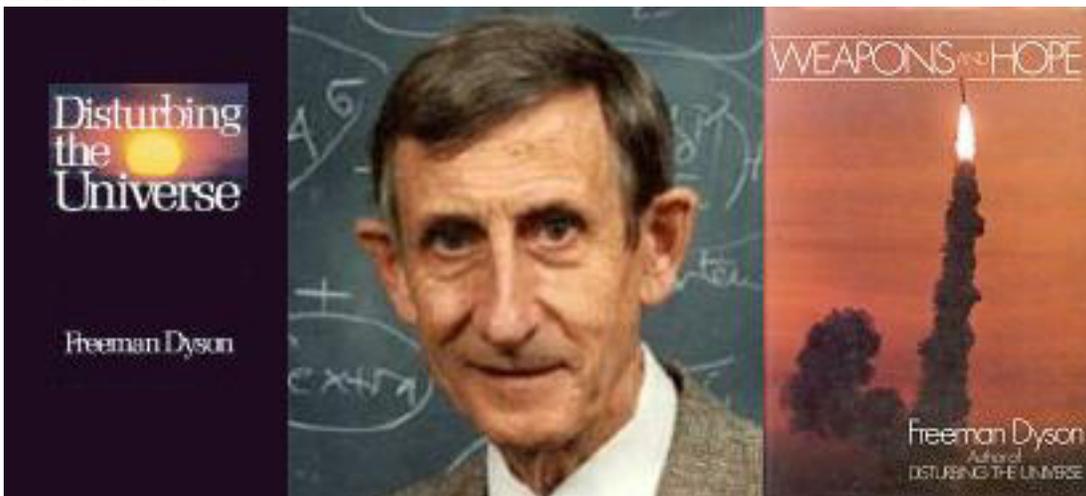
RELIGIOUS SOCIETY OF FRIENDS

 September 14, Monday: Carlos Fernando Martínez de Irujo y Tacón, marqués de Casa-Irujo, duque de Sotomayor replaced José García de León y Pizarro as First Secretary of State of Spain.

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

2d day 14th of 9th M 1818 / Anne Thorn has been engaged today in visiting those of our society & some who were not in membership with us who are aged & confined & sick. this is a work I rejoice in, from a belief that much good may be done &

155. Ol' Gat-dude isn't the only home-grown fool the human species has as yet produced. I ran in a 10-kilometer race once in Palo Alto, California in 1984, with a weapons scientist named Freeman J. Dyson, author of SAVING THE WORLD, who had just authored a new book titled WEAPONS AND HOPE. I remember that he and his wife had on matching T-shirts with the logo "Disturbing the Universe with Weapons and Hope." (Running as a team, they both came across the finish line well ahead of me.) Afterward I went to his lecture at Stanford University. One of the things he said was that we needed to have another city destroyed by an **atomic** bomb — because the world needed a reminder of how dreadful that was. In his lecture he kept using the term "maximize," so after the lecture I raised my hand and asked him whether, in using that term, sometimes he actually meant not "maximize" but "optimize." "There's a difference?" he wondered, and gave a little smirk and a little barking laugh and went directly on to recognize the next raised hand in the audience.





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that she is an instrument well qualified for the service. She with her companions Phebe Howes & Matthew Comstock, & father Rodman who has been with them thro' the day, took tea with us. —

RELIGIOUS SOCIETY OF FRIENDS

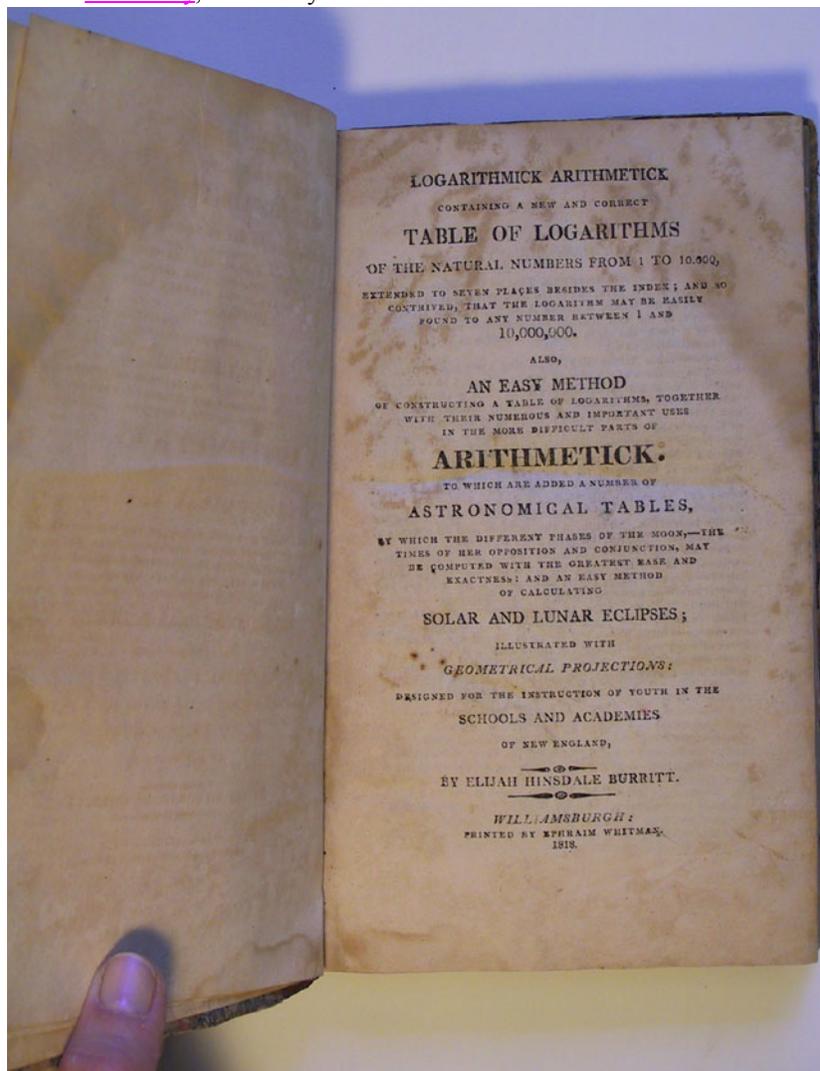


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September 15, Tuesday: [Elijah Hinsdale Burritt](#) copyrighted his LOGARITHMICK ARITHMETICK CONTAINING A NEW AND CORRECT TABLE OF LOGARITHMS OF THE NATURAL NUMBERS FROM 1 TO 10,000, EXTENDED TO SEVEN PLACES BESIDES THE INDEX; AND SO CONTRIVED, THAT THE LOGARITHM MAY BE EASILY FOUND TO ANY NUMBER BETWEEN 1 AND 10,000,000. ALSO, AN EASY METHOD OF CONSTRUCTING A TABLE OF LOGARITHMS, TOGETHER WITH THEIR NUMEROUS AND IMPORTANT USES IN THE MORE DIFFICULT PARTS OF ARITHMETICK. TO WHICH ARE ADDED A NUMBER OF ASTROLOGICAL TABLES, BY WHICH THE DIFFERENT PHASES OF THE MOON, — THE TIMES OF HER OPPOSITION AND CONJUNCTION, MAY BE COMPUTED WITH THE GREATEST EASE AND EXACTNESS: AND AN EASY METHOD OF CALCULATING SOLAR AND LUNAR ECLIPSES; ILLUSTRATED WITH GEOMETRICAL PROJECTIONS: DESIGNED FOR THE INSTRUCTION OF YOUTH IN THE SCHOOLS AND ACADEMIES OF NEW ENGLAND, BY ELIJAH HINSDALE BURRITT (Williamsburgh: Printed by Ephraim Whitman, 1818). The author of this LOGARITHMICK ARITHMETICK was a 24-year-old college student and its preface was dated “[Williams College](#), October, 1818.” The table of logarithms takes up merely 44 of the book’s 252 pages — its initial half amounts to a textbook on arithmetic and the final almost half is made up of a treatise on [astronomy](#), with many astronomical tables.



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

3d day 15 of 9 M / A Thorn has been again engaged today in visiting some families in the forenoon Job Sherman was with her & this Afternoon I took his place we went first to John Rodmans, next to Perry Weavers [?], then to Aunt Martha Goulds, then to



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Abigail Barkers, then at Comstocks to see his deaf & dumb son but was dissappointed as he was not at home. then to Thos Townsends where we had (as well as at all the other places) a favor'd time. Anne made full proof of her ministry, & this little opportunity has been a fresh evidence to my mind of the love & goodness of our heavenly father, in that he still visits & revisits the hearts of his children by his holy Spirit & qualifies instruments with the same authority that he did the Apostles to preach the everlasting gospel - This little visit of hers has been perculiarly pleasant as she has seen a number who are dilligent attenders of our meetings, but not members, & of tender visited minds. -

RELIGIOUS SOCIETY OF FRIENDS



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

4th day 16th of 9th M 1818 / Anne Thorn attends [Portsmouth](#) meeting today.

RELIGIOUS SOCIETY OF FRIENDS



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

*5th day 17th of 9 M / Our Meeting this day was indeed as an heavenly place the silent part of it was favor'd with a precious covering, under which Anne Thorn rose & deliverd a very copious testimony & reached the states & conditions of many present - to the afflicted, her testimony was like oil whom she was engaged to address particularly
In the course of her exercise I could but acknowledge afresh in my heart that there is no "God like our God" he quallifies poor dust & ashes to proclaim his Word with the same Power with which he cloathed the Apostles & is still condescending in his adorable goodness to raise up those who are willing to stand on his holy Mount to receive his command, to the people & sanctifies their labors, his witness in many minds was reached this day, & may the bread cast on the Waters soon return. - It was a season of refreshment to me, for which I desire to be thankful. She dined at D Buffums & expects to go to [Tiverton](#) tonight from thence to [Providence](#) on her way home.-*

RELIGIOUS SOCIETY OF FRIENDS



September 18, Friday: The Austrian Landrechte refused Johanna van Beethoven's request to remove her son Karl from the guardianship of her brother-in-law [Ludwig van Beethoven](#).

The Theatre Royal in Edinburgh made itself the initial theater in Great Britain to be lit by gas.

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

6th day 18 of 9 M / Last evening about 1 / 2 past nine OClock cousin Elizabeth Anthony died at the House of cousin Mary Gould in Middletown aged 91 Years & about 5 months. her Mother was sister to my Grandfather Gould, & she was much noticed by my father as a relation & always visited in the family from my earliest recollection.-

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Saturday: The gray house on Virginia Road was sold at public auction.

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

7th day 19 of 9 M / Cousin E Anthony was buried this Afternoon in the Gould burying ground in Middletown, but it was so rainy that I could not attend, which was my intention, & which I should have been glad to have done. -

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Sunday: Two works by Carl Maria von Weber were performed for the initial time, in celebration of the 50th anniversary of the accession of King Friedrich August of Saxony, in Dresden: Jubel-Cantate to words of Kind, and Jubel-Ouverture.

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

*1st day 20th of 9th M 1818 / Our meeting this forenoon was pretty well attended & a solid favord season Hannah Dennis first appeard in supplication, then father Rodman in testimony, then Lydia Almy & then Hannah Dennis - near the close of the meeting father emphatically repeated this Scripture "Great is the Lord & greatly to be feared for his wonderful works to the children of men"
In the Afternoon Father Rodman again in testimony Also David Buffum was very lively - After meeting attended the funeral of Capt James Phillips in the neck & in the evening set a little while at father Rodmans. -*

RELIGIOUS SOCIETY OF FRIENDS

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

2d day 21st of 9th M / We had quite a family visit Cousin Dorcas Gould & her son Benjamin from Albany Cousin Henry & wife - My Mother & sister Sally, & after tea Martha David & Susan Ann came in which with ourselves made twelve Goulds all in the room at once - this circumstance may never hapen exactly so again

RELIGIOUS SOCIETY OF FRIENDS

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

3d day 22nd of 9th M / Took tea with my H Br David & Sister Joanna at Jonathon Dennis's -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 23 of 9 M / Our Cousins Anne & Mary Greene are over from Connanicut to attend the Moy [Monthly] Meeting tomorrow They Set



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the Afternoon with us very pleasantly -

RELIGIOUS SOCIETY OF FRIENDS

 September 24, Thursday: [Clara Shelley](#), a little more than a year old, died.

MARY GODWIN WOLLSTONECRAFT SHELLEY

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

5th day 24th of 9th M / Our first meeting was rather a low time to me but Hannah Dennis & Anne Greene were favor'd in lively testimonys

In the last, life, (I believe) was rather as a low ebb with most present, but the few concerns that came before us were pretty well conducted - Asa Sherman & Adam Anthony dined with us. -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 26th of 9th M 1818 / Yesterday & today I have been very unwell with a cold in my whole system, & unfits me for almost any thing -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 27 of 9th M / Last night I took a heavy sweat which has cleared my head a little but my throat is more sore & I dont know but I have as much fever as Yesterday - My H & John went to meeting this forenoon & say Mary Morton preached twice & Anna Dennis once said a few words - John only went in the Afternoon & said Grandfather preached - I am a little better this evening, but poorly still -

RELIGIOUS SOCIETY OF FRIENDS

 September 28, Monday: Le premier venu, ou Six lieus de chemin, an opéra comique by Ferdinand Hérold to words of Vial and de Planard, was performed for the initial time, in the Théâtre Feydeau, Paris.

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

*2d day 28th of 9 M / Throat still sore & fever hangs on, but I think I am some better than yesterday. -
Sister mary set the Afternoon with us. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 29, Tuesday: Polonaise in B^b for violin and strings by Franz Schubert was performed for the initial time, in the Waisenhaus, Vienna.

At the age of 17, [George Long](#) of Lancashire was admitted sizar at [Trinity College of Cambridge University](#).



1818

1818



September 30, Wednesday: Tired of having to fight for the money he believed was his due, and the attacks on his honor, [Johann Nepomuk Hummel](#) wrote to King Wilhelm I of Württemberg asking to be released from his contract (the monarch would refuse).

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

*4th day 30th of 9 M / Yesterday tho' some better, far from well,
& today under the operation of Jalap & Calomel which I hope will
clear my system of fever & sore throat*

RELIGIOUS SOCIETY OF FRIENDS

FALL 1818



Fall: [Walter Colton](#) matriculated at [Yale College](#). There he would be awarded the Berkeleyan Prize for the best Latin translation.



1818

1818



Fall: At [Harvard College](#)'s divinity school, the following gentlemen commenced their studies:

Jesse Chickering
James Delap Farnsworth
John Fessenden
John Flagg
Samson Reed
Thomas Russell Sullivan
John Hubbard Wilkins
Lot Wiswall
Thomas Worcester

In early years of the [Harvard Divinity School](#), there were no formal class graduations as students would be in the habit of studying there for varying periods until they obtained an appropriate offer to enter a pulpit.

Messrs. Jesse Chickering, James Delap Farnsworth, John Fessenden, John Flagg, Samson Reed, Thomas Russell Sullivan, John Hubbard Wilkins, Lot Wiswall, and Thomas Worcester.

August 10th, 1819, Mr. Norton was inaugurated **Dexter Professor of Biblical Literature**. Before the autumn of this year, no distinction of classes had existed. At that time, the students were divided into three classes; and the following classes, down to 1828 inclusive, are arranged according to the time when they began their studies.

1819. Messrs. Samuel Barrett, Jonathan Farr, James Diman Green, George Rapall Noyes, John Porter, Charles Robinson.
1820. " William Farmer, William Henry Furness, Ezra Stiles Gannett, Henry Hersey, Benjamin Kent, Calvin Lincoln.
1821. " Eliphalet Potter Crafts, Edward Brooks Hall, Charles Wentworth Upham, Alexander Young.
- 1822.¹ " Nathanael Gage, Samuel Presbury.
1823. " Frederic H— Allen, Warren Barton, Alphonso Hill, James Augustus Kendall, George Leonard, Isaac Parsons, George Ripley, Stephen Schuyler, George Wadsworth Wells.
- 1824.² " Daniel Austin, George Washington Burnap, Caleb Stetson, Christopher Tappan Thayer, William H— White, William Augustus Whitwell.

¹ March 25th of this year, the President and Fellows issued their circular, asking aid towards the erection of a building.

² Nov. 17th, 1824, a new Constitution was adopted, vesting the immediate government of the School in the Directors of the "Society for promoting Theological Education" &c.

1818

1818

→ Fall: The farmhouse on [Virginia Road](#) in which [Henry Thoreau](#) had been born, and the some 30 acres still associated with it, was sold at auction. Eventually this unfortunate parcel would fall to the ownership of Colburn Hadlock, who would feed pigs there on the garbage from his Middlesex House in [Concord](#). Consequently the pigfield near the house would acquire so many pieces of shattered hotel refuse that Thoreau would christen it “Crockery Field.”



THOREAU RESIDENCES

At age 13 [William Lloyd Garrison](#) contracted for a 7-year apprenticeship as a printer at the Newburyport, Massachusetts [Herald](#), a Federalist paper. He soon learned to typeset at the rate of a thousand “emms” an hour and became foreman in the shop.



[Thomas Nuttall](#) set out from Philadelphia to [botanize](#) on the southern plains all the way to the Rocky Mountains.

OCTOBER

→ October: During this month and the following one, [Percy Bysshe Shelley](#) would be writing “West Wind” and “Peter Bell the Third.”

1818

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October: The Calcutta Journal reported to its readers that it had received in the post a copy of a review, of the writings of Rammohan Roy in opposition to Indian idolatry, that had seen publication in an American religious journal.

INDIA



October: The Thoreaus relocated from Josiah Davis’s rental house at 47 Lexington Road in Concord to a red house next door to the church in Chelmsford (Chelmsford was where Cynthia Dunbar Thoreau had spent the rest of her childhood) to live with Mary Jones Dunbar Minot. We learn from this that Henry Thoreau had a sort of a family relationship with the Minots or Minotts who lived in Concord, and we can learn that the name was indifferently spelled with one or two t’s.

DUNBAR FAMILY



“Is a house but a gall on the face of the earth,
a nidus which some insect has provided for its young?”
-JOURNAL May 1, 1857



The Red House, where Grandmother lived, we the west side till October, 1818, hiring of Josiah Davis, agent for Woodward. (There were Cousin Charles and Uncle C. more or less.) According to day-book. Father hired of Proctor, October 16, 1818, and shop of Spaulding, November 10, 1818. Day-book first used by Grandfather, dated 1797. His part cut out and used by Father in Concord in 1808-9, and in Chelmsford, 1818-19-20-21.

1818

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Father [John Thoreau](#) had borrowed from his stepmother and the family home at Number 57 on [Prince Street](#) in [Boston](#) had been mortgaged for \$1,000.⁰⁰ but his business had not done well. That spring he would need to sign the deed over to his sisters. There is a picture of this rather unimposing house on page 118 of the Reverend Edward Griffin Porter's RAMBLES IN OLD BOSTON, NEW ENGLAND (Boston 1887):



THOREAU RESIDENCES



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

5th day 1st of 10th M 1818 / I feel better this morning, but am not quite smart enough to sit in meeting & attend a committee which meets at the breaking up of it to investigate the pecuniary concerns of society. – While meeting was sitting had a very interesting call from Thomas Paull a man of colour from Boston, a preacher among the [Baptists](#) & also an intimate friend of our late friend & brother [Paul Cuffee](#), he appears to be a religious man & desirous of doing good to all mankind & in particular to the people of his colour. – After dinner went up to set a little while with the committee at the meeting house. –

RELIGIOUS SOCIETY OF FRIENDS



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

10th M 2nd 1818 / I have been this morning humbled under a sense of my own nothingness & short comings, & a of the goodness of God still extended to me, aspirations has been raised for the

blessing of preservation to the Father of Mercies. –

RELIGIOUS SOCIETY OF FRIENDS

 October 3, Saturday: The Austrian Landrechte refused Johanna van Beethoven's petition that her son Karl, presently being instructed by a private tutor in the home of [Ludwig van Beethoven](#), be placed in a public school.

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

7th day 3rd of 10 M 1818 / My Health is better but I do not feel quite well & strong. I desire, & trust I do, feel thankful, that I have been no worse.

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 4th of 10 M / I feel a degree of depression on my mind this morning, which in measure arises from my health which is not very smart. –
In the forenoon Meeting we were Silent – In the Afternoon I thought the meeting was remarkably well attended & M Morton much favor'd in testimony*

RELIGIOUS SOCIETY OF FRIENDS

 October 5, Monday: Nancy Hanks Lincoln (Abraham Lincoln's mother) died of a "milk sickness."

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

2nd day 5th of 10 M / This Afternoon about One OClock set out for [Providence](#) to carry sister Ruth to attend the Meeting of the Yearly Meeting school committee, & by riding in the evening a little while we reached [Moses Brown's](#) in time to spend a good peace with him before bed time. –

 October 6, Tuesday: Rufus Wyman, superintendent of the Charlestown branch of Massachusetts General Hospital (later to be renamed as the McLean Asylum for the Insane), admitted as his 1st patient a person who was possessed by a devil — or so this young man's father was alleging. This early facility for people with mental illness would establish one of the 1st American laboratories of experimental [psychology](#) and would support an active research program.¹⁵⁶

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

3rd day Morning after breakfast we went into [Providence](#), stoped at [O Browns](#) from whence Ruth went to the meeting House & I took a walk about the town. I dined at [O Browns](#) spent the evening & lodged, in the evening in addition to the very interesting conversation of [Moses](#) I had the gratification of seeing many of his curiosities both Ancient & modern, particularly some old Manuscripts & some old printed books published by friends, some of which I had not seen or heard of. –

156. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994

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

4th day Morning returned to [Providence](#). the committee met at 9 O'clock & set till 2 O'clock PM - during which time I went to Almy & Browns store & wrote a letter to Sarah Aldrich of Mendon - dined at [O Browns](#), after which went with sister Ruth to the School House & went into every part of it & believe it to be a very commondious House, built with great durability & will probably stand good when the present generation shall be no More we arrived at [Moses Browns](#) about 5 O'clock which was too late to think of coming home, so we staid & passed another night under the hospitable roof of this venerable & very interesting old man now turned of 80 Years of age. he still brought forth from his treasury things new & old, & shewed me an original epistle in the hand writing of our Ancient friend George Fox, which I read pretty currently, & from what I had heard of his handwriting was quite surprised to find it so intelligible. -

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

5th day Morning after taking breakfast at the house of our above mentioned friend, we rode home & the day being pleasant it was a pleasant ride of about 6 hours. - found my H & John well with all our friends - This has been a very pleasant visit & rendered doubly so, from the opportunity I have had of visiting my friend [Moses Brown](#), whose company it is probably I shall see but a few times more for if my life should be prolonged it is likely his will not to much greater length. -

 October 9, Friday: The Treaty of Aix-la-Chappelle provided for the removal of the occupying army from [France](#) by November 30th and called for the reintegration of France into Europe.

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

7 day 10th of 10th M 1818 / This morning was called to a melancholy Scene at The house of Aaron Dyre, whose son James departed this life a few minutes before I got into the house, he had been ill of a fever a few days & was suddenly & unexpectedly to the family, Snatched from them at the age of about 19 Years, the poor family were in great affliction. - I immediately called assistance & before I returned several came in, which precluded the necessity of my staying, so I returned home being fatigued with a walk into the Neck after T Hornsby who was at the house of the late Jas Phillips. - The deceased was a very steady & promising young man & to all human appearance is a loss to the community



“[Helen](#)” offered a poem on page 650 of [The London Literary Gazette, and Journal of Belles Lettres, Arts, Sciences, Etc.](#):

LOVE AND FRIENDSHIP.

Who ever vow'd unchanging love
That did not vow deceit?
This painful truth how many prove,
Yet call these moments sweet.
Who parts, that does not breathe despair?
But look through future years —
You'll find the smiles of one more fair
Have dried the lover's tears:
For oh! how many live to prove
That *absence* is the death of Love.

But Friendship is a holier name,
'Tis not a fickle breath
That ever changes; — still the same,
Unalter'd e'en in death.
It is a tie binds soul to soul
Across the foaming main;
Years ere they meet their course may roll,
But cannot break the chain.
For friends must part, and Friendship sigh,
But yet — it knows not how to die....

LOVE AND FRIENDSHIP

 October 11, Sunday: Heinrich August Marschner's Overture über ungarische Nationalweisen was performed for the initial time, in Stuhlweissenburg. It was composed for the opening of a new theater and, on hearing the national themes, the Hungarian audience was wildly enthusiastic.

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

1st day 11th of 10th M 1818 / John Wilbour from Hopkinton attended our meetings & in the forenoon deliver'd a weighty & very acceptable testimony – In the Afternoon father Rodman was short, but I thought very sweet in communication – After meeting attended the funeral of James Dyre, he was a young man much beloved & there was as many people followed him to the grave as I almost ever saw at any funeral the procession reached from the Granary beyond Liberty tree. –

RELIGIOUS SOCIETY OF FRIENDS

 October 12-31: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) visited Venice.

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

5th day 15 of 10M / Our meeting was attended by most of our members, & was to me a season of but little life Father Rodman was concerned in a short testimony on the necessity of Watchfulness. –

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 17th of 10th M / Attended Select Meeting, to me it was a season of some favor, for which I desire to be thankful, every season wherein we can feel the arisings of divine life & in degree to spread over the mind is to be Prised, it being an evidence that we are not forsaken. -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 18th of 10th M / In our morning meeting, Mary Morton was first engaged in a very sweet lively & encouraging testimony to such as were heavy & their hands hanging down with fear & at a second standing, gave a solemn & affecting warning to those who were rejecting the invitations they were receiving from the Most High. - Father Rodman followed her second appearance in a few words, according with her last communication. - In the Afternoon we Sat in silence. - after which, with Br & D R visited the Work & Arms House - Cousin Henry Gould Set the eveing with us -

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Tuesday: Great Britain and the United States of America signed a convention according to which American fishermen were to be allowed use of the submerged seamounts off the coast of Newfoundland, rich in fish. The 49th parallel of latitude was accepted as the boundary between the two nations from Lake of the Woods all the way to the divide in the continental watershed at the crest of the Rocky Mountain chain (the Oregon Territory was not included). Astoria, which had been renamed Fort George when the British had purchased it for their North West Company from Astor in 1813, fell again under US control. Ownership of the Oregon territories was left unresolved.

READ THE FULL TEXT

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

3d 20th of 10th M / Wrote a letter to Uncle Stanton. - John has been quite unwell for Several days with a cold & fever, but I think him better this Afternoon -

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 21 of 10 M / I have been much engaged in very disagreedable buisness, nothing short of trying to settle a difference between a man & his wife - A critical undertaking, & has only resulted in a hope that some good has been done, which time will only manifest. - it is a truly sorrowful case disgraceful to the individuals & to society, & deeply afflicting to their family & connections - May it be a solemn Warning to all men & their wives, to suffer no difference to arise between them, but to check in the very buddings all strife for mastery or preeminence, to avoid all pointed & counter expressions, & labor to cultivate harmony & love as most comfortable to



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themselves, here & here after & be the best & most Salutary example to their children.

RELIGIOUS SOCIETY OF FRIENDS

 October 22, Thursday: [Helen Louisa Thoreau](#)'s 6th birthday.

On his 7th birthday, Franz Liszt accompanied his father Adam Liszt on a business trip to visit a merchant named Ruben Hirschler in Lackenbach. Adam asked Hirschler's daughter to play something for Franz on her new piano. Franz was so overcome by the music that he began to cry and flew into his father's arms. Hirschler was so taken by the scene that he gave the piano to the boy.

Commander David Buchan brought the *Dorothea* and the *Trent* back to port in England, having been prevented by ice off Spitsbergen from getting very far at all toward their intended eventual destination of the Bering Strait. The only success of this expedition was the setting of a new northern latitude record, of 82° 34' N.

THE FROZEN NORTH

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

1st day [sic] 22d of 10th M / Our Meetings was rather small, was silent and to me a season of but little life, tho' no small activity of mind. – In the last which was preparative Osborn Mowry published his intentions of marriage with Eliza Ann Southwick, daughter of Amasa Southwick Set part of the evening with Abigail Robinson & Mary Morton Where I went to wait on Sister Ruth home D & M Williams was also there.
–

RELIGIOUS SOCIETY OF FRIENDS

→ October 23, Monday: [Thomas Carlyle](#) asked to be relieved of his duties as a schoolmaster of Kirkcalky so he could go on to read law and literature at Edinburgh University and Mainhill. This would be the beginning of what, looking back from a vantage point in later life, he would term his “four or five most miserable, dark, sick and heavy-laden years.”

His younger brother “Jack,” [John Aitken Carlyle](#), would succeed him as schoolmaster at Annan Academy.



SCOTLAND

→ October 24, Saturday: Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 24 of 10th M 1818 / This morning about sunrise Daniel D Tompkins the Vice President of the United States arrived in Town

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 25th of 10 M / Our meeting was large this morning & favord with the extended wing of Ancient goodness – Mary Morton was engaged in an humble reverend intercession to the Throne of Grace, that the Almighty would be pleased to visit the hearts of the children of disobediance, support the Elders & aged of this place & enable them, to bear the standard with faithfulness & finally go down to the grave in peace, that he would visit the youth in this place & draw them to the true fold & raise from among them judges as at the first & counsellors as at the beginning, to follow the foot steps of our Worthy & honorable prediccursors. –this supplication was very reaching to many present & I hope may be answered particularly with respect to the Youth. –

In the Afternoon we were favor’d with a short but lively testimony from D Buffum –

RELIGIOUS SOCIETY OF FRIENDS



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

3rd day 27 of 10th M / Set most of this evening at the Mansion of our Late friend Thos Robinson with Sister Eliza - Abigail was very feeble, but conversant & dear Mary Morton very sweet in spirit & converse. -

RELIGIOUS SOCIETY OF FRIENDS

 October 28, Saturday: [Felix Mendelssohn](#) took part in a concert in Berlin given by the horn player Friedrich Gugel. It was his 1st public performance.

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

5th day 29th of 10th M / I feel no small regret at not going this morning to [Portsmouth](#) to attend the Monthly Meeting, but there are certain reasons well known to myself that prevent perhaps they ought not to exist, but as they do, I must act according to present circumstances. - There will be several cases before the meeting in which I should like to have a voice, from the present exercise of my mind, but best wisdom will doubtless be near those assembled & it is doubtful whether my presence would add much or any weight

RELIGIOUS SOCIETY OF FRIENDS

 October 31, Tuesday: Captain Higgins' apprentice Levi Bolster of Gloucester, 14 years of age, perished when an open boat upset.

In [Concord](#), Timothy Eastman of Concord got married with Felicia Hapgood of Stow.

NOVEMBER

 November: [Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) traveled to [Rome](#) and [Naples](#), making excursions to [Mount Vesuvius](#), Paestum, etc. The usual tourist stuff.

[Samuel Taylor Coleridge](#) revised his periodical [The Friend](#) and issued it in book form.

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November 1, Sunday: Each of the four classes at [Harvard College](#) was assembled in its own dining room on the first floor of University Hall having its Sunday repast when someone threw a slice of buttered bread and a crockery fight broke out, notably among the Sophomores:



(Such incidents of unrest were not all that unusual: there had been disturbances in 1766, 1768, 1780, 1805, and 1807, and this would happen also in 1823 and 1834.)

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

1st day 1st of 11th M 1818 / Our meetings were both Silent & to me very dull seasons, as I believe thy were to most present. -

RELIGIOUS SOCIETY OF FRIENDS



November 2, Monday: [Thomas Allen Jenckes](#) was born in [Cumberland, Rhode Island](#).

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→ November 3, Tuesday: The [Exchange Coffee House](#), which had been considered when it was constructed in downtown [Boston](#) in 1808 → to be the world's largest possessing 210 rooms (at seven stories the tallest building in the USA), the 1st hotel in the nation and at a construction cost of \$600,000 the world's most expensive (modeled upon Lloyd's Coffee House of London), burned at night, making a light that was wondered at as far away as Amherst and Saco.¹⁵⁷

COFFEE



In [Concord](#), Thomas H. Davis of Concord got married with Maria Barns of Marlboro.

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

3rd day 3 11th M / Spent this evening with my H at Abigail Robinsons & were not a little disappointed that Mary Morton had gone out to D Buffums to spend the Afternoon & evening. -

RELIGIOUS SOCIETY OF FRIENDS

→ November 4, Wednesday: In [Concord](#), Joel Brown of Concord got married with Lucy Whitney of Bolton.

→ November 5, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 5 of 11 M / My mind is much with those who have gone to attend the Quarterly Meeting this day held at Swansey. The day

157. *Sic transit cafe mundi.*



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is very fine as it has been several days past & favorable for travelling. I can acknowledge with thankfulness that the Prayer of my spirit has been this morning that the same precious influence Also attend those who stay. I have been much on the barran mountains for several days past so that I could but just look over & see the good land without being permitted to enter in, to enjoy the sweets which it affords, but I rejoice this morning under a fresh evidence of that holy help is near & may I dwell in that state of mind which will preserve to the end. — Our meeting at home was silent & rather small, but a pretty favord season to me

RELIGIOUS SOCIETY OF FRIENDS

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November 6, Friday: [Malcolm Laing](#) died on his Orkney estate and his property would be inherited by his brother [Samuel](#).

Malcolm Laing, Historian 1762–1818

A memorial tablet would be placed on the wall of the north nave of St. Magnus Cathedral in Kirkwall, which in the 17th Century had been being used for internments and would come to contain a number of curiosities: **“DEPTH, TRUTH, AND INDEPENDENCE AS AN HISTORIAN WERE,” SAYS LORD COCKBURN, “THE LEAST OF HIS MERITS, FOR HE WAS A FIRM, WARM-HEARTED, HONEST MAN, WHOSE INSTRUCTIVE AND AGREEABLE COMPANIONSHIP WAS ONLY MADE THE MORE INTERESTING BY A HARD, PEREMPTORY, CELTIC MANNER AND ACCENT.”**



In Albany, New York James Hamilton, an Irishman, was [hanged](#) for having, while inebriated on Sunday, July 14, 1818, shot down his company commander Benjamin Birdsall of the 6th US Rifle Regiment.

At [Harvard College](#), the Sophomore class met under a tree near Hollis Hall to plot a response to college discipline after their food riot of the previous Sunday supper in University Hall. When authority showed up to disperse this assembly, it was mocked. The number of suspensions would go up from 7 to 12, and in addition, 3 students would be “rusticated.”



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

5th day [sic] 8 of 11th M / Our morning meeting pretty well



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*attended [to] me a season of poverty, but Mary Morton was sweetly engaged in testimony – In the Afternoon we sat in the little meeting house for the first time M Morton again very sweet in testimony also Father Rodman & H Dennis.
Called this evening to see Hannah Hull who is confined with a sore foot. – we sat in the chamber where Govn John Wanton used to entertain his company at election time & the [same] place in which he met the overseers after he signed the commissions which involved him & society in so much affliction
Ah many has been the time, that my spirit has mourned on account of that affair, tho' it happened not far from 84 Years ago*

RELIGIOUS SOCIETY OF FRIENDS



November 9, Monday: Ivan Turgenev was born.

At a meeting of the Corporation, [Harvard College](#) formally expelled its Sophomore class and declared that the only students who would be taken back were those who had had little share in the recent food fight in University Hall. Those who applied for readmission, such as [Waldo Emerson](#), would be required to draft a formal “expression of readiness to submit.”

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

2nd day 9 of 11th M 1818 / This morning Mary Morton & John Early & Wife sailed for N York. – They have a high wind & not very fare. Mary we part with reluctantly as She has been very usefully among us this summer. – John has also spent sometime very agreeably in town & has evinced a concern for the truth in which we desire his growth & should be glad if he could find some buisness here that would enable him to settle again in this his native town, as there might be expected a considerable religious usefulness from him. –

RELIGIOUS SOCIETY OF FRIENDS

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→ November 10, Tuesday: [John Thoreau, Senior](#) rented the Spaulding store in Chelmsford MA. It was customary in those heavy-drinking times for a storekeeper to pour a glass for a favored customer, so he solicited his former pastor, the Reverend [Ezra Ripley](#), for the letter of recommendation which he needed in order to be able to provide this hard liquor. On the blank back of a piece of pious meditation, the Reverend would write out the following “to whom it may concern” variety of commendation letter:



Understanding that Mr. John Thoreau, now of Chelmsford, is going into business at that place, and is about to apply for license to retail ardent spirits, I hereby certify that I have been long acquainted with him, that he has sustained a good character, and now view him as a man of integrity, accustomed to storekeeping, and of correct morals.

THOREAU RESIDENCES



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

3rd day 10th of 11th M / There were two funerals in the Neighbourhood this Afternoon, Capt Engs Wife & Benj Watsons wife, the former of a Dropsy the latter of a [Consumption](#). –

RELIGIOUS SOCIETY OF FRIENDS

→ November 12, Thursday: [Johann Nepomuk Hummel](#) informed the Stuttgart management that he considered himself absolved from his contract. The court responded that he was dismissed.

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

5th day 12th of 11 M / Our meeting was silent & rather small but I thought attended the chief of our members in ability to get

abroad. – Cousin Mary Gould set the Afternoon & evening with us.–

RELIGIOUS SOCIETY OF FRIENDS

➡ November 14, Saturday: In [Concord](#), Joseph Mayo of Boston got married with Mary L. Buttrick of Concord.

The 1st opera of Gaetano Donizetti to be staged, the melodramma Enrico de Borgogna to words of Merelli, was performed for the initial time, in Teatro San Luca, Venice. The soprano fainted from stage fright at the end of Act I and had to be replaced in Act III.

Albert Lortzing appeared on stage for the initial time in Schiller's Wilhelm Tell in Aachen.

➡ November 15, Sunday: Simeon Marshall of Gloucester, 22 years of age, drowned at sea.

[John Thoreau, Senior](#)'s Chelmsford MA grocery store opened its doors for business. The plan was that while [Cynthia Dunbar Thoreau](#) waited counter, John would be painting signs on commission.

THOREAU RESIDENCES



John in later years



Cynthia in later years

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

1st day 15 of 11th M / Our Morning Meeting was silent & to me a season of but little life. – In the Afternoon soon after taking my seat was favor'd with a quickening of life which continued in a good degree thro' the meeting. father Rodman was concerned in a short lively testimony

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 19th of 11th M / Ruth Davis & Mary Caid attended our Meeting today – Ruth was close & searching in testimony & they intend to spent a little time in this Moy [Monthly] Meeting visiting a few familys. –

RELIGIOUS SOCIETY OF FRIENDS

➡ November 20, Friday: [Simón Bolívar](#) declared Venezuela independent of Spain.

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



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1st day 22nd of 11th M / Our friend John Comly from Pennsylvania attended our meeting - he is indeed a well quallified instrument in the hand of the great Master. his testimony this morning was a wonderfully convincing one, clear in Argument & Powerful in Words.- In the Afternoon his communication was chiefly to Parents & children & I hope his labors may be blessed among us. - In the evening I met him at father Rodmans & in walking down had stoped at our house, & took a lantern & I waited on him to see Abigail Robinsons. -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 23rd of 11th M 1818 / I Watched last night with Isaac Mitchell who the 14th inst was caught by the spindle of his Wind Mill, by the Sertout [a "surtout" was a man's long overcoat] which twisted him round many times & tore all his cloaths from his body except his stockings & the wristbands of his shirt & left him naked, so great were his bruses, that his life has been dispaired of till within two days, he rested as comfortable as a person in his brused condition could last night, & there is now hopes that he may again be restored to usefulness.- John Comly had a meeting on Connanicut today which I understand was large & very satisfactory

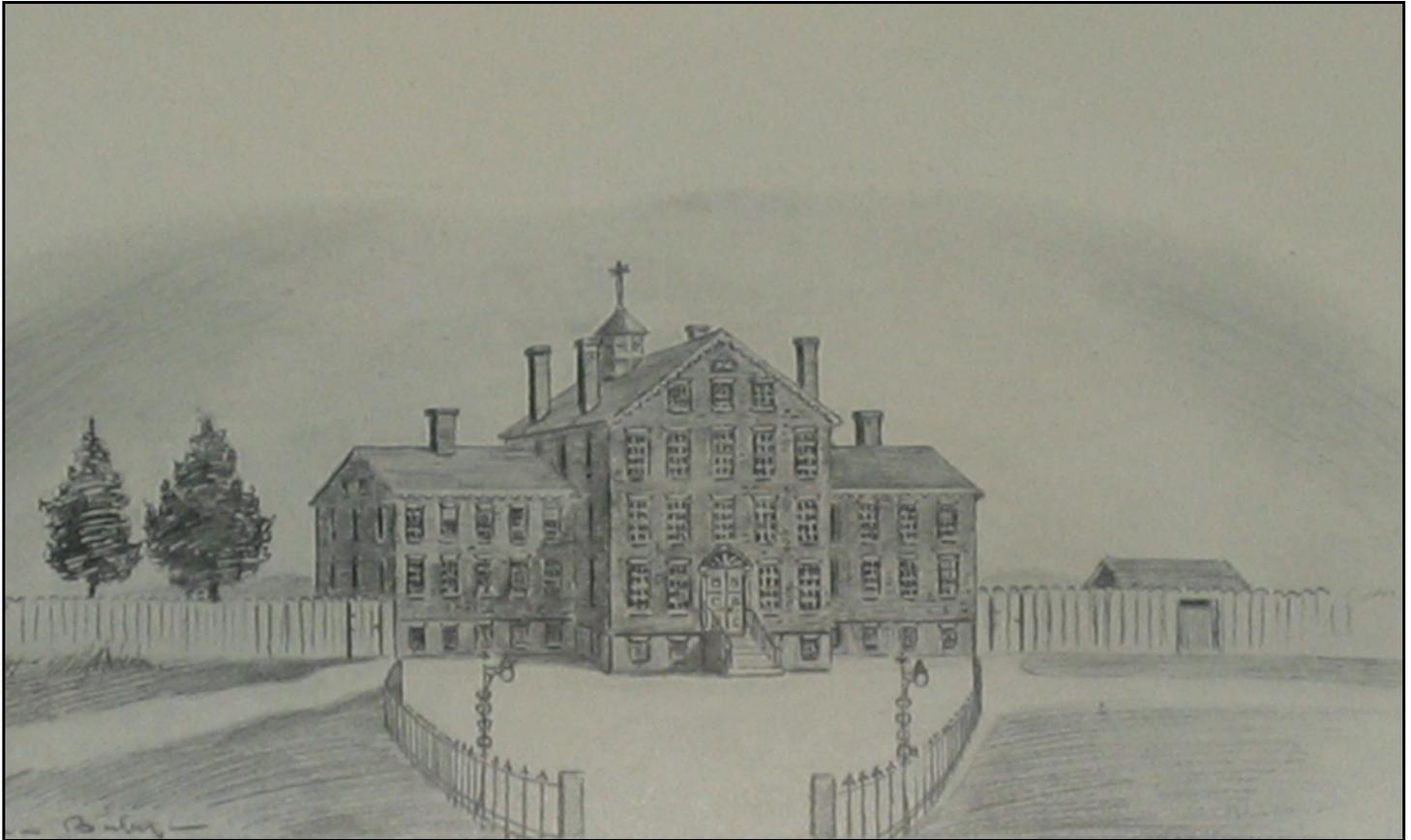
RELIGIOUS SOCIETY OF FRIENDS

TIMELINE OF ACCIDENTS

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➡ November 24, Tuesday: With construction of the [Quaker](#) Yearly Meeting School on his farm nearly complete, Friend [Moses Brown](#) wrote to Sophronia N.J. Forster of Weare, New Hampshire, expressing interest in her coming to teach at his new school in [Providence, Rhode Island](#).



This sketch was added to the face of a clock made by John Bailey, in the building's sitting-room

➡ November 26, Thursday: *Saidar und Zulima oder Liebe und Grossmut*, by Heinrich August Marschner to words of Hornbostel, was performed for the initial time, in Pressburg (Bratislava) Schauspielhaus.

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

26 of 11 M / In the first meeting Mary Caid first appeared in testimony, next Abigail Sherman, then Ruth Davis & the D Buffum followed in an impressive testimony & it was a very favor'd meeting. --

In the last Moy [Monthly] Meeting we had an exercising time occasioned by a contentious Man who opposed the appointment of an overseer from [Portsmouth](#) Preparative Meeting We had to Dine B Freeborn Darius lawton, Sarah Fowler & Elizabeth Lawton. -

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→ November 28, Saturday: Lord Hastings, Governor-General of India, sent Thomas Stamford Raffles, Lieutenant Governor of Bencoolen, to establish a British trading presence at the southern end of the Malay Peninsula.

Secretary of State John Quincy Adams delivered an ultimatum to the government of Spain: either you bring these black Indian tribes of the Florida region under control or we will, by the seizure of Florida.

→ November 29, Sunday: [William Ellery Channing 2d](#) was born.



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

1st day 29th of 11th M / Our meetings were both silent, the morning was to me a season of but little satisfaction, the Afternoon was more solid & a season of some favor. -

RELIGIOUS SOCIETY OF FRIENDS

→ November 30, Monday: The allied occupation of [France](#) formally ended.

WINTER 1818/1819

➡ Winter: [Samuel Taylor Coleridge](#) gave a series of 14 lectures on the relationship of philosophy to religion from Thales to Kant, of which a shorthand writer took down 12. This would be the most detailed version of the lectures in existence, especially when combined with Coleridge’s own notes. He seems to have been opposing the conceit, widely accepted at the time, that the philosophy of the Enlightenment had advanced by conquering religion, by attempting to demonstrate that neither philosophy nor religion could survive alone.

➡ Winter: The Thoreaus had abandoned [Concord](#) in favor of Chelmsford MA:



Chelmsford, till March, 1821. (Last charge in Chelmsford about middle of March, 1821.) Aunt Sarah taught me to walk there when fourteen months old. Lived next the meeting-house, where they kept the powder in the garret. Father kept shop and painted signs, etc.¹⁵⁸

[JOHN THOREAU](#)
[CYNTHIA DUNBAR THOREAU](#)
[THOREAU RESIDENCES](#)

This was during [David Henry Thoreau](#)’s year one.

At some point [John Thoreau, Senior](#) “got a fall while painting Hale’s (?) factory.”

At some point [John Thoreau, Jr.](#) was playing with an inflated bladder when it “burst on the hearth.”

At some point “The cow came into the entry after pumpkins.”

At some point “I cut my toe and was knocked over by a hen with chickens, etc., etc.”

➡ Winter: Because the winter was exceptionally mild and ice was not forming in adequate supply on the lakes and ponds of New England, [Frederic Tudor](#) sent men with picks to Labrador to get ice from icebergs. Evidently, the cooling dust from the explosion of Mount Tambora in 1815 ➡ had gotten out of this planet’s atmosphere by this date. Normally, Tudor was able to use the ice from Fresh Pond near Cambridge, Massachusetts, owned by [Nathaniel Jarvis Wyeth](#), where Jarvis had been developing ice cutting machines with iron runners and saw teeth which cut the ice into such neat blocks that they could be stored and shipped tight up against each other, thus reducing melting. At the suggestion of Wyeth, the ships used to transport ice, and the Tudor ice warehouses in Havana, Cuba, [Charleston](#), and the West Indies, would begin to use cheap sawdust, an industrial waste product from Maine, in the 1820s to gradually reduce losses due to melting below the figure of 8%.

158. That house next door to the meeting-house in Concord was of course the house bought in 1799 by David Henry’s grandfather, which is now the east wing of the Colonial Inn. “Aunt Sarah” was of course [Sarah Thoreau](#), John’s sister who worked in [Concord](#) as a seamstress. (I am unclear, however, whether Thoreau intended that powder had been stored in the garret of the Concord meetinghouse, or in the garret of the Chelmsford one.)

DECEMBER

➡ December: The Edinburgh Review / Or / Critical Journal 31:61 (Edinburgh: Archibald Constable and Company; London: Longman, Hurst, Rees, Orme and Brown), Article VI. pages 132-50: "TRAVELS IN CANADA AND THE UNITED STATES, IN 1816 AND 1817. By [Lieutenant Francis Hall, 14th Light Dragoons, H.P.](#) 8vo. London. Longman & Co. 1818."

➡ December: A portion of the Missouri Territory organized to request the granting of statehood. As a border they chose an extension westward of the 36° 30" boundary between Kentucky and Tennessee.

➡ December: According to a [comet](#) list published in Boston in 1846, attributed to Professor [Benjamin Peirce](#):

129	1818	Feb.	25.95890	70	52	58	183	12	9	112	19	11	89	43	48	1.197764			D	Encke.
130	1818	Dec.	4.09030	90	34	16	357	27	11	93	7	5	62	40	50	0.8479			R	Bessel.
E	1819	Jan.	27.10423	334	44	5	156	40	5	181	56	0	13	42	30	0.335581	0.8567675	3.588	D	Encke.
			27.24564	235	9	34	157	31	50	182	22	16	13	38	42	0.333982	0.8490883	3.293	D	Encke.
131	1819	June	27.73993	274	8	25	287	39	1	13	30	36	80	43	56	0.3420005			D	Nicolai.
132	1819	July	31.13915	114	57	18	291	6	9	176	8	51	11	16	53	0.70008	0.60353	2.346	D	Encke.
			18.90021	113	36	43	275	6	48	161	30	5	10	42	48	0.773638	0.7551903	5.618	D	Encke.

SKY EVENT

➡ December: [Percy Bysshe Shelley](#) drafted "A Philosophical View of Reform."

[Samuel Taylor Coleridge](#) began a series of lectures on [Shakespeare](#), [Milton](#), [Dante](#), [Spenser](#), and [Cervantes](#), that would persist into March of the following year.

➡ December 1, Tuesday: [Joshua Barney](#) died near Pittsburgh, Pennsylvania.

[Percy Bysshe Shelley](#) and [Mary Godwin Wollstonecraft Shelley](#) settled down in Naples while Percy was finishing PROMETHEUS UNBOUND: A LYRICAL DRAMA (which would be published during August 1820).

➡ December 2, Wednesday: In [Concord](#), Luther Prescott of Concord got married with Anna Reed of Lexington.

1818

1818



December 3, Thursday: Karl van Beethoven, young nephew and ward of [Ludwig van Beethoven](#), ran away from his uncle and back to his mother. When the composer went to his sister-in-law's house, she asked to keep him until that evening so Ludwig, being Ludwig, summoned the police and had them extract Karl by force. He then returned the lad to the Del Rio boarding school he had pulled him out of on the previous January 24th.

Giaocchino Rossini's drama Ricciardo e Zoraide to words of Berio di Salsa after Forteguerrri was performed for the initial time, in the Teatro San Carlo of Naples. It was very successful.

A southern portion of the Illinois Territory was admitted to our federal union as its 21st state, with the balance of this territory being joined into the Michigan Territory to extend it to the west of the Mississippi River divide. (The capital of the new state of [Illinois](#) was declared to be Kaskaskia on the Mississippi River. This capital would be transferred to Vandalia as of 1820.)



Like Ohio, Indiana, and Oregon, the new state would incorporate a [racist](#) anti-immigration clause into its state constitution. Nobody of color, like the recently deceased "Father of [Chicago](#)," Jean-Baptiste Pointe du Sable, was ever again to be permitted to come here.



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

5th day 3d of 12th M 1818 / Our Meeting was very crowded with people of various denominations from two causes the first was Osborn Mowry & Eliza Ann Southwick were Married & the second one it is what is denominated Thanksgiving Day which afforded many a lesure opportunity to attend - considering the mixed multitude present it was very solid & quiet David Buffum was largely engaged in testimony to good satisfaction & Anne Dennis appeared in a few words. -

5th day 6th [sic] of 12th M / Last 5th day & today I took my seat in Meeting among the Elders - seemed[?] much like being

made a spectacle of Men & Angels, tho' under indifferent circumstances from Paul, for he fought with beasts at Ephesus & overcame, but I, tho' a spectacle & brought into a conspicuous standing in society have yet to overcome many spiritual enemies that are comparable to beasts, & may my spirit be made willing to endure the conflict & become worthy of my station. - Meetings were low seasons to me tho' attended with favor, for I consider, to be able to feel low & dependant is a signal in itself of favor. I could but reflect how inferior my state of mind was to the four & twenty Elders we read of. Oh the washing the burning & purification of every kind that I must undergo before I shall be able to cry as they did, "Worthy is the Lord." - In the forenoon father Rodman delivered a short lively testimony - Afternoon Silent.

RELIGIOUS SOCIETY OF FRIENDS

 December 7, Monday: Johanna van Beethoven appealed for a 2d time to the Austrian Landrechte that her son Karl be removed from the care of his uncle [Ludwig van Beethoven](#). What she wanted was that he be placed in the Imperial Royal Seminary.

[Mary Brunton](#) died in Edinburgh, [Scotland](#) at the age of nearly 40 while giving birth to a stillborn infant.

 December 10, Thursday: String Quartet op.104 by [Ludwig van Beethoven](#), an arrangement of his Piano Trio op.1 no.3, was performed for the initial time, in Vienna.

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

5th day 10th of 12th M 1818 / Our meeting was silent & to me rather a dull time - several committees meet this afternoon on some very exercising concerns. I sympathise with them but see no way to be useful. -

RELIGIOUS SOCIETY OF FRIENDS

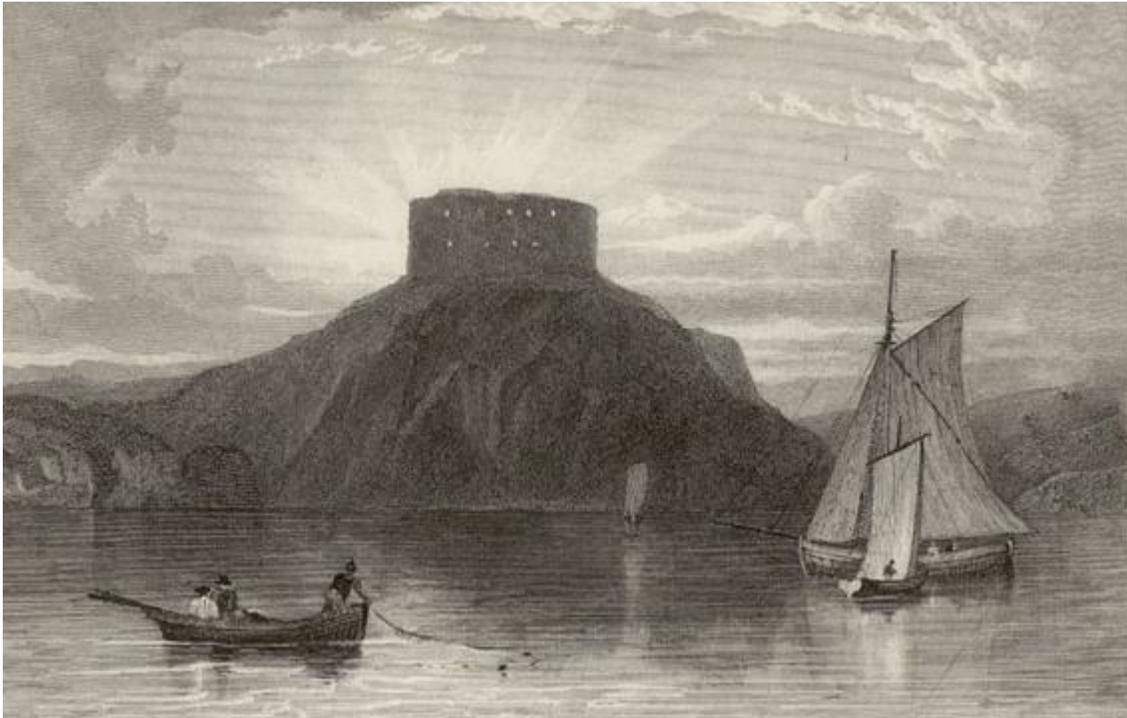
1818

1818



December 11, Friday: While giving testimony in the ongoing custody battle over his nephew Karl between himself and his sister-in-law Johanna, [Ludwig van Beethoven](#) let slip that, actually, despite that “van,” neither he nor his nephew happened to be of noble birth. Oops! This took the case entirely out of the jurisdiction of the Landrechte; it would need to be begun anew, in commoners’ court.

Fort Dumpling, also known as Fort Louis or Fort Brown, in [Jamestown](#) on Conanicut Island in [Narragansett Bay](#), a round wall about 50 feet in diameter and about 20 feet high, was listed as armed at this point with ten cannon. In all likelihood these were leftovers from the [War of 1812](#). The fortification never had occasion to fire a shot in anger — indeed it is unlikely that it was ever manned. This is how the ruins of this fort impressed the people of [Rhode Island](#) as of 1851:



In [Concord](#), Mrs. Woodward’s store took fire and was extinguished with great difficulty.¹⁵⁹

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 1831.¹⁶⁰

159. Although we know that during this year the [Concord](#) Fire Society obtained a new fire engine to replace or supplement the one it had had since 1794, we do not know whether that new engine was in place prior to this fire and contributed to its extinguishment, or whether, on the other hand, the fires of this year prompted the purchase of the new equipment.

160. [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.)

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

*7th day 12 of 12 M / This Afternoon crossed the ferry to Connanicut went up to the Widow Mercy Weedens & cleaned her Clock & there lodged. - FIRST DAY attended meeting there we all made 12 in number including 3 Women. The Situation of the very few friends on that Island claims the feeling of friends, there are but two men members & about 4 women & they in Winter Seldom able to get out, very different from what it used to be when I first knew the meeting & till within ten or fifteen Years, when there was a respectable meeting both of weight & numbers. -The probability is that at next Moy [Monthly] Meeting it must be closed for the winter
Dined at cousin Joseph Greenes & in the Afternoon crossed the ferry home. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 13, Sunday: Grand Duke Karl Ludwig Friedrich of Baden died and was succeeded by his uncle, Ludwig I.

 December 14, Monday: Two ships flying the Argentinian flag came to anchor off what is now Doheny State Beach in Capistrano Bay, on the coast of *Alta* [California](#), and 140 [privateers](#) under the command of Hippolyte de Bouchard came ashore. This was a mixed group of [buccaneers](#) including Americans, Californios, Englishmen, Filipinos, Frenchmen, Spaniards, Malays, Portuguese, Creoles, and Hawaiians, and it was clear to the few Spanish soldiers who were defending the settlement at Mission San Juan Capistrano that these guys could be up to no good. After firing their muskets so they could say they had, the resident heroes took to the hills to await reinforcements. The raiders would have unchallenged control of the town and the Franciscan mission for four days and in their search for [pirate](#) treasure they would torch a few of the buildings. About all they could find, however, were the stores of wine and brandy left behind at the mission, which they appreciated and made full use of, because they had given the locals ample time to bury their valuables up in Trabuco Canyon.

 December 15, Tuesday: *Una follia*, a farsa by Gaetano Donizetti to words of Merelli, was performed for the initial time, in Teatro San Luca, Venice, to mixed reviews.

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

5th day 17th of 12th M / Our meeting tho' small, I believe was not wholly destitute of life, we had a short but weighty communication from father R. -

RELIGIOUS SOCIETY OF FRIENDS

 December 18, Friday: Heinrich replaced Frederick Ferdinand as Prince of Anhalt-Köthen-Pless as Frederick Ferdinand replaced Ludwig II as Duke of Anhalt-Köthen.

With the arrival of Army reinforcements at the Spanish/Franciscan settlement at Mission San Juan Capistrano, the soberer of the [pirates](#) lugged their drunken comrades back down to their ships. However, several of the pirates, instead of sailing off into the sunset, elected to stay ashore and go straight, among them a Scottish drummer named John Rose who would become the first Anglo resident of the district now known as Orange County, [California](#), and a man named Mateo José Pascual, who would become the first black resident of record along this coast.



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

7th day 19th of 12 M / I feel, on looking over certain cases which exist in this Moy [Monthly] Meeting, no small degree of depression, not knowing to what they may arise. May my mind be centered in that wisdom that directeth aright. May Meekness patience & long suffering be the trait of my character, & may my brethren who have to suffer, be also favored to keep their ranks in righteousness.

RELIGIOUS SOCIETY OF FRIENDS

Georgia increased the reward it offered for information leading to the interception of attempts to bring new Africans into its domain. When the illegally imported people were auctioned off by the state government, the informer would receive a tithe of whatever was left after deduction of all government expenses.

"Whereas numbers of African slaves have been illegally introduced into the State, in direct violation of the laws of the United States and of this State, Be it therefore enacted," etc. Informers are to receive one-tenth of the net proceeds from the sale of illegally imported Africans, *"Provided, nothing herein contained shall be so construed as to extend farther back than the year 1817."* Prince, DIGEST, page 798.

We notice immediately, of course, that these victims were being treated as disposable people. As soon as they were rescued, they were sold right back into slavery with the proceeds being divided among the white people. We notice, immediately, that the law against the slave trade had not been enacted for their benefit, but for the benefit of the USers who were being oppressed by the presence of these black victims.

W.E. Burghardt Du Bois: The dozen or more propositions on the question of the disposal of illegally imported Africans may be divided into two chief heads, representing two radically opposed parties: 1. That illegally imported Africans be free, although they might be indentured for a term of years or removed from the country. 2. That such Africans be sold as slaves.¹⁶¹ The arguments on these two propositions, which were many and far-reaching, may be roughly divided into three classes, political, constitutional, and moral.

161. There were at least twelve distinct propositions as to the disposal of the Africans imported: —

1. That they be forfeited and sold by the United States at auction (Early's bill, reported Dec. 15: ANNALS OF CONGRESS, 9th Congress 2d session, pages 167-8).
2. That they be forfeited and left to the disposal of the States (proposed by Bidwell and Early: ANNALS OF CONGRESS, 9th Congress 2d session, pages 181, 221, 477. This was the final settlement.)
3. That they be forfeited and sold, and that the proceeds go to charities, education, or internal improvements (Early, Holland, and Masters: ANNALS OF CONGRESS, 9th Congress 2d session, page 273).
4. That they be forfeited and indentured for life (Alston and Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, pages 170-1).
5. That they be forfeited and indentured for 7, 8, or 10 years (Pitkin: ANNALS OF CONGRESS, 9th Congress 2d session, page 186).
6. That they be forfeited and given into the custody of the President, and by him indentured in free States for a term of years (bill reported from the Senate Jan. 28: HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 575; ANNALS OF CONGRESS, 9th Congress 2d session, page 477. Cf. also ANNALS OF CONGRESS, 9th Congress 2d session, page 272).
7. That the Secretary of the Treasury dispose of them, at his discretion, in service (Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 183).
8. That those imported into slave States be returned to Africa or bound out in free States (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 254).
9. That all be sent back to Africa (Smilie: ANNALS OF CONGRESS, 9th Congress 2d session, page 176).
10. That those imported into free States be free, those imported into slave States be returned to Africa or indentured (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 226).
11. That they be forfeited but not sold (Sloan and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 270).
12. That they be free (Sloan: ANNALS OF CONGRESS, 9th Congress 2d session, page 168; Bidwell: HOUSE JOURNAL (reprinted 1826), 9th Congress 2d session, V. 515).



The political argument, reduced to its lowest terms, ran thus: those wishing to free the Negroes illegally imported declared that to enslave them would be to perpetrate the very evil which the law was designed to stop. "By the same law," they said, "we condemn the man-stealer and become the receivers of his stolen goods. We punish the criminal, and then step into his place, and complete the crime."¹⁶² They said that the objection to free Negroes was no valid excuse; for if the Southern people really feared this class, they would consent to the imposing of such penalties on illicit traffic as would stop the importation of a single slave.¹⁶³ Moreover, "forfeiture" and sale of the Negroes implied a property right in them which did not exist.¹⁶⁴ Waiving this technical point, and allowing them to be "forfeited" to the government, then the government should either immediately set them free, or, at the most, indenture them for a term of years; otherwise, the law would be an encouragement to violators. "It certainly will be," said they, "if the importer can find means to evade the penalty of the act; for there he has all the advantage of a market enhanced by our ineffectual attempt to prohibit."¹⁶⁵ They claimed that even the indenturing of the ignorant barbarian for life was better than slavery; and Sloan declared that the Northern States would receive the freed Negroes willingly rather than have them enslaved.¹⁶⁶

The argument of those who insisted that the Negroes should be sold was tersely put by Macon: "In adopting our measures on this subject, we must pass such a law as can be executed."¹⁶⁷ Early expanded this: "It is a principle in legislation, as correct as any which has ever prevailed, that to give effect to laws you must not make them repugnant to the passions and wishes of the people among whom they are to operate. How then, in this instance, stands the fact? Do not gentlemen from every quarter of the Union prove, on the discussion of every question that has ever arisen in the House, having the most remote bearing on the giving freedom to the Africans in the bosom of our country, that it has excited the deepest sensibility in the breasts of those where slavery exists? And why is this so? It is, because those who, from experience, know the extent of the evil, believe that the most formidable aspect in which it can present itself, is by making these people free among them. Yes, sir, though slavery is an evil, regretted by every man in the country, to have among us in any considerable quantity persons of this description, is an evil far greater than slavery itself. Does any gentleman want proof of this? I answer that all proof is useless; no fact can be more notorious. With this belief on the minds of the people where slavery exists, and where the importation will take place, if at all, we are about to turn loose in a state of freedom all persons brought in after the passage of this law. I ask gentlemen to reflect and say whether such a law, opposed to the ideas, the passions, the views, and the affections of the people of the Southern States, can be executed? I tell them, no; it is impossible — why? Because no man will inform — why? Because to

162. Bidwell, Cook, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 201.

163. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 172.

164. Fisk: ANNALS OF CONGRESS, 9th Congress 2d session, pages 224-5; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221.

165. Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 184.

166. ANNALS OF CONGRESS, 9th Congress 2d session, page 478; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 171.

167. ANNALS OF CONGRESS, 9th Congress 2d session, page 172.



inform will be to lead to an evil which will be deemed greater than the offence of which information is given, because it will be opposed to the principle of self-preservation, and to the love of family. No, no man will be disposed to jeopard his life, and the lives of his countrymen. And if no one dare inform, the whole authority of the Government cannot carry the law into effect. The whole people will rise up against it. Why? Because to enforce it would be to turn loose, in the bosom of the country, firebrands that would consume them."¹⁶⁸

This was the more tragic form of the argument; it also had a mercenary side, which was presented with equal emphasis. It was repeatedly said that the only way to enforce the law was to play off individual interests against each other. The profit from the sale of illegally imported Negroes was declared to be the only sufficient "inducement to give information of their importation."¹⁶⁹ "Give up the idea of forfeiture, and I challenge the gentleman to invent fines, penalties, or punishments of any sort, sufficient to restrain the slave trade."¹⁷⁰ If such Negroes be freed, "I tell you that slaves will continue to be imported as heretofore.... You cannot get hold of the ships employed in this traffic. Besides, slaves will be brought into Georgia from East Florida. They will be brought into the Mississippi Territory from the bay of Mobile. You cannot inflict any other penalty, or devise any other adequate means of prevention, than a forfeiture of the Africans in whose possession they may be found after importation."¹⁷¹ Then, too, when foreigners smuggled in Negroes, "who then ... could be operated on, but the purchasers? There was the rub - it was their interest alone which, by being operated on, would produce a check. Snap their purse-strings, break open their strong box, deprive them of their slaves, and by destroying the temptation to buy, you put an end to the trade, ... nothing short of a forfeiture of the slave would afford an effectual remedy."¹⁷² Again, it was argued that it was impossible to prevent imported Negroes from becoming slaves, or, what was just as bad, from being sold as vagabonds or indentured for life.¹⁷³ Even our own laws, it was said, recognize the title of the African slave factor in the transported Negroes; and if the importer have no title, why do we legislate? Why not let the African immigrant alone to get on as he may, just as we do the Irish immigrant?¹⁷⁴ If he should be returned to Africa, his home could not be found, and he would in all probability be sold into slavery again.¹⁷⁵

The constitutional argument was not urged as seriously as the foregoing; but it had a considerable place. On the one hand, it was urged that if the Negroes were forfeited, they were forfeited to the United States government, which could dispose of them as it saw fit;¹⁷⁶ on the other hand, it was said that the United States, as owner, was subject to State laws, and could

168. ANNALS OF CONGRESS, 9th Congress 2d session, pages 173-4.

169. Alston: ANNALS OF CONGRESS, 9th Congress 2d session, page 170.

170. D.R. Williams: ANNALS OF CONGRESS, 9th Congress 2d session, page 183.

171. Early: ANNALS OF CONGRESS, 9th Congress 2d session, pages 184-5.

172. Lloyd, Early, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 203.

173. Alston: ANNALS OF CONGRESS, 9th Congress 2d session, page 170.

174. Quincy: ANNALS OF CONGRESS, 9th Congress 2d session, page 222; Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 225.

175. Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 177.

176. Barker: ANNALS OF CONGRESS, 9th Congress 2d session, page 171; Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 172.



not free the Negroes contrary to such laws.¹⁷⁷ Some alleged that the freeing of such Negroes struck at the title to all slave property;¹⁷⁸ others thought that, as property in slaves was not recognized in the Constitution, it could not be in a statute.¹⁷⁹ The question also arose as to the source of the power of Congress over the slave-trade. Southern men derived it from the clause on commerce, and declared that it exceeded the power of Congress to declare Negroes imported into a slave State, free, against the laws of that State; that Congress could not determine what should or should not be property in a State.¹⁸⁰ Northern men replied that, according to this principle, forfeiture and sale in Massachusetts would be illegal; that the power of Congress over the trade was derived from the restraining clause, as a non-existent power could not be restrained; and that the United States could act under her general powers as executor of the Law of Nations.¹⁸¹

The moral argument as to the disposal of illegally imported Negroes was interlarded with all the others. On the one side, it began with the "Rights of Man," and descended to a stickling for the decent appearance of the statute-book; on the other side, it began with the uplifting of the heathen, and descended to a denial of the applicability of moral principles to the question. Said Holland of North Carolina: "It is admitted that the condition of the slaves in the Southern States is much superior to that of those in Africa. Who, then, will say that the trade is immoral?"¹⁸² But, in fact, "morality has nothing to do with this traffic,"¹⁸³ for, as Joseph Clay declared, "it must appear to every man of common sense, that the question could be considered in a commercial point of view only."¹⁸⁴ The other side declared that, "by the laws of God and man," these captured Negroes are "entitled to their freedom as clearly and absolutely as we are;"¹⁸⁵ nevertheless, some were willing to leave them to the tender mercies of the slave States, so long as the statute-book was disgraced by no explicit recognition of slavery.¹⁸⁶ Such arguments brought some sharp sarcasm on those who seemed anxious "to legislate for the honor and glory of the statute book;"¹⁸⁷ some desired "to know what honor you will derive from a law that will be broken every day of your lives."¹⁸⁸ They would rather boldly sell the Negroes and turn the proceeds over to charity. The final settlement of the question was as follows: -

"SECTION 4.... And neither the importer, nor any person or persons claiming from or under him, shall hold any right or title whatsoever to any negro, mulatto, or person of color, nor to the service or labor thereof,

177. Clay, Alston, and Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 266.

178. Clay, Alston, and Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 266.

179. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221.

180. Sloan and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 271; Early and Alston: ANNALS OF CONGRESS, 9th Congress 2d session, pages 168, 171.

181. Ely, Bidwell, and others: ANNALS OF CONGRESS, 9th Congress 2d session, pages 179, 181, 271; Smilie and Findley: ANNALS OF CONGRESS, 9th Congress 2d session, pages 225, 226.

182. ANNALS OF CONGRESS, 9th Congress 2d session, page 240. Cf. Lloyd: ANNALS OF CONGRESS, 9th Congress 2d session, page 236.

183. Holland: ANNALS OF CONGRESS, 9th Congress 2d session, page 241.

184. ANNALS OF CONGRESS, 9th Congress 2d session, page 227; Macon: ANNALS OF CONGRESS, 9th Congress 2d session, page 225.

185. Bidwell, Cook, and others: ANNALS OF CONGRESS, 9th Congress 2d session, page 201.

186. Bidwell: ANNALS OF CONGRESS, 9th Congress 2d session, page 221. Cf. ANNALS OF CONGRESS, 9th Congress 2d session, page 202.

187. Early: ANNALS OF CONGRESS, 9th Congress 2d session, page 239.

188. ANNALS OF CONGRESS, 9th Congress 2d session

who may be imported or brought within the United States, or territories thereof, in violation of this law, but the same shall remain subject to any regulations not contravening the provisions of this act, which the Legislatures of the several States or Territories at any time hereafter may make, for disposing of any such negro, mulatto, or person of color."¹⁸⁹

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

1st day 20th of 12th M 1818 / In the forenoon Meeting D Buffum was engaged in a lively testimony & in the Afternoon father Rodman was also engaged in a lively encouraging communication. In the Afternoon I enjoyed a pretty good state, but the morning was a hard time. - In the forpart of the evening with James Taylor & D Rodman, visited Judge Nicholas Taylor who has been confined a number of weeks with a painful indisposition, but seems now to be recovering. We found him cheerful, & related an anecdote which interested me very much. - he said that His father whose name was Robert, served his apprenticeship with old Joseph Wanton of Tiverton, & while he was an apprentice, there came a man on buisness With Joseph, who became very terbutent & abusive, so much so that Robert thought he was going to strike his master & feeling his temper excited at the abuse offered his master raised his fist & Knocked him down to the ground. "Poh! Robert what did thee strike the man for, he did nothing but talk." Tho' the occurence must have happened 70 or 80 Years ago, as Joseph Wanton has been dead about 64 Years, I feel a freedom to rescue it from oblivion, that it may be found as an instructive lesson to others. I hope it may rest on my mind, that should I be assailed with abuse, remember to keep my temper & not fall into the same spirit of the opposer, & frequently recur to the words of good old Joseph when he said "he did nothing but talk".- I have often heard my mother & others who remember him, say that he was a man remarkable for his mildness of disposition, a man very useful in society & a solid preacher, tho' not an extensive gift.

RELIGIOUS SOCIETY OF FRIENDS

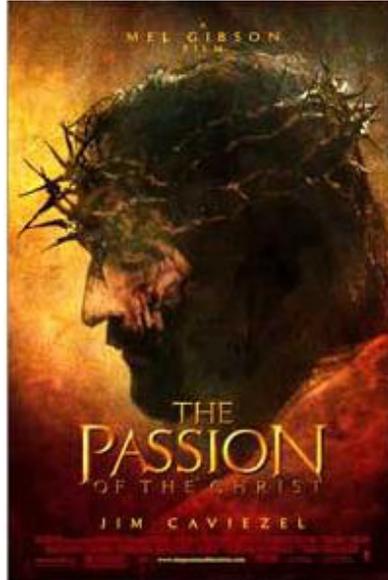
 December 24, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24th of 12th M / Meeting was a season of exercise to me. - Father Rodman was concerned in an instructive testimony, & if attended to may be beneficial to some present -- In the last, (Preparative) the epistle from the last Yearly Meeting was read.

RELIGIOUS SOCIETY OF FRIENDS

➡ **Christmas:** At the Church of St. Nikolaus in Oberndorff, Austria –the organ being kaput– part-time organist and choir master Franz Gruber and associate pastor Joseph Mohr put their heads together and came up with “*Silent Night*” — for voice and guitar.

By this point the stigmata of [Sister Anne Catherine Emmerich](#) had closed, but the other signs remained and on Good Friday would be wont to reopen.



CATHOLICISM

➡ December 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 12th M 1818 / Our Meetings were both silent & pretty well attended, but to me Seasons of not much richness – Wrote this evening to Wm Hunter Senator & John L Boss Jr Representative in Congress, inclosing a Memorial to Congress respecting the Slave Trade, which was pretty largely & respectably signed by a number of the inhabitants of this Town. – Also Wrote a letter to Obadiah Brown of [Providence](#). –

RELIGIOUS SOCIETY OF FRIENDS

➡ December 28, Monday: Jean Joseph Paul Augustin, Marquis Dessolles replaced Armand Emmanuel du Plessis, Duc de Richelieu as prime minister of [France](#).

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

2nd day 28th of 12th M / I find the officers of society must be content to go through good report & evil report, particularly in the discharge of the duty's of overseers of the Poor - I have been censured & considered hard, only for an honest discharge of duty towards an individual who wishes assistance, but who in my judgement & in the judgement of many others, is yet able to minister in good measure to her own necessities. - where I have been convinced there was real necessity, I can truly say my hand & heart has been open to Extend liberal help, but the circumstances of the Meeting are streightened & require prudence, & the Officers of society must necessarily be careful to spend no more than pressing needs may require.



I feel for the future prospects of this Moy [Monthly] Meeting & fear the time is approaching when its condition as to wealth & more substantial weight, will be Still diminished, according to my gift I Mourn in Zion, & crave a better day, but alas it is but little I can do. my weaknesses are many – yet at times my faith is strengthened & a willingness is wrought to press forward thro' all, that In the end I may attain the pearl of price, the crown & glory, which faideth not away.

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Tuesday: [Louis A. Surette](#) was born at Eel Brook in the Parish of Sainte Anne, county of Yarmouth, Acadia, Nova Scotia to Athanase Surette and Louise D'Entremont Surette (descendants of two Acadian families), as the 9th in a family of 12 children — five of them deaf mutes.

 December 30, Wednesday: At a trial in Mayor's Court at the New-York City Hall, James Maurice v Samuel Judd, the dispute was over nonpayment of a fee for inspection of "fish oil," but the decision revolved around the question of whether this would include the oil from whales, and thus whether or not whales are fish. Linnaeus had separated whales from fish in 1758 because whales have lungs rather than gills and breathe air through a blowhole, have four chambers in the heart, have eyelids that move, and have flipper bones that match those in the hands and arms of humans and apes, but the current dictionaries defined fish merely as animals that live exclusively in water. Thus oysters, crabs (except for beach crabs), and whales definitely are fish. The jury would decide that the fee should be paid, which would cause the state legislature promptly to exempt whale oil from the category of fish oil (refer to D. Graham Burnett's TRYING LEVIATHAN, put out in 2007 by Princeton UP).

In Edinburgh, [Scotland](#), executioner John Simpson made a number of tries before he was able to [hang](#) Robert Johnston for the robbery of a candlemaker. When the trap dropped on his initial try, the criminal was able to remain standing on the platform and the crowd drove the authorities away with stones, cut the offender down, removed his hood, and carried him off toward High Street. They heaved the boards of the waiting coffin through the windows of Tolbooth Church. When the police and military retrieved the 22-year-old robber, a surgeon bled him until he was sufficiently weak to be unable to resist. However, when the executioner made his 2d attempt he used too long a rope, and they needed to lift their victim while they wound the rope again and again around the hook on the scaffold beam. Then it took the man like forever to strangle.

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

*30th of 12th M 1818 / I awoke this Morning with the recollection that this day completed my 37th year, & it has been a day of much seriousness
Thousands who were alive this day, thirty seven Years ago have since paid the debt of nature, & it has been my lot to witness the exit of some of them, both in my own immediate family & some of my aged friends. – I have grown from youth to manhood & have now arrived at what may be termed the Meridian of life & must soon expect to be looking on the Down Hill side & perhaps within a very short time be numbered with the Silent dead. – Man knoweth not his time, & I am thankful that I do not know the end of mine. – but this one thing I do know, that it is necessary for me to [be] prepared to change worlds, & I do also know that "the effect of Righteousness is PEACE."*

RELIGIOUS SOCIETY OF FRIENDS



1818

1818



December 31, Thursday: On the previous day in Edinburgh, Scotland, executioner John Simpson had sadly botched the job of [hanging](#) robber Robert Johnston for the robbery of a candlemaker. On this day the city magistrates fired both the executioner and the master of works who had been responsible for the structure of the gallows. Although a 50-guinea reward was offered for the identification of the persons who had rescued the robber after he was able to remain standing on the platform when the trap fell, this reward would never be paid.

Arriving at the “Elmwood” mansion of [Friend Moses Brown](#) outside [Providence, Rhode Island](#), after a boat trip and a stage ride, were two assistant teachers for the girls’ department, Friends Mary Mitchell and Dorcas Gardner, a Quaker girl scholar from New Hampshire, and three Quaker girl scholars from Nantucket.

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

*12th M 31st 5 of ye Week 1818 / This Morning took Chaise & with Br D Rodman went to [Portsmouth](#) to attend the Moy [Monthly] Meeting – a little this side of Wm Baileys gate the Axle tree of the Chaise broke short off which brought us down & tho’ in the fall I lost the reins, the horse stoped & stood perfectly still, which I count a special favor & for which my heart is truly thankful to the Lord, the great ruler of events – we set the Chaise on the side of the road & went to Wm Baileys who very kindly lent us a small Waggon which safely carried us the rest of the way to the Meeting House –The first Meeting was silent, the last was a deeply exercising one. Some cases before us was deeply distressing & afforded ample scope for the exercise of christian patience & prudence. I have thought I had known some hard meetings before, but it seemed as if this was the hardest – I believe that my concern has been a right one for the welfare of society & Oh saith my soul may I hold on; & may my concern increase, –
We dined at Saml Thurstons - & rode Home.*

RELIGIOUS SOCIETY OF FRIENDS



1818

1818



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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 25, 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



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 1818

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

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



-Kurt Vonnegut, THE SIRENS OF TITAN

GO ON TO EVENTS OF 1819