

EVENTS OF 1824

General Events of 1825

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



January	February	March
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July	August	September

EVENTS OF 1826

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THE RHODE-ISLAND [ALMANACK](#) FOR 1825. By Isaac Bickerstaff. [Providence, Rhode Island](#): Brown & Danforth.

THE RHODE-ISLAND REGISTER AND UNITED STATES CALENDAR FOR 1825. [Providence](#): Brown & Danforth. Also [The Providence Annual Advertiser](#).

[Warren Colburn](#)'s AN INTRODUCTION TO ALGEBRA UPON THE INDUCTIVE METHOD OF INSTRUCTION (Boston: Hilliard, Gary, Little, and Wilkins). A copy of the 1826 republication of this, stereotyped at the [Boston Type and Stereotype Foundry](#) late of T.H. Carter and Co., would make its way into the personal library of mathematics student [David Henry Thoreau](#).

COLBURN'S ALGEBRA

1825

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 [Georg Heinrich Bode](#)'s [ORPHIC](#) POETRY was reviewed by Professor [Edward Everett](#) in the [North American Review](#).



E. EVERETT ON BODE

(It has seemed plausible to suppose that this review may well have, in a later year, come to the attention of [Henry Thoreau](#).)

[George Henry Bode](#) would be teaching classical languages at [George Bancroft](#)'s and Joseph Cogswell's Round Hill Academy in [Northampton](#) for three school years.

[Nicholas Marcellus Hentz](#)'s A CLASSICAL FRENCH READER: SELECTED FROM THE BEST WRITERS OF THAT LANGUAGE, IN PROSE AND POETRY: PRECEDED BY AN INTRODUCTION DESIGNED TO FACILITATE THE STUDY OF THE RUDIMENTS OF THE FRENCH, AND ATTENDED WITH NOTES EXPLANATORY OF IDIOMS, ETC. THROUGHOUT THE WORK: COMPILED FOR THE USE OF THE ROUND HILL SCHOOL (Boston: Published by Richardson & Lord; H. Ferry, printer, Northampton). Also, his TADEUSKUND, THE LAST KING OF THE LENAPE. AN HISTORICAL TALE (Boston: Cummings, Hilliard, & Co.; Printed by Hilliard and Metcalf), a fictionalized



account of the Paxton massacres on the Pennsylvania frontier in 1763.

TADEUSKUND.

CHAPTER I.

How reverend was the look, serenely ag'd
 He bore, this gentle Pennsylvanian sire,
 Where all but kindly fervours were assuag'd,
 Undimmed by weakness' shade or turbid ire;
 And though amidst the calm of thought entire,
 Some high and haughty features might betray
 A soul impetuous once, 'twas earthly fire
 That fled composure's intellectual ray,
 As Ætna's fires grow dim before the rising day.
 CAMPBELL.

As a landscape painter, collecting subjects for the exercise of his art, roams over the plains of ancient Ausonia; copying, here, bounding waterfalls or smoky cottages; there, ruinous temples, or rank poplars, shadowing the brow of beetling rocks; and, at last, in his composition, unites objects and forms, which, though never seen together, still bear the stamp of truth, in their individual faithfulness to nature; so has the author of the following tale endeavoured to collect such traits and scenes in the history and aspect of his country, as may, in their fictitious arrangement, give a representation of truth, from which he has endeavoured never to depart.

It was in the month of October, 1762, when, as the sun was retiring below the western hills, an old man, after a long journey, reached the banks of the Delaware. His dress indicated that he belonged to the society of *Friends*; his features wore an expression of

[Hentz's](#) "Some observations on the Anatomy and Physiology of the Alligator of North America" appeared in the [Transactions of the American Philosophical Society](#).



Publication in Philadelphia by the firm of A. Finley of a book that [Henry Thoreau](#) would own and would rely upon, [Professor Richard Harlan's](#) FAUNA AMERICANA; BEING A DESCRIPTION OF THE MAMMIFEROUS ANIMALS INHABITING NORTH AMERICA, a catalogue of American mammals, the 1st of its kind.

FAUNA AMERICANA

Along the banks of the Delaware River Professor Harlan had discovered a curious skull. It would eventually be determined to be merely the skull of a South American paca, brought out of place, but Professor Harlan incautiously assigned this to a new genus and species of North American "*Osteopera platycephala*" (and, he would be blistered for this error, anonymously, by the naturalist Dr. John Godman).



[According to Harlan] prolific hybrids have been produced by the union of animals generically



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distinct, between the martin, (*Mustela martes*) and the domestic cat.

CAT

ABOUT THIS SOURCE



The sisters of [John Thoreau, Senior](#) ([Elizabeth Thoreau](#), [Maria Thoreau](#), and [Jane Thoreau](#)) again mortgaged their home at Number 57 on [Prince Street](#) in [Boston](#) to Isaac Dupee for \$1,000.⁰⁰.

THOREAU RESIDENCES



According to Marcel R. Garnier's *L'ANCÊTRE* (THE ANCESTOR), it was in about this year that John Guillet¹ went from the Isle of [Jersey](#) to Québec in the New World.

[Harrison Gray Dyar](#) reached his majority and completed his apprenticeship at the [Concord](#) clockmaking shop of Lemuel Curtis on the "Milldam".

[Cynthia Dunbar Thoreau](#) joined the [Concord](#) Female Charitable Society. One of the many things this society had done for the local "silent poor" was provide snuff, rice, tea, brandy, and spirits to Zilpah White while she had lived (she had died in 1820) "at the very corner of my bean field" near [Walden Pond](#) alone in a cabin, and provide yarn that she could weave so as to have some sort of cash income.

WALDEN: Here, by the very corner of my field, still nearer to town, Zilpha, a colored woman, held her little house, where she spun linen for townsfolk, making the Walden Woods ring with her shrill singing, for she had a loud and notable voice. At length, in the war of 1812, her dwelling was set on fire by English soldiers, prisoners on parole, when she was away, and her cat and dog and hens were all burned up together. She led a hard life, and somewhat inhumane. One old frequenter of these woods remembers, that as he passed her house one noon he heard her muttering to herself over her gurgling pot, -"Ye are all bones, bones!" I have seen bricks amid the oak copse there.

PEOPLE OF WALDEN

ZILPAH WHITE

SLAVERY



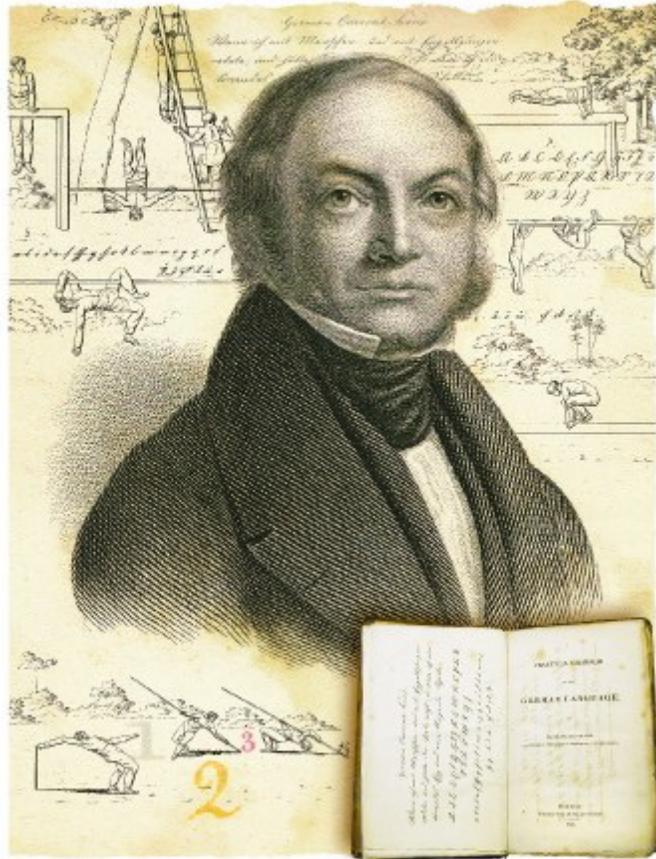
After less than a year spent learning English and "networking," [Charles Follen](#) landed a job at [Harvard College](#) as its 1st instructor in the German language.

1. In the Huguenot diaspora, the Guillet family was closely entangled with the Thoreau family.

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CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE



→ [Charles Butler](#)'s [BOOK OF THE ROMAN CATHOLIC CHURCH](#). Also, his [THE LIFE OF ERASMUS](#); WITH HISTORICAL REMARKS ON THE STATE OF LITERATURE BETWEEN THE 10TH AND 16TH CENTURIES (London: J. Murray).



(This LIFE would be consulted by [David Henry Thoreau](#) in 1833.)

LIFE OF ERASMUS

Publication in London, also, of the four volumes of [David Henry](#)'s required textbooks, that would eventually be found in his personal library, [Horace](#)'s *QUINTI HORATII FLACCI OPERA OMNIA EX EDITIONE J C ZEUNII CUM NOTIS ET INTERPRETATIONE IN USUM DELPHINI VARIIS LECTIONIBUS NOTIS VARIORUM RECENSU EDITIONUM ET CODICUM ET INDICE LOCUPLETISSIMO ACCURATE RECENSITI*. This variorum edition contains all the then-known variants of the texts, with notes by Johann Carl Zeune (1736-1788). It had been part of a large series of Latin classics prepared originally for Louis, le Grand Dauphin, in the 17th century, and was republished in London by Abraham John Valpy (1787-1854).

HORACE'S OPERA
HORACE'S OPERA
HORACE'S OPERA
HORACE'S OPERA

It was in epistle 6 in book 1 of EPISTLES that Horace wrote “To marvel at nothing, Numicius, is almost the one and only thing that can make and keep men happy. There are some people who moved by no awe watch this sun, the stars, and the seasons that follow one another in definite times.” [*Nil admirari prope res est una, Numici, / Solaque quae possit facere et servare beatum. / Hunc solem et stellas et decedentia certis / Tempora momentis, sunt qui formidine nulla / Imbuti spectent....*] Thoreau would hold this in tension against the sock-it-to-me romanticism to which [Edmund Burke](#) gave voice in A PHILOSOPHICAL INQUIRY INTO THE ORIGIN OF OUR IDEAS OF [THE SUBLIME](#) AND BEAUTIFUL — the higher realms of literature, like the realms of astronomy, are above such *Sturm und Drang*.

A WEEK: I know of no studies so composing as those of the classical scholar. When we have sat down to them, life seems as still and serene as if it were very far off, and I believe it is not habitually seen from any common platform so truly and unexaggerated as in the light of literature. In serene hours we contemplate the tour of the Greek and Latin authors with more pleasure than the traveller does the fairest scenery of Greece or Italy. Where shall we find a more refined society? That highway down from Homer and Hesiod to Horace and Juvenal is more attractive than the Appian. Reading the classics, or conversing with those old Greeks and Latins in their surviving works, is like walking amid the stars and constellations, a high and by way serene to travel. Indeed, the true scholar will be not a little of an astronomer in his habits. Distracting cares will not be allowed to obstruct the field of his vision, for the higher regions of literature, like astronomy, are above storm and darkness.

PEOPLE OF
A WEEK

HOMER
HESIOD
HORACE
JUVENAL



At [Harvard Divinity School](#), the following young white gentlemen commenced their studies:

- Benjamin Brigham
- George Bradford
- Jonathan Cole
- Wendell Bayard Davis
- Frederick Augustus Farley
- George Fiske
- Frederick Henry Hedge
- Samuel Kirkland Lothrop
- William Parsons Lunt
- Artemas Bowers Muzzey
- John Langdon Sibley
- Moses George Thomas (A.B. Brown University)



In these early years 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.

- 1825.¹ Messrs. Benjamin Brigham, George Bradford, Jonathan Cole, Wendell Bayard Davis, Frederick Augustus Farley, George Fiske, Frederick Henry Hedge, Samuel Kirkland Lothrop, William Parsons Lunt, Artemas Bowers Muzzy, John Langdon Sibley, Moses Thomas.
- 1826.² " Horatio Alger, David Hatch Barlow, Stephen A— Barnard, William Barry, Hershey Bradford Goodwin, William Newell, Cazneau Palfrey, William S— Prentiss, George Whitney.
1827. " Julian Abbot, Stephen Greenleaf Bulfinch,* Joseph Hawley Dorr, George Washington Hosmer, Josiah Moore, John Owen,† Ephraim Peabody,‡ Allen Putnam, George Putnam, John Turner Sargent, David Southard, Oliver Stearns.
- 1828.³ " Charles Francis Barnard, Alanson Brigham, Addison Brown, George Chapman, Joseph Warren Cross, Edward H— Edes, Henry F— Edes,‡ Thomas Bayley Fox, Josiah Dunham Hedge, George Nichols, William Reed,‡ John Lewis Russell, Wil-

¹ In January, 1825, a circular was issued by the Directors, asking aid towards the erection of a building. About sixteen thousand dollars were obtained, and the corner-stones of Divinity College was laid July 6th.

² August 29th, Divinity College was dedicated. About this period Dr. Follen gave instruction, in the School, in the department of Ethics.

³ Sept. 9th, the Directors issued their circular, soliciting aid towards the establishment of a Professorship of Pulpit Eloquence and the Pastoral Care. The sum asked for was speedily furnished, and the Rev. Henry Ware jr. was elected to that chair.

* A. B. Col. † A. B. Bowd. ‡ A. B. Brown.

[Waldo Emerson](#) was admitted to the middle class at the [Divinity School](#).



THE POETICAL WORKS OF [ROBERT HERRICK](#) (London: William Pickering, Chancery Lane). [Emerson](#) would have this edition in his personal library, and it would be consulted by [David Henry Thoreau](#).



Robert Herrick

ROBERT HERRICK, VOL. I

ROBERT HERRICK, VOL. II



At the age of 22, [Robert Spence Hardy](#) sailed for [Ceylon](#) as a Wesleyan missionary (the initial trip, of three).

A society was organized in the USA for the purpose of obtaining information in regard to the state of religion in [India](#). Prominent among these people was the Reverend Henry Ware, Sr., seated in the Hollis Chair of Divinity at [Harvard College](#).

Per HOWE'S BIOGRAPHICAL APPENDIX OF TWELVE UNITARIAN MORALISTS: Henry Ware, Sr. (1764-1845) is another Unitarian moralist who illustrates upward social mobility. He was the ninth of ten children born to a simple farmer of Sherburne, Middlesex County, Massachusetts. His father was poorer than most yeomen, and he died when Henry was fifteen; but his older brothers, recognizing



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the boy's academic potential, sacrificed to help put him through Harvard. He was graduated first in the Class of 1785. After a year teaching school in Cambridge, Ware became a minister, succeeding the Liberal patriarch Ebenezer Gay at the First Church in Hingham. In 1805 he was chosen Hollis professor at Harvard, a position he held for the rest of his long life, though he curtailed his teaching after developing a cataract in 1839. Ware outlived three wives, who bore him nineteen children. All his grown sons became successful professional men; besides Henry Ware, Jr., they included Dr. John Ware, one of America's leading physicians, and William Ware, the author of ZENOBIA and other popular romances. The elder Ware was a benign man, who presided over his enormous family without resorting to corporal punishment – but also, one fears. a rather colorless one.

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➔ [Horatio Greenough](#) graduated from [Harvard College](#) and went to [Italy](#) for two years. [Augustus Addison Gould](#) graduated and (after a period as a private tutor in [Maryland](#)) would study at that institution's school of medicine at the Massachusetts General Hospital in [Boston](#).

NEW "HARVARD MEN"

Professor [George Ticknor](#) issued REMARKS ON CHANGES LATELY PROPOSED OR ADOPTED IN [HARVARD UNIVERSITY](#) (Boston: Hilliard).





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1825

"A Review From Professor Ross's Seminar"

[George Ticknor](#) campaigned to turn [Harvard College](#) from a socialization school for Boston's elites to a quality European university. Although his own modern languages department established an elective curriculum, he was largely unsuccessful. His *REMARKS ON CHANGES* remains a readable thesis on why Harvard should adopt a more professional curriculum and makes for some interesting comparisons with Emerson's ideas on education and Thoreau's later experiences at the college. Essentially, Ticknor argues that since Harvard has rapidly become a leading US institution, it should now take responsibility for that role through the improvement of several key areas of Harvard life. The first and most central –and this relates directly to Emerson– is teaching. The most a typical Harvard instructor, Ticknor writes, undertakes "is to ascertain from day to day, whether the young men who are assembled in his presence, have probably studied the lesson prescribed to them" and there "his duty stops." The idea, Ticknor continues, "of a thorough commentary on the lesson; the idea of making explanations and illustrations of the teacher, of as much consequence as the recitation of the book, or even of more, is substantially unknown in our school." It is hard to imagine Emerson or Thoreau disagreeing with Ticknor's vision of a college instructor, but they would and Emerson does explicitly disagree with Ticknor's more controversial ideas about professional scholarship, specialization and research.

[Shawn Gillen, February 1992]



 In [Concord](#), the Assessors would be chosen separately from the Selectmen, until 1831.

In [Concord](#), Jonathan Hildreth continued as a Selectman.

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

[John Keyes](#) of [Concord](#) was a Senator.

Samuel Hoar, Jr. of [Concord](#) was a Senator.

Dr. Dudley Smith commenced medical practice in [Concord](#). He was a son of Dudley Smith, born in Gilsum, New Hampshire on September 15, 1799. He studied with Dr. Charles G. Adams of Keene, New Hampshire and with Dr. Warren of [Boston](#), and had graduated in this year from the Medical School of Dartmouth College. He would relocate to Lowell in 1832.

At this point work rituals, such as husking bees, were on the decline in [Concord](#).

James Furbish, hired from elsewhere, was the schoolmaster for [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	

This was the state of the town's finances:

In consequence of having to maintain *eight* bridges, and the liberal appropriations for schools and other objects, the taxes



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

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

The amount of debts due from the town, in 1825, was \$3,284.04, and in 1831, \$5,288.65.²

These appropriations were made by the town of Lincoln.³

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

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

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

3. Ibid.

These were the appropriations made by the town of Carlisle:

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



According to Dr. [Edward Jarvis](#)'s TRADITIONS AND REMINISCENCES OF CONCORD, MASSACHUSETTS 1779-1878, from the turn of the century up to this point there had been regulations in effect as to the sustenance of the communal mill pond in the center of [Concord](#):



By law the proprietor of the mill on the dam was allowed to flow the pond indefinitely from the 12th September to the 12th of May. From May to September he was allowed to have but one flush daily at the outlet that then (1800-1825) ran under Deacon Jarvis's house and under the road through land belonging to the tavern, then under the jail and to the brook [Mill Brook] back of the schoolhouse.

Jarvis would have been paying attention to such things, as during this period, while he had been attending [Harvard College](#), he had been doing a great deal of [botanical](#) study: "And many a time when [I] should have been getting [my] appointed lessons, [I] was roaming the fields and swamps in pursuit of plants, or analyzing and pressing them in [my] room.... And thus botany may be said to have been [my] chief accomplishment when [I] left College."⁴

After having studied medicine with Dr. Hurd and [Dr. Josiah Bartlett](#) of [Concord](#), and [Lemuel Shattuck](#) of [Boston](#), [Charles Jarvis](#) received his medical degree. He would settle in South Bridgewater and practice there as a physician.

Dr. William Dewees's TREATISE ON THE PHYSICAL AND MEDICAL TREATMENT OF CHILDREN, America's 1st pediatric guide. The doctor recommended that a pregnant woman ought to obtain access to "a young but sufficiently strong puppy" just after her 7th month, and allow the puppy to suck her breasts in preparation for her infant. (By his 7th edition, in 1838, Dr. Dewees would be adding the advice, that a nurse or other experienced person could just as well provide such a service, that it was not one that **necessarily** needed to be performed by someone of the canine persuasion.)

4. Even at this early date he would have been carrying with him Dr. [Jacob Bigelow](#)'s *FLORULA BOSTONIENSIS, A COLLECTION OF PLANTS OF BOSTON AND ITS VICINITY*, which he had purchased when it had appeared in 1824. His copy of the volume is now at the Concord Free Public Library with his annotations in the margin.

1825

1825

→ Lydia Maria Francis ([Lydia Maria Child](#))'s [THE REBELS; OR, BOSTON BEFORE THE REVOLUTION](#) (Boston: Cummings, Hilliard, and company), an experiment in local color literature. ([Henry Thoreau](#) would read this in 1834.)



THE REBELS

She opened her own school just outside [Boston](#).

→ The Academy committee of [Concord](#) hired Mr. Josiah Barnes to be preceptor at the [Concord Academy](#) on Academy Lane. He would last out the school year 1825/1826 and be succeeded by [Mr. Richard Hildreth](#) for the school year 1826/1827. Then Mr. [Phineas Allen](#) would be preceptor from 1827 until 1836, → when his anti-Masonic activities would alienate the committee. At this point, by way of contrast with the sort of educational opportunities to be provided somewhat later for the young [David Henry Thoreau](#), the 13-year-old Charles Dickens was being introduced as a day pupil into the ragged Wellington House Academy on Hampstead Road, a strip near London soon to be transgressed by the railway. In a speech in 1857 Dickens would describe this poor school:

[T]he respected proprietor ... was by far the most ignorant man I have ever had the pleasure to know ... one of the worst tempered men perhaps that ever lived, whose business it was to make as much out of us and put as little into us as possible.... [T]hat sort of school ... is a pernicious and abominable humbug altogether.

Fortunately, when Thoreau reached the age of 13 in [Concord](#) he would encounter no such poor excuses for human beings and no such poor schooling, and in adult life would be impelled to deliver no such resentful speeches.

EDUCATION.— Many of the original inhabitants of [Concord](#) were well educated in their native country; and, "to the end that learning be not buried in the graves of the forefathers," schools were provided at an early period for the instruction of their children. In 1647, towns of 50 families were required to have a common school, and of 100 families, a grammar school. Concord had the latter before 1680. An order was sent to this town, requiring "a list of the names of those young persons within the bounds of the town, and adjacent farms, who live from under family government, who do not serve their parents or masters, as children, apprentices, hired servants, or journeymen ought to do, and usually did in our native country"; agreeably to a law, that "all children and youth, under family government, be taught to read perfectly the English tongue, have knowledge in the capital laws, and be taught some orthodox catechism and that they be brought up to some honest employment." On the back of this order is this return: "I have made dillygent inquiry according to this warrant and find no defects to return. Simon Davis, Constable. March 31, 1680." During the 30 years subsequent to this period, which I [Dr. Lemuel Shattuck] have denominated the *dark age* in Massachusetts, few towns escaped a fine for neglecting the wholesome laws for the promotion of education. Though it does not appear that Concord was fined, a committee was appointed in 1692, to petition the General Court, "to ease us in the law relating to the grammar school-master," or to procure one "with prudence for the benefit of learning, and saving the town from fine." From that time, however, this school was constantly maintained. For several years subsequent to 1700, no appropriations were made to any other school. In 1701, grammar scholars paid 4*d.* and reading scholars 2*d.* per week towards its support; and from that time to 1712, from £20 to £30 were annually raised. In 1715, it was kept one quarter, in different parts of the town, for £40. The next year £50 were raised for schools; £35 for the centre, and £5 for each of the other three divisions. In 1722, Timothy Minott agreed to keep the school, for ten years, at £45 per year. In 1732, £50 were raised for the centre and £30 for the "out-schools"; and each schoolmaster was obliged to teach the scholars to read, write, and cipher, — all to be free. In 1740, £40 for the centre, and £80 for the others. These grants were in the currency of the times. In 1754, £40 lawful money were granted, £25 of which were for the centre. Teachers in the out-schools usually received 1*s.* per day for their services. The grammar-school was substituted for all others in 1767, and kept 12 weeks in the centre, and 6 weeks each, in 6 other parts, or "school societies" of the town. There were then 6 schoolhouses, 2 of which were in the present [1835] limits of Carlisle, and the others near where Nos. 1, 2, 4, and 6, now [1835] stand. This system of a *moving school*, as it was termed, was not, however, continued many years. In 1774 the school money was first divided in proportion to the polls and estates.

The districts were regulated, in 1781, nearly as they now [1835] are. The town raised £120, in 1784, for the support of schools, and voted, that "one sixteenth part of the money the several societies in the out-parts of the town pay towards this sum, should be taken and added to the pay of the middle society for



the support of the grammar-school; and the out-parts to have the remainder to be spent in schools only." This method of dividing the school-money was continued till 1817, when the town voted, that it should be distributed to each district, including the centre, according to its proportion of the town taxes.

The appropriations for schools from 1781 to 1783, was £100; from 1784 to 1792, £125; 1793, £145; 1794 and 1795, £200; 1796 to 1801, £250; 1802 to 1806, \$1,000; 1807 to 1810, \$1,300; 1811, \$1,600; 1812 to 1816, \$1,300; 1817 and since, \$1,400. There are 7 districts, among which the money, including the Cuming's donation, has been divided, at different periods, as follows. The last column contains the new division as permanently fixed in 1831. The town then determined the amount that should be paid annually to each district, in the following proportions. The whole school-money being divided into 100 parts, district, No. 1, is to have 52½ of those parts, or \$761.25 out of \$1,550; district, No. 2, 7⁵/₈ parts; district, No. 3, 8¼ parts; district, No. 4, 8⁵/₈ parts; district, No. 5, 8¼ parts; district, No. 6, 7¹/₈ parts; district No. 7, 7¹/₈ parts; and to individuals who pay their money in Lincoln and Acton, ½ a part.

District. Old Names.	1801.	1811.	1821.	1830.	1832.
No. 1. Central	\$382.92	\$791.48	\$646.15	\$789.18	\$761.25
No. 2. East	95.28	155.45	160.26	109.69	110.56¼
No. 3. Corner	68.49	135.48	142.48	117.00	119.62-½
No. 4. Darby	70.53	130.69	123.10	138.23	125.06¼
No. 5. Barrett	107.29	163.51	145.89	125.11	119.62¼
No. 6. Groton Road	64.63	105.41	93.55	79.16	103.31¼
No. 7. Buttrick	67.64	126.68	114.16	84.77	103.31¼
Individuals	22.22	41.30	24.41	6.86	7.25
	<u>\$884.00</u>	<u>1,650.00</u>	<u>1,450.00</u>	<u>1,450.00</u>	<u>1,450.00</u>

At the erection of new school-houses in 1799, the first school committee was chosen, consisting of the Rev. [Ezra Ripley](#), Abiel Heywood, Esq., Deacon John White, Dr. Joseph Hunt, and Deacon George Minott. On their recommendation, the town adopted a uniform system of school regulations, which are distinguished for enlightened views of education, and which, by being generally followed since, under some modification, have rendered our schools among our greatest blessings.

The amount paid for private schools, including the Academy, was estimated, in 1830, at \$600, making the annual expenditure for education \$2,050. Few towns provide more ample means for acquiring a cheap and competent education. I [Dr. Lemuel Shattuck] have subjoined the names of the teachers of the grammar-school since the Revolution, — the year usually beginning in September.



By this point most of the Salem merchants who were still in business had relocated themselves to [Boston](#).

1825

1825

➡ [Ebenezer Bailey](#) was appointed teacher of the [Boston](#) high school for girls. He would be making frequent contributions to the Boston [Courier](#) and other periodicals.

➡ [John Dunn Hunter](#) returned to the [Cherokee](#) at one of their East Texas villages.



John Wedderburn Halkett's HISTORICAL NOTES RESPECTING THE INDIANS OF NORTH AMERICA: WITH REMARKS ON THE ATTEMPTS MADE TO CONVERT AND CIVILIZE THEM (London: Archibald Constable & Company, 1825).⁵



HALKETT'S NOTES

➡ William Brown joined his brother Albert Brown's "Emporium of Fashion" tailoring business in Worcester. (These were the two older brothers of Theophilus Brown. Theo would join them in 1828.)

5. [Henry Thoreau](#) would study this book in 1859, putting his notes in Indian Notebook #12. He would also, in about 1861, read a review of this book by [Lewis Cass](#) and put his notes into that Indian Notebook.

1825

1825

→ [Harvey D. Parker](#) came in a coastal packet boat from Maine to [Boston](#), bringing with him \$4 in cash. His initial employment in his new locale would be taking care of a horse and cow for \$8 per month, but he would then hire out as a coachman for a wealthy Watertown woman.

Mayor Josiah Quincy, Sr. laid the cornerstone of a new Market House above where the Old Town Dock used to be. It was a two-story brick building with a classic Greek portico at each end, and a dome nicely sheathed in copper.



Also, by selling their almshouse out from underneath them, the Mayor got rid of the board known as “Overseers of the Poor” and packed the city’s indigent and criminal elements into a new “House of Industry” in which he could seek to separate out two classes of prisoners, to be treated in two different ways:

- the respectable and honest, and the youthful, potential candidates for a “House of Reform”
- the idle and vicious — the rogues and vagabonds and hardened criminals

→ The US postal law was renewed, requiring that mail pickup be available for at least an hour every day even if that day were a day of worship.

1825

1825

➡ [Nathaniel Jarvis Wyeth](#) developed an ice plow to cut blocks of ice from the surface of New England's winter ponds. The blocks in Massachusetts were conventionally 22" X 44", except that some blocks for export were cut double, into 44" X 44" size. This plow came in 6", 7", 8", 9", 10" and 12" sizes to cope with different thicknesses of ice, and had between 5 and 8 teeth. It could cut a groove two inches deeper with each pass of the plow, and repeated passes of the plow were necessary until the groove was down to about $\frac{2}{3}$ ds of the thickness of the ice. There was a runner which ran in the parallel cut to the right, which held the plow exactly parallel to and 22" or 44" away from the earlier cut. There was also a scraper known as a planer, to hold the blocks of ice to a standard thickness and flatness, for it was very important to minimize the air space between the blocks while they were stored: one of the primary causes of loss of product was air passing between the blocks in the stack as they sat in storage during the summer.

COOLNESS

➡ Lithography began in [Boston](#), with the arrival of John Pendleton. Before the end of this year the wood and copper engraver Abel Bowen would be drawing on stone for the firm of John and William S. Pendleton Lith. According to Boston's first city census, there were 58,277 within the city limits — quite a market for this firm's 1st illustrated edition of Dr. Caleb Hopkins Snow's A HISTORY OF BOSTON, THE METROPOLIS OF MASSACHUSETTS FROM ITS ORIGIN TO THE PRESENT PERIOD, WITH SOME ACCOUNT OF THE ENVIRONS. (A 2d edition would appear in 1828.)

HISTORY OF THE PRESS

➡ The 3d edition of Samuel Wilderspin's INFANT EDUCATION (London: W. Simpkin and R. Marshall, 288 pages).⁶

➡ A resident of Deer Island, William Tewksbury, was honored for saving 31 from drowning.



➡ The Reverend [Henry Root Colman](#) became the minister of a [Unitarian](#) church in Salem, Massachusetts.

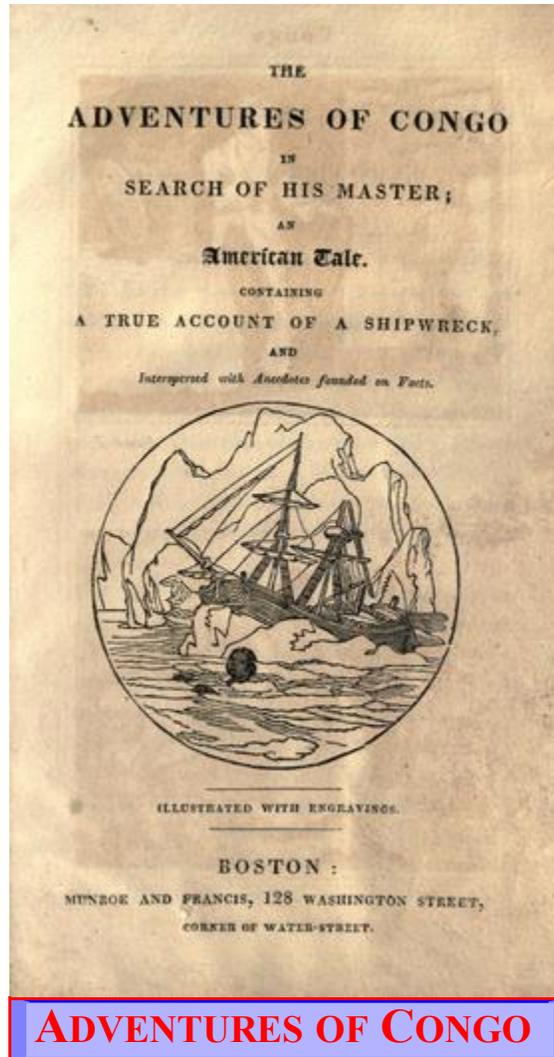
A council made up both of orthodox Congregationalists and of Congregationalists of the new [Unitarian](#) persuasion called the [Reverend Hosea Hildreth](#) to preside over the First Parish Church in Gloucester, Massachusetts.

6. This, Brown's ON THE PHILOSOPHY OF THE HUMAN MIND, and books by David George Goyder, William Wilson, and P.L.H. Higgins, were studied by [Bronson Alcott](#) in preparation for his infant school.

1825

1825

→ [Eliza Ware Rotch](#) collaborated on a new edition of the oft-republished THE ADVENTURES OF CONGO IN SEARCH OF HIS MASTER; AN AMERICAN TALE. CONTAINING A TRUE ACCOUNT OF A SHIPWRECK, AND INTERSPERSED WITH ANECDOTES FOUNDED ON FACTS. ILLUSTRATED WITH ENGRAVINGS.



Harvard Professor [John Farrar](#)'s AN ELEMENTARY TREATISE ON MECHANICS, COMPREHENDING THE DOCTRINE OF EQUILIBRIUM AND MOTION, AS APPLIED TO THE SOLIDS & FLUIDS, CHIEFLY COMPILED, AND DESIGNED FOR THE USE OF STUDENTS OF THE UNIVERSITY AT CAMBRIDGE, NEW ENGLAND. (Printed by Hilliard and Metcalf, At the University Press, Sold by W. Hilliard, Cambridge, and by Cummings, Hilliard, & Co. No. 134 Washington Street, Boston). The copy of this found in the personal library of [Henry Thoreau](#) is now in Special Collections at the Concord Free Public Library.

TREATISE ON MECHANICS

→ [Elias Phinney](#)'s HISTORY OF THE BATTLE OF LEXINGTON, ON THE MORNING OF THE 19TH OF APRIL 1775 (Boston MA: Phelps and Farnham).

1825

1825



Per [Walter Roy Harding](#)'s THE DAYS OF [HENRY THOREAU](#): A BIOGRAPHY (NY: Knopf, 1966):

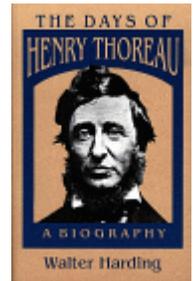
"A Review From Professor Ross's Seminar"

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.



"A Review From Professor Ross's Seminar"

In 1823 uncle [Charles Jones Dunbar](#) discovered [graphite](#) in New Hampshire and invited [John Thoreau](#) to join Dunbar and Stow Pencil Makers back in [Concord](#). Henry's [Concord](#) youth was "typical of any small town American boy of the 19th century."

Henry attended Miss Phœbe Wheeler's private "infants" school, then the public grammar school, where he studied the Bible and English classics such as [William Shakespeare](#), [John Bunyan](#), Dr. Samuel Johnson and the Essayists.

Henry was considered "stupid" and "unsympathetic" by schoolmates he would not join in play, earning the nicknames "Judge" and "the fine scholar with the big nose." At school he was withdrawn and anti-social but he loved outdoor excursions.

From 1828-1834 Henry attended [Concord Academy](#) (Phineas Allen, preceptor). Allen taught the classics -[Virgil](#), Sallust, [Caesar](#), [Euripides](#), [Homer](#), Xenophon, [Voltaire](#), Molière and Racine in the original languages- and emphasized composition.

Henry also benefitted from the Concord Lyceum and particularly the natural history lectures presented there.



1825

1825

"A Review From Professor Ross's Seminar"

WALTER HARDING'S BIOGRAPHY

Chapter 3 (1833-1837) -Thoreau enters Harvard (president Josiah Quincy), having barely squeezed by his entrance exams and rooming with Charles S. Wheeler

Thoreau's Harvard curriculum: Greek (8 terms under Felton and Dunkin)-composition, grammar, "Greek Antiquities," Xenophon, Demosthenes, Aeschines, Sophocles, Euripides, Homer. Latin Grammar (8 terms under Beck and McKean)-composition, "Latin Antiquities," Livy, Horace, Cicero, Seneca, Juvenal. Mathematics (7 terms under Pierce and Lovering) English (8 terms under ET Channing, Giles, W&G Simmons)-grammar, rhetoric, logic, forensics, criticism, elocution, declamations, themes. Mental Philosophy (under Giles) [Paley](#), Stewart. Natural Philosophy (under Lovering)-astronomy. Intellectual Philosophy (under Bowen) Locke, Say, Story. Theology (2 terms under H Ware)-[Paley](#), Butler, New Testament. Modern Languages (voluntary) Italian (5 terms under Bachi) French (4 terms under Surault) German (4 terms under Bokum) Spanish (2 terms under Sales) Attended voluntary lectures on German and Northern literature (Longfellow), mineralogy (Webster), anatomy (Warren), natural history (Harris).

Thoreau was an above average student who made mixed impressions upon his classmates.

In the spring of '36 Thoreau withdrew due to illness -later taught for a brief period in Canton under the Rev. Orestes A. Brownson, a leading New England intellectual who Harding suggests profoundly influenced Thoreau.

(Robert L. Luce, January-March 1986)



1825

1825

Allen, Gay Wilson. "A New Look at Emerson and Science," pages 58-78 in LITERATURE AND IDEAS IN AMERICA: ESSAYS IN MEMORY OF HARRY HAYDEN CLARK. Robert Falk, ed. Athens OH: Ohio UP, 1975

"A Review From Professor Ross's Seminar"

Allen examines NATURE and [Waldo Emerson](#)'s attitudes toward science in the light of four of Emerson's early lectures. These lectures, given in 1833-34, were about science, and were titled "The Uses of Natural History," "On the Relation of Man to the Globe," "Water," and "The Naturalist." Allen's 1975 essay furthers the work done by Harry Hayden Clark in his 1931 essay "Emerson and Science;" Clark did not have access to these lectures.

The first lecture, "The Uses of Natural History," was, Allen says, a "preliminary sketch" for NATURE. In this lecture Emerson elaborated on the uses of nature much as he did in NATURE: how nature contributes to human health (beauty, rest); to civilization (with due Emersonian skepticism about technology); to knowledge of truth (here Allen discusses the influence of geology on Emerson: how the age of the earth and the slowness of earth's transformative processes confuted traditional religious doctrine); and to self-understanding (nature as language that God speaks to humanity – nature as image or metaphor of mind) (60-64).

Emerson's second lecture, "On the Relation of Man to the Globe," was also a preliminary sketch for NATURE. In this lecture, Allen says,

Emerson drew heavily on his readings in geology, along with some biology and chemistry, and attempted to demonstrate how marvelously the world is adapted for human life. (64)

Emerson's sources included Laplace, Mitscherlich, Cuvier; his arguments echoed Lamarck (evolution, nature adapted to humans) and [the Reverend William] Paley (argument from design) (64-67).

The third lecture, "Water," was Emerson's "most technical" according to Allen, which is, perhaps, why it is not discussed at any length. It is also not assessed for its scientific accuracy. Allen does say that Emerson "read up on the geological effects of water, the laws of thermodynamics, the hydrostatic press, and related subjects" (67).

Allen says that Emerson's fourth lecture, "The Naturalist," "made a strong plea for a recognition of the importance of science in education" (60). Emerson "emphasized particularly the study of nature to promote esthetic and moral growth" (67). Emerson wanted science for the poet and poetry for the scientist; the fundamental search for the *causa causans* (67-69). He was reading Gray and other technical sources, observing nature, and reading philosophers of science, especially Coleridge and Goethe (68).

Allen says that the value of these lectures is not merely the light they shed on Nature but what they reveal about "his reading and thinking about science before he had fused his ideas thus derived with the Neoplatonic and 'transcendental' ideas of Plotinus, Swedenborg, Wordsworth, Coleridge, Carlyle, and seventeenth-century English Platonists" (69).



Thomas Stanley Mann, [Horace Mann, Sr.](#)'s older brother, and his wife Eliza Scott Mann, lost their Mary Ann Mann age 6, Thomas S. Mann age 4, and Jencks S. Mann age 2 or 3, within days of each other.

“A Review From Professor Ross’s Seminar”

Allen concludes that [Waldo Emerson](#)’s theory of nature in NATURE is derived far more from Neoplatonism than modern scientific knowledge, but Emerson was not turning his back on science; he wanted instead to spiritualize science, to base science on the theory that the physical world is an emanation of spirit, “the apparition of God” (Chapter 6), or “a projection of God in the unconscious.” (70)

Allen contends that Emerson’s theory anticipates Phenomenology in its emphasis on mind/world interactions and correspondences. Science, Allen says, continued to have a “pervasive influence” on Emerson’s thought even after 1836:

Indeed, the two most basic concepts in his philosophy, which he never doubted, were “compensation” and “polarity,” both derived from scientific “laws,” i.e. for every action there is a reaction, and the phenomena of negative and positive poles in electrodynamics. To these might also be added “circularity,” which translated into poetic metaphors the principle of “conservation of energy.” (75)

One could argue, I think, that these scientific laws were themselves “derived from” philosophical and metaphysical speculations (e.g. Kant); their life-long conceptual importance to Emerson, in other words, does not seem precisely described as scientific.

[Cecily F. Brown, March 1992]

 [Sir William Jardine](#) and Mr. P. J. Selby of Twizel published the initial volume of their [ILLUSTRATIONS OF ORNITHOLOGY](#) (the 4th volume of which would not be completed until 1843).

[SCOTLAND](#)

 At the age of 18 [Arnold Henri Guyot](#) relocated from [Switzerland](#) to Metzingen, where for three months he would study German. He then passed on to Carlsruhe, where he would make the acquaintance of [Louis Agassiz](#), [Alexander Karl Heinrich Braun](#), [Karl Friedrich Schimper](#), and [Ludwig Imhoff](#). He then passed on to Stuttgart and enrolled in the gymnasium to make himself more proficient in German.

 The Reverend [Andrew Bigelow](#)’s memoir of Massachusetts [Governor John Brooks](#) appeared in the [Christian Examiner](#).



➡ Publication of some of [Samuel Pepys](#)'s diary in *The DIARY OF SAMUEL PEPYS* by Lord Braybrooke as transcribed by [John Smith](#) — an event which is of some interest since here we are examining in great detail the life and times of another of the world's great diarists. Pepys (1633-1703) had been a secretary of the Admiralty, a member of Parliament, and President of the Royal Society, and his Diary presented an important and entertaining picture of London during the Restoration period.

➡ [Letitia Elizabeth Landon](#)'s [THE TROUBADOUR: CATALOGUE OF PICTURES; AND HISTORICAL SKETCHES](#), and her [THE IMPROVISATRICE, AND OTHER POEMS](#).

➡ [Grace Kennedy](#)'s [ADDRESS TO A DESTITUTE, SICK PERSON](#) (22 South Bridge, Edinburgh: William Oliphant).

➡ [Jean-Pierre Abel-Rémusat](#)'s *MÉLANGES ASIATIQUES, OU CHOIX DE MORCEAUX DE CRITIQUE, ET DE MÉMOIRES RELATIFS AUX RELIGIONS, AUX SCIENCES, À L'HISTOIRE, ET À LA GÉOGRAPHIE DES NATIONS ORIENTALES* (Volumes I and II, Paris).

➡ [George Payne Rainsford James](#) created perhaps his best known novel, *RICHELIEU: A TALE OF FRANCE IN THE REIGN OF KING LOUIS XIII* (it wouldn't be published until 1829).

➡ [Professor George Long](#) received the M.A. degree from [Trinity College of Cambridge University](#). For two three years he would be being considered as a Fellow there (apparently despite the fact that he was already on his first job, in America).

[Henry Nelson Coleridge](#), who wanted to get married with one of his cousins, was sent off to tour the West Indies.

➡ The artist [George Richmond](#), at age 16, walking with [William Blake](#) of an evening through the streets of London, was struck by a remark, "I can look at the knot in a piece of wood until it frightens me."

➡ [Salma Hale](#) was again a member of the [New Hampshire](#) Senate.

➡ [Simón Bolívar](#) carved an area out of Peru and founded a new state named after himself, Bolivia. Uruguay also became an independent nation, carved out of Brazil. (Brazil's independence was recognized by Portugal on August 29th.)

For a year [Francis Joseph Grund](#) taught mathematics in the military school at Rio Janeiro, Brazil.

➡ [George Waddington](#)'s *A VISIT TO GREECE IN 1823 AND 1824* (a 2d edition would be issued within the year).

WADDINGTON IN GREECE

➡ The Reverend [Alexander Dyce](#)'s *SPECIMENS OF BRITISH POETESSES*.

BRITISH POETESSES

1825

1825

➡ Having seen service on the island of Malta, at the Battle of Waterloo, and as engineering officer at the garrison of Edinburgh, Scotland, [Francis Bond Head](#) retired as a major on half-pay. He accepted a position as mining supervisor for the Rio Plata Mining Association, a company with South American interests.

➡ [Dr. Samuel George Morton](#)'s initial medical essay, on the use of cornine in intermittent fever, appeared in the Philadelphia Journal of the Medical and Physical Sciences.

➡ Down on his luck, and ill, the [Reverend Timothy Flint](#) returned from New Orleans and Alexandria, Louisiana to Massachusetts, and then upon his return to Louisiana, removed to Cincinnati, [Ohio](#), where for three years he would take charge of the Western Monthly Review.

➡ At the age of 15 [Philip Henry Gosse](#) became a clerk in a counting house of Poole, a port in County Dorset, that of George Garland and Sons — a counting house that was involved in the Newfoundland fishery, and dealt with commodities such as dried codfish. There he would “learn to do things the Poole way.”



1825

1825



At age 19, [Matthew Fontaine Maury](#) joined the United States Navy as a midshipman on board the frigate Brandywine. Almost immediately he began to study the seas and record methods of navigation. When a leg injury left him unfit for sea duty, Maury devoted his time to the study of navigation, meteorology, winds, and currents. His hard work on and love of plotting the oceans paid off when he became Superintendent of the [US Naval Observatory](#) and head of the Depot of Charts and Instruments. Here Maury studied thousands of ships'



logs and charts. He published the Wind and Current Chart of the North Atlantic, which showed sailors how to use the ocean's currents and winds to their advantage and drastically reduced the length of ocean voyages. Maury's uniform system of recording oceanographic data was adopted by navies and merchant marines around the world and was used to develop charts for all the major trade routes.

In this year President John Quincy Adams, whose personal hobby was stargazing, signed a bill for the creation of a [National Observatory](#). It would take many years to arrange federal funding, but eventually as a Congressman again, he would spend many nights there with [Lt. Maury](#), watching and charting the stars.

1825

1825

 Columbia University awarded to the botanist [Stephen Elliott](#) the honorary degree of Doctor of Law.



[Stephen Elliott, Jr.](#), son of the above botanist, graduated from South Carolina College, at which he had been president of the Clariosophic Society.

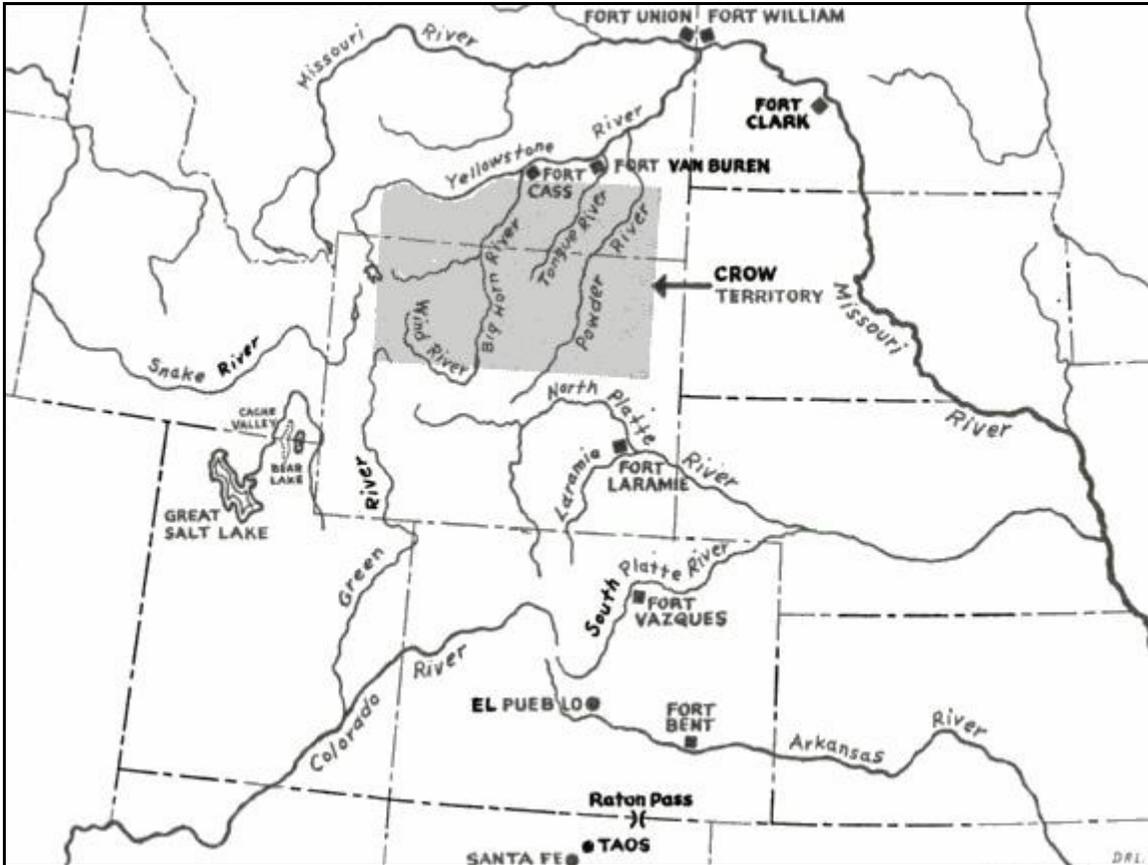


1825

1825

➡ Without offering a clue as to what he was intending, 16-year-old [Kit Carson](#) signed up to care for the horses, mules, and oxen of a large merchant caravan that was preparing to set out from Franklin, Missouri on the Santa Fe Trail.

This was the year that would mark the beginning of the era of the Mountain Men –fur-dealers and trappers such as the Bent brothers, Ceran St.Vrain, Louis Vasquez, Jim Baker, James Bridger, Thomas Fitzpatrick, “Uncle Dick” Wooten, [James Pierson Beckwourth](#) (and of course Kit)– who would establish trading posts along the Missouri River and Platte River and Arkansas River.



➡ [Thomas De Quincey](#) produced a translation and abridgement of a German pseudo-Waverley novel entitled WALLADMOR. In all probability, he visited Germany. In all likelihood this was the period in which he was working on his manuscript “Peter Anthony Fonk,” which he would later attempt to incorporate into a sequel to his “On Murder Considered as One of the Fine Arts.” He resigned from the staff of The London Magazine.



1825

1825

→ [James Ellsworth De Kay](#) became Curator of the Literary and Philosophical Society of New York. His “Note on the organic remains termed *Bilobites*, from the Catskill Mountains” ([Annals of the Lyceum of Natural History of New York](#) Volume 1 Number 1:45-49), “An account of the *Phoca cristata* recently taken in the vicinity of this city” (*ibid*, 94-99), his and W. Cooper’s “Account of a discovery of the skeleton of the *Mastodon giganteum*” (*ibid*, 143-147; extracted from a “report” made by Mssrs. Cooper, Van Rensselaer, and De Kay of a skeleton found at Eatontown, Mammoth County, New Jersey), and his “Observations on a fossil crustaceous animal of the order *Branchiopoda*” (*ibid*, Number 2, 375-377). His “Descriptions of *Trilobites* in the cabinet of the Society” ([American Journal of Science](#) Volume 9 Number 2:389), “On animal torpidity” (*ibid*, 389), and “Observations on the *Stylephorus chordatus* of Shaw” (*ibid*, 390-391).

→ James Cooper ([James Fenimore Cooper](#))’s LIONEL LINCOLN, which would prove a commercial failure. The author formed a friendship with Samuel F.B. Morse.

→ [Walter Colton](#) graduated from the Andover Theological Seminary and was ordained as a minister. He would become Professor of Moral Philosophy and Letters at the Scientific and Military Academy at Middletown, Connecticut, but would then relocate from Connecticut to [Washington DC](#) in order to edit the [American Spectator](#) and [Washington City Chronicle](#). He would be elected to preach at a church attended by President Andrew Jackson and would become so well known that the President would offer him the choice of becoming a chaplain in the Navy or, alternatively, a consul abroad. At some point he would get married with a Philadelphia woman who happened also to bear the name “Colton.”

→ [King George IV of England](#), officially styled as “George the Fourth, by the Grace of God, of the United Kingdom of Great Britain and Ireland King, Defender of the Faith,” was so afflicted with spasms of breathlessness that left him half-asphyxiated, that he often was spending all day in bed. When he rose, he attired himself in a corset with a waist of 50 inches. He was suffering from gout, arteriosclerosis, cataracts, and possible porphyria.

→ From this year into 1827, [John Payne Collier](#) would be preparing the volumes of a new edition of DODSLEY’S OLD PLAYS.

→ [Derwent Coleridge](#), 3d child of [Samuel Taylor Coleridge](#), was ordained by William Carey, Bishop of Exeter, and would soon become master of the grammar school at Helston in Cornwall (where one of his pupils would be Charles Kingsley).

→ In about this year Old Ignace Lamoose, an Iroquois minister, was introducing Roman Catholicism among the Flatheads of Montana.⁷

→ Jem Ward of London became the initial British prizefighter to be awarded a championship belt.⁸

→ [Thomas Carlyle](#)’s THE LIFE OF SCHILLER.

7. 15 years later, this region would be served by Père Pierre Jean De Smet, a Jesuit, and the Reverend Robert Rundle, a Methodist.

8. English wrestlers had been receiving championship belts for years, but the boxers were more interested in money prizes. Similar belts would not be introduced into the United States until about 1885.

1825

1825

➡ [Alphonse Louis Pierre Pyramus de Candolle](#) was awarded the Bachelor's Degree of the University of [Geneva](#).

➡ [Edward George Earle Bulwer](#) was awarded the [Cambridge Chancellor](#)'s Gold Medal for English verse.

- 1813 — [George Waddington](#), for “Columbus.”
- 1814 — William Whewell, for “Boadicea.”
- 1815 — Edward Smirke, for “Wallace.”
- 1816 — Hamilton Sydney Beresford, for “Mahomet.”
- 1817 — Chauncy Hare Townshend, for “Jerusalem.”
- 1818 — Charles Edward Long, for “Imperial and Papal Rome.”
- 1819 — Thomas Babington Macaulay, 1st Baron Macaulay, for “Pompeii.”
- 1821 — Thomas Babington Macaulay, 1st Baron Macaulay, for “Evening.”
- 1823 — Winthrop Mackworth Praed, for “Australasia.”
- 1824 — Winthrop Mackworth Praed, for “Athens.”
- 1825 — [Edward George Earle Bulwer-Lytton, 1st Baron Lytton](#), for “Sculpture.”
- 1827 — Christopher Wordsworth, for “The Druids.”
- 1828 — Christopher Wordsworth, for “Invasion of Russia by [Napoleon Bonaparte](#).”
- 1829 — Alfred, 1st Baron Tennyson, for “Timbuctoo.”
- 1831 — George Stovin Venables, for “Attempts to find a North West Passage.”
- 1842 — Henry James Sumner Maine, for “Birth of the Prince of Wales.”
- 1844 — Edward Henry Bickersteth, for “The Tower of London.”
- 1845 — Edward Henry Bickersteth, for “Caubul.”
- 1846 — Edward Henry Bickersteth, for “Caesar's Invasion of Britain.”
- 1852 — Frederic William Farrar, for “The Arctic Regions.”
-

➡ While teaching school at Elbridge, New York, [Orestes Augustus Brownson](#) applied to the Universalist Association for a preaching license. Accepted, he began ministerial tutoring.



1825

1825



During this year and the following one, publication in [London](#) of THE UNIVERSAL SONGSTER; OR, MUSEUM OF MIRTH: FORMING THE MOST COMPLETE, EXTENSIVE, AND VALUABLE COLLECTION OF ANCIENT AND MODERN SONGS IN THE ENGLISH LANGUAGE ... (Printed for John Fairburn, Broadway, Ludgate-Hill; Simpkin and Marshall, Stationers' Court; and Sherwood, Gilbert, and Piper, Paternoster-Row). On page 210 of Volume III of this we find a song represented as "[Guy Faux](#)" that was sung to the air "Bow, wow, wow" (we may bear in mind that "Guy Faux of the state" is the manner in which the name appears in Thoreau's [WALDEN](#):

I SING a shocking tragedy,
 Guy Faux, the prince of sinisters,
 Who once blew up the House of Lords,
 The king, and all the ministers;
 That is, he would have blown them up,
 And folks can ne'er forget him,
 His will was good to do the job,
 If they had only let him.
 Bow, wow, wow, &c.

And so he stole from Lambeth, sir,
 And wished the state was undone,
 Then crossing over Vauxhall-Bridge,
 That way came into London;
 At least, he would have come that way,
 To perpetrate his guilt, sir;
 But one little thing prevented him,
 You see, the bridge wa'n't built, sir.
 Bow, wow, wow, &c.

Then, creeping through those dreary vaults,
 With portable gas-light, sir,
 About to touch the powder-train,
 I scarce can tell for fright, sir;
 I mean to say he would have used
 The gas, when thus prevented;
 But gas, they say, in *James's* time,
 It had'n't been invented.
 Bow, wow, wow, &c.

And when they caught him in the fact,
 He used a little kickery,
 And so they went to Bow-street, sir,
 For that bold runner, Vickery;
 In course they would have chosen him,
 For fear, sir, he's no starter at,
 But Vickery wa'n't living then,
 He was'n't born till arter that.
 Bow, wow, wow, &c.

And next they put poor Guy to death,
 For ages to remember,
 And now again he dies each year,
 One day in dark November;
 I mean to say his effigies,
 For truth is stern and steady,
 And Guy can never die again,
 Because he's dead a'ready.
 Bow, wow, wow, &c.

Now bless our gracious George the Fourth,
 And bless his royal son, sir,
 May he and son be ne'er blown up,
 That is, if e'er he's one, sir;
 And if he does, he sure will reign,
 Thus prophesies my song, sir,
 And, if he don't—why, then, he wo'n't,
 So you see I can't go wrong, sir.
 Bow, wow, wow, &c.



GUY FAWKES

1825

1825



[William Bullock](#)'s A DESCRIPTIVE CATALOGUE OF THE EXHIBITION, ENTITLED ANCIENT AND MODERN [MEXICO](#): CONTAINING A PANORAMIC VIEW OF THE PRESENT CITY, SPECIMENS OF THE NATURAL HISTORY OF NEW SPAIN ... AT THE EGYPTIAN HALL, PICCADILLY. (London: Printed for the proprietors). He sold his museum complex on Piccadilly in London to the bookseller George Lackington. Also, his SIX MONTHS' RESIDENCE AND TRAVELS IN MEXICO; CONTAINING REMARKS ON THE PRESENT STATE OF NEW SPAIN, ITS NATURAL PRODUCTIONS, STATE OF SOCIETY, MANUFACTURES, TRADE, AGRICULTURE, AND ANTIQUITIES, &C. (London: John Murray) in two volumes, the second volume of which would be checked out from the Harvard Library by Henry Thoreau in 1834.

BULLOCK'S MEXICO, I**BULLOCK'S MEXICO, II**

1825

1825

➡ The Reverend [Richard Whately](#), having been appointed principal of St. Alban Hall, brought his family back from Halesworth in Suffolk to [Oxford](#). He prepared a series of ESSAYS ON SOME OF THE PECULIARITIES OF THE CHRISTIAN RELIGION.



➡ [Jean-Baptiste Say](#)'s "Examen Critique du discours de M. MacCulloch sur l'économie politique," Revue Encyclopédique.

➡ The [Reverend Charles Brooks](#) introduced anthracite coal in the town of Hingham, Massachusetts by helping people learn how this difficult-to-ignite fuel could be set aburning in their hearths.

➡ [William John Broderip](#) was elected a member of the [Geological Society](#) (he would for some time be a secretary of this society, alongside Roderick Murchison).

In October the Reverend [Edward Hitchcock](#) left off being Conway's Congregationalist minister to become Professor of Chemistry and Natural Science at Amherst College.

➡ [John Bowring](#) became editor of the Westminster Review. He privately published a volume of HYMNS (some of which appear to be still in use).

➡ The initial volume of [Charles-Lucien Jules Laurent Bonaparte](#)'s AMERICAN ORNITHOLOGY, OR, THE NATURAL HISTORY OF BIRDS INHABITING THE UNITED STATES NOT GIVEN BY [WILSON](#) (Philadelphia).

AMERICAN ORNITHOLOGY

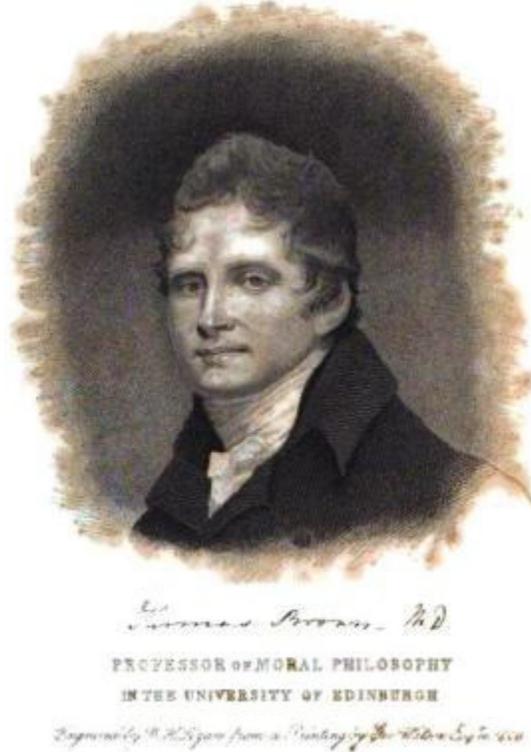
➡ The architectural firm of [Asher Benjamin](#) declared bankruptcy and he left [Boston](#) to supervise construction of locks, canals, roads and mill buildings for the Nashua Manufacturing Company in Nashua, [New Hampshire](#). Over the next several years he also would design a couple of churches in Nashua, before returning to [Boston](#) in 1827.

1825

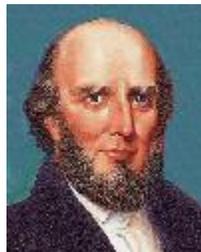
1825

➡ [James David Forbes](#) matriculated at the University of Edinburgh. Soon, under the signature “Δ,” he would be offering contributions to the Edinburgh Philosophical Journal.

The Reverend Professor David Welsh, D.D.’s ACCOUNT OF THE LIFE AND WRITINGS OF [THOMAS BROWN](#), M.D., LATE PROFESSOR OF MORAL PHILOSOPHY IN THE UNIVERSITY OF EDINBURGH (Edinburgh: W. & C. Tait).



➡ In about this timeframe, upon hearing the preaching of the Reverend Charles Grandison Finney, [Alexander Bryan Johnson](#) got religion big time. He would serve as head of the Union Tract Society and the Oneida Evangelical Society.



➡ [Samuel Bailey](#)'s A CRITICAL DISSERTATION ON THE NATURE, MEASURE AND CAUSES OF VALUE; CHIEFLY IN REFERENCE TO THE WRITINGS OF MR. RICARDO AND HIS FOLLOWERS BY THE AUTHOR OF ESSAYS ON THE FORMATION AND PUBLICATION OF OPINIONS, &C. &C. (London, Printed for R. Hunter, St Paul's Churchyard).

BAILEY'S DISSERTATION

1825

1825

➡ [Pietro Bachi](#), who had fled the Italian peninsula after General Joachim Murat failed in his attempt to seize the throne of the two Sicilies, sailed from England to the United States.



➡ [Alexander Dallas Bache](#) graduated from the US Military Academy at West Point. During the following year he would function there as an assistant professor.

➡ Sir [Francis Bacon](#), viscount St. Albans's OF THE PROFICIENCY & ADVANCEMENT OF LEARNING...⁹

OF THE PROFICIENCY....

➡ The Farquhar family of York, Pennsylvania relocated to the town of [Sandy Spring](#) just north of the [District of Columbia](#) and southwest of [Baltimore](#), while [Friend William Henry Farquhar](#) was eleven, so that the father, [Friend Amos Farquhar](#), could teach at the Fair Hill School across the road from "Olney House." (Son Charles Farquhar, Sr. had been teaching at this school from 1821 to 1823, before beginning to teach at Friend Benjamin Hallowell's School in Alexandria, Virginia. Now William would receive the beginnings of his education at this Fair Hill School.)

9. THE WORKS OF [FRANCIS BACON](#), LORD CHANCELLOR OF ENGLAND (W. Pickering, London, 1825-1834).

1825

1825

→ The Halifax and Liverpool Trading Company was established. An iron works was established at Moose River, Annapolis, Nova Scotia. Nova Scotia had a revenue this year of £49,113 19 s. 3 d. British metallic currency was established as the circulating medium of the province of Nova Scotia. A private bank was established at Halifax. A turf club was established at Halifax. The reserved mines of the province were granted by the crown to the Duke of York, and by him were leased to Messrs. Rundell., Bridge, and Co., with the reserved profits of the mines to be applied to provincial purposes.

CANADA

→ The African-American missionary Betsey Stockton left Hawaii and would wind up in [Canada](#), teaching native American children, and then in Philadelphia, teaching black children.



→ [Charles Lamb](#) in the course of his career at the East [India](#) House had risen from unpaid apprentice on probation to a salary of £40 per annum to a salary of £730, and in this year was allowed to retire on pension.

I came home forever on Tuesday in last week. The incomprehensibleness of my condition overwhelm'd me. It was like passing from life into Eternity. Every year to be as long as three, i.e., to have three times as much time that is my own, in it! ... Freedom and life co-existent.

1825

1825

 Yale College conferred its M.D. degree upon [Chester Dewey](#).



 Another republication of [Benjamin Church](#)'s frequently published account of the war against the [Wampanoag](#) of headman [Metacom](#).



READ CHURCH TEXT

 [John Wilson](#)'s THE FORESTERS.

 [Sir Walter Scott](#) began to keep a journal.

[Sir Walter](#)'s romance THE TALISMAN had its setting in the period of the Crusades, or, at least, in an imaginary Middle Ages.

SCOTLAND

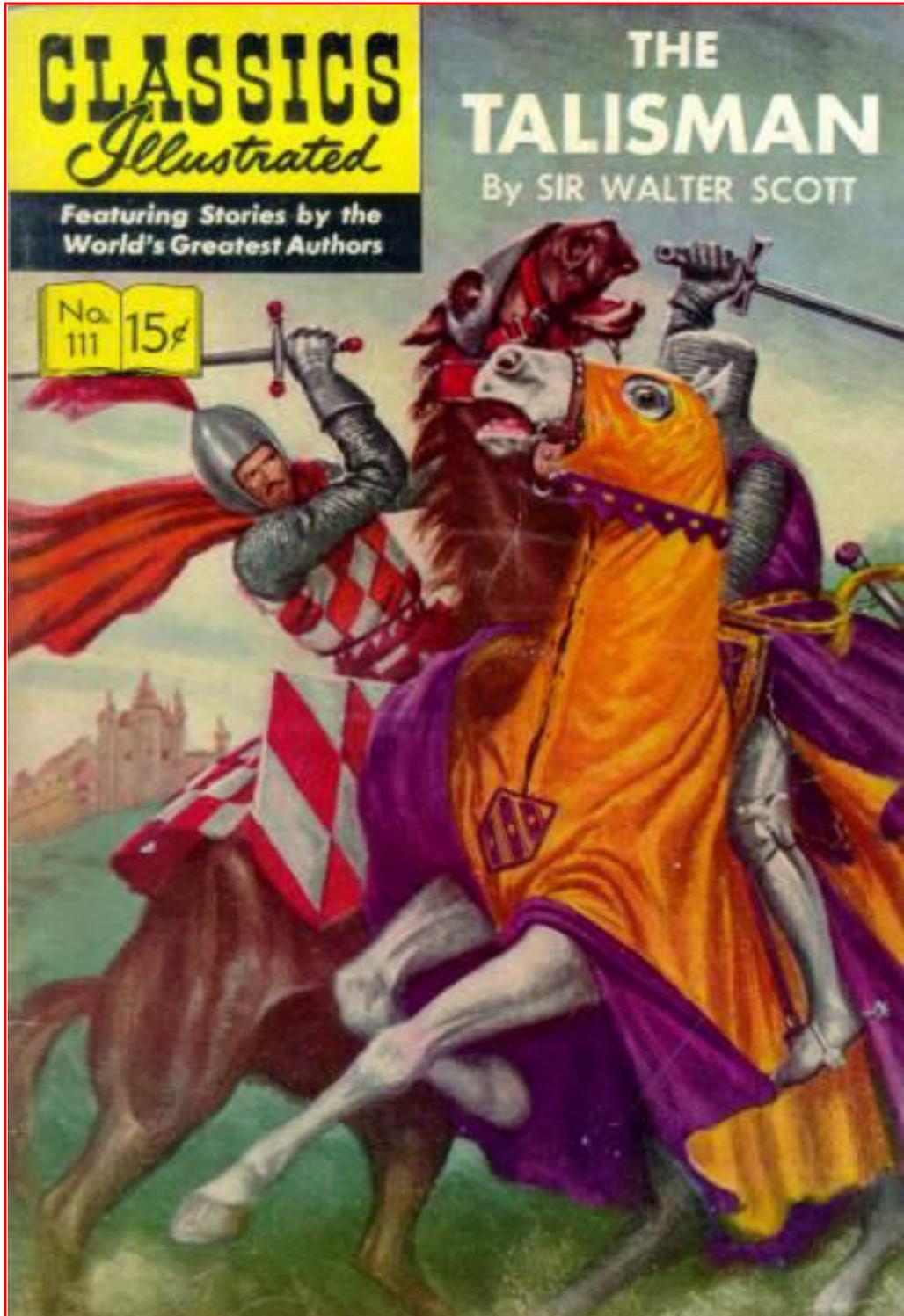
HDT

WHAT?

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1825

1825



HDT

WHAT?

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1825

KING PHILIP.



Published by S.G. Drake, Boston.

1825

1825

➡ Publication of [Friend Joseph John Gurney](#)'s ESSAYS ON THE EVIDENCES, DOCTRINES AND PRACTICAL OPERATIONS OF CHRISTIANITY.



➡ [Mrs. Felicia Hemans](#)'s THE FOREST SANCTUARY and LAYS OF MANY LANDS.
Mrs. Hemans was being besieged with invitations to contribute to gift-book annuals.



FELICIA DOROTHEA HEMANS

➡ [Lydia Howard Huntley Sigourney](#)'s A SKETCH OF CONNECTICUT, FORTY YEARS SINCE (anonymous).

➡ Mary Smith Grimké, the mother of Friend [Sarah Moore Grimké](#) and [Angelina Emily Grimké](#), had a religious conversion experience. She would, however, remain within her Episcopalian church.

➡ Thomas Hodgskin's LABOUR DEFENDED AGAINST THE CLAIMS OF CAPITAL.

READ THE FULL TEXT

➡ When Massachusetts radical Daniel Shays died on a farm in Sparta, [New York](#), he had been all but forgotten.

1825

1825

 This was [Brown University](#) in [Providence, Rhode Island](#):



When [Newport](#) began to provide free schools, this generated strong opposition, which would eventuate in a petition to the general assembly from former senator Christopher G. Champlin and 150 other signers, seeking that such activity be prevented. In response the state assembly would limit the town's expenditures for public education by instructing the town that in no event were its expenditures for the free education of "white children" to exceed \$800.

[PUBLIC EDUCATION](#)

 Benjamin Wade switched from the study of medicine in Albany to the study of law in [Ohio](#).

The National Road reached St. Clairsville.

Propaganda would spread, that the [Pope](#) was about to land an army to set up a New-World Papal State. Rumor had it that this was to be centered upon Cincinnati, [Ohio](#).¹⁰



The [Ohio](#) legislature authorized the construction of an [Ohio and Erie canal](#) and a [Miami and Erie canal](#). David Stanhope Bates was made Chief Engineer of the Ohio River [canal](#) around the falls at Louisville. In [Ohio](#), between this year and 1842, there would be an influx of settlers accompanying the construction and completion of the [Erie Canal](#), the Ohio [canal](#) between Cleveland and Portsmouth, and the [Miami-Erie Canal](#) between Toledo and Cincinnati.

 There was published, in [Providence, Rhode Island](#), an anonymous essay on the local origins of the making of straw bonnets that alleged: "About the year 1797 straw bonnets were first manufactured in New England. To Mrs. Naomi Whipple [daughter of Thomas W. Whipple and Naomi Dexter Whipple born on October 28, 1728 in Providence] is due the credit of introducing the manufacture.... She was in the habit of receiving consignments of bonnets from a merchant in New York.... At length she conceived the idea of manufacturing bonnets herself.... She procured some straw and sent for a young lady in the neighborhood (Miss Hannah Metcalf), and they made the attempt, ... and soon found themselves successful."¹¹

STRAW TOWNS

10. "Gosh, Larry, how many divisions does the Pope have?"

11. The above account would in after years be controverted by Betsey Metcalf Baker, who would allege that it had been her, rather than this Mrs. Naomi Whipple and Miss Hannah Metcalf, who had in her pre-teen years been the early weaver of local bonnets in imitation of the ones that had been being imported from foreign climes such as Livorno, Italy. Betsey would allege that it had been "an aunt" who had encouraged her, and failed to specify how she, a city girl, had been able to obtain the needed straw as raw material. If the above account was a false one, no explanation has ever been offered as to the egregious inaccuracy which had been committed.

1825

1825

→ Seth Wells Cheney depicted [Henry Wadsworth Longfellow](#):



In this year Longfellow was also depicted in a silhouette made with the other members of his college graduating class:



→ According to Christian McBurney, the settlers in a locality in [Rhode Island](#) that had up to this point been called “Little Rest” created confusion for all time when in this year they decided to refer to their locality as the village of [Kingston](#) [*sic*]. Christian explains that this “Kingston” is a mere village while [South Kingstown](#) [*sic*] is the larger town, or township, of which this village is a part. South Kingstown has a number of such villages (e.g., Wakefield, Peace Dale, West Kingston).

→ Birth of [Ebenezer Elliott](#)’s and Fannie Gartside Elliott’s 10th child, Norah Elliott.

Tom Bell the Wild West desperado was born as [Thomas J. Hodges](#) in Rome, Tennessee.¹²

12. Tom Bell the colonial American confidence man was a very different person from this Wild West outlaw of the 19th Century. For the 18th-Century colonial rogue, refer to Steven C. Bullock’s “A Mumper among the Gentle: Tom Bell, Colonial Confidence Man” in [The William and Mary Quarterly](#), 3rd Ser., Vol. 55, No. 2. (Apr., 1998), pp. 231-258. For the 19th-Century outlaw, see Drago, Sinclair. ROAD AGENTS AND TRAIN ROBBERS: HALF A CENTURY OF WESTERN BANDITRY (NY: Dodd, 1973); Sifakis, Carl. ENCYCLOPEDIA OF AMERICAN CRIME (NY: Facts on File Inc., 1982); Secrest, William B. CALIFORNIA DESPERADOES – STORIES OF EARLY OUTLAWS IN THEIR OWN WORDS.

1825

1825



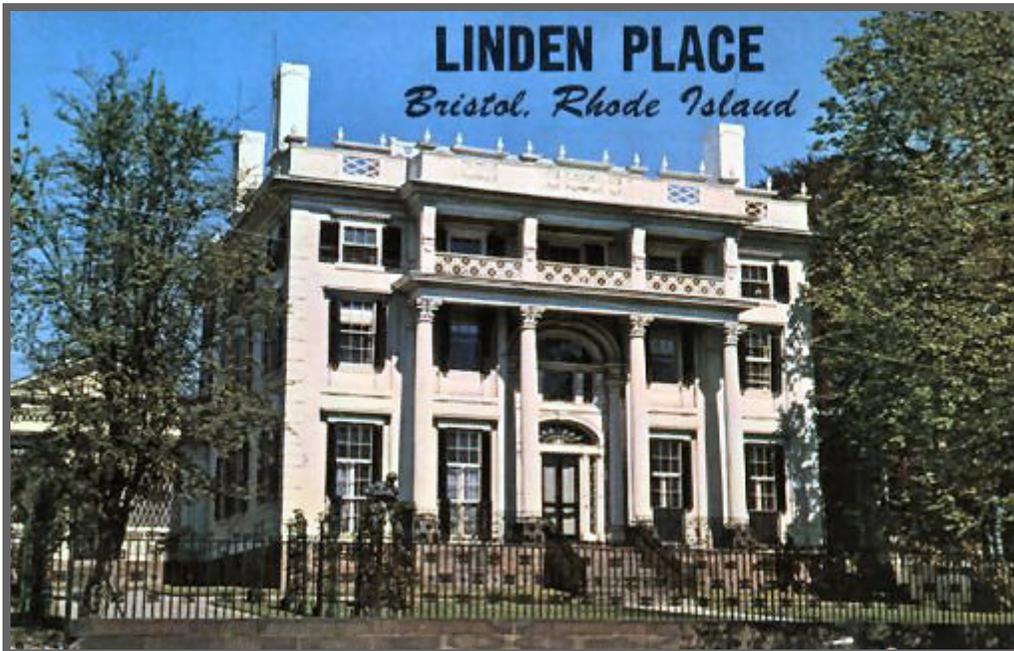
An article appeared in a newspaper of Delhi NY, signed by nine men of the town of Hamden, challenging “an equal number of persons in any town in the County of Delaware” to “play the game of BASS-BALL, for the sum of one dollar each per game.” We know that in one early version of this game, known as “Ol’ Cat,” in which the bases were holes in the ground and as the batter proceeded in his run he was to stick his bat into each of these holes in turn.

BASEBALL

SPORTS



The family of General [George DeWolf](#) and [Charlotte Patten DeWolf](#) fled by night to escape his creditors (they would be able to wait this out at their Cuban plantation “Noah’s Ark,” being tended hand and foot by black slaves). When the citizens of [Bristol, Rhode Island](#) would discover they had fled, their mansion Linden Place would be stormed and they would carry off its contents as partial recovery of the General’s debts.



In this year the brig *Venus*, owned by the firm of Brown & Ives of [Providence](#), was making regular runs along Long Island Sound. We know of a Captain John T. Childs of [Warren](#) who was engaged in such business. Therefore it is a reasonable hypothesis, that this would be the “sloop” skippered by “Captain Childs” written about in late life by [William J. Brown](#) as on a voyage conveying cargo and passengers up Long Island Sound from New-York to [Providence](#), aboard which he had enlisted at the age of approximately 11, which had gotten caught in a storm and apparently came close to sinking:

I went coasting on board of the sloop *Venus*, commanded by Captain Childs, in whose family I had lived some years previous. He offered me ten dollars a month to go before the mast. I accepted the position and went to work. We numbered six in all: the captain, mate, cook, steward, and two foremastmen. His sloop was the largest in the line but the dullest sailer, unless she was under a stiff breeze. We came out of New York one day heavily laden with cotton, and one hundred carboys of vitriol on deck, bound for Providence, intending to stop at [Bristol](#) to land freight; there were thirty-three passengers on board. We started with a light wind which increased during the night, and became so powerful by ten in the morning, that it carried away our



topsail, which we afterwards secured. The sea ran so high, and we shipped such heavy seas, that we lost the blocking from two casks, catching uncle Tom, the cook, between them. I did not see the danger he was in until the captain coming out called all hands to rescue him from the danger he was in; we did so, John and myself blocking and securing the casks. I was securing the main boom when the ship came about; she shipped another sea and down went the forecaskle and half a dozen casks of water. We were sent down to bail out the water; uncle Jack dipped it up, and I passed it over to John, and he threw it overboard. We had not been long at work when she shipped a second sea, and sent down more water; it seemed to be about a foot deep. Uncle Jack said "Hold on Bill, it is no use bailing, we must go up and shorten sail"; saying this he left me at the foot of the steps, went on deck, and said to the captain, "Hadn't we better shorten sail?" He said, "No, we will drive her through;" to which uncle Jack replied, "Well drive her through if we go to the bottom." I kept at my post at the foot of the steps, waiting for uncle Jack's return, when she shipped another sea, filling the scuttle. I felt for the steps, for I thought she was sinking; soon I heard the captain's voice. I jumped around trying to get up the steps, when the hatch came down over me. It was dark, and the water was nearly up to my arms. I was getting out of the water, but reaching the hatchway, could go no farther. I put the top of my head against the hatch, but could not move it; all was still on deck; not a step or a voice was heard. I was determined to come out, and stooping down, raised myself with all the power possible against the hatch; Captain Childs was sitting on the top of it to keep it down; a sea struck him in the back at the same time I was butting the hatch and knocked him completely off; he would have gone overboard, carried by the force of the wind, had he not fetched up the shrouds. When I came on deck a sad spectacle presented itself; her gunwales were even with the water, the men were trying to move around on deck and the water was up to their middle. Uncle Jack let go the jib and flying jib halyards, settled the peak, throttled the mainsails, lowered the sternsails, and she came up. It seemed by appearances that in one minute more she would have sunk, never to rise again. I took a hand-spike and knocked a board off the railing, letting the water off, and relieving the deck. I went aft to the pump, rigged it and went to pumping. The clattering of the pumps aroused the captain, and he said, "that's right, Bill, pump away." I kept watching the mate, thinking that if he got the boat which was hanging on the davits, I would grasp an oar and follow him. I asked a man who came on to work his passage to spell me at the pumps; he said he couldn't pump. There was a minister in board standing by, who said to him, "What kind of a man are you; here this boy is doing all he can to save the ship, which seems to be in danger of going to the bottom, and you refuse to help him." When the minister said that, I was frightened, for I was not fit to die, and if the vessel sunk, I saw no possible way of escaping hell. I began to pray within myself, for I never intended to go to hell, but I knew I must go there unless I repented; still I had confidence to believe that I must read the bible, and go according to its directing to be saved. I never thought of being taken by surprise before. I now felt that something must be done,



and I promised if the Lord would spare my life, I would seek him in earnest and not suffer myself to be caught in such a state again. We soon got through the race and came to anchor; as I came out of the forecandle a sea struck me, and knocked my hat off; my shoes were in the chain box, and my jacket lay in the berth. Uncle Jack asked me to take something to drink, as I was wet and cold; I told him I would; he handed it to me and I took a tumbler full of rum, and drank it, not knowing its power. I took two biscuits and got into my berth, and knew no more until ten o'clock the next morning. The sloop got under way, and they called for me, but I was nowhere to be found; they found my hat and shoes and came to the conclusion that I was washed overboard; no one could recollect when I was last seen; they knew I was pumping, and that was the last they knew about me. The sloop arrived in [Newport](#) at twelve o'clock that night. He entered his vessel in the morning and reported the rough time he had on the sound and the loss of one man; after breakfast they began discharging their freight, Uncle Jack had to work in the hold as they were one man short. I was awake by hearing the words "back down your tackle, hoist away." I could not imagine where I was. I lay some time thinking that we must be in Newport, for we had to stop there to leave freight. I got up, ate my breakfast, and went on deck; they had hoisted a barrel of flour up, and were just landing it, when I put my hand on John's shoulder; turning around he saw me, and jumped from me with a shriek; the man below asked, "What's the matter?" John said, "Here is Bill." They came out of the hold, to see if it was me. The captain hearing the sound came quickly into the sloop. They were all anxious to know where I had been. I told them I had struck my head against the hatchway, trying to get out of the scuttle, then got into my berth and knew no more until morning. They were all very glad that I was safe; saying, they thought they had looked everywhere, but never once thought about my berth. When we arrived in Providence, and discharged our cargo, we found our sheet iron damaged. We had five hundred bundles in the bottom of the sloop. I felt as if I had been a sailor long enough, and now desired to turn my attention to business of a different kind; so I left the vessel and entered school again.



Publication of [Friend Luke Howard](#)'s "A letter from Luke Howard, of Tottenham, near London, to a friend in America; containing observations upon a treatise written by Job Scott, entitled Salvation by Christ, &c." (This treatise ON SALVATION BY CHRIST by Friend Job Scott had been published in [Providence, Rhode Island](#) in the year of his death, 1793. You can inspect it at <http://www.qhpress.org/texts/jobscott/>.) Friend Job had been one to urge a less worldly, more inward or mystical/spiritual practice of the Quaker faith, but his disparagement of militant materialism had grown so strident that he had fallen afoul of hidebound and wealthy Friends in Philadelphia. His children became Swedenborgians and, when one of them married a Quaker, the result was that that person was [disowned](#).)

HOWARD PUBLICATIONS

A LETTER FROM LUKE HOWARD of Tottenham, near London, TO A FRIEND IN AMERICA;



1825

1825

containing observations upon a treatise
written by
JOB SCOTT
entitled
SALVATION BY CHRIST, &c.
[1825]

Should the following sheets obtain circulation among the members of the Religious Society of Friends, (for whose use they are exclusively written,) the author entreats for his argument a patient and candid perusal. He believes that a hasty glance over the piece will by no means suffice, to put a reader in possession of what it contains: and that the same careful reference to the passages of Scripture quoted, and the same deliberate consideration of the whole, which he has found it his duty (in justice to the character, whose opinions are called in question) to bestow, will become every one who shall incline, on this occasion to enter again into the subject. The present letter, (he must also premise,) is not the result of any correspondence previously had with any friend in the United States: and the author alone, and not the Society in England, is responsible for its contents.

London, Second Month, 1825

My Dear Friend,

Among other publications by members of our society in the United States, which have lately issued from the press, and been transmitted to this country, I observe two or three of a posthumous character, purporting to be from the MSS. of the late *Job Scott*. I have perused one of these, entitled, "Salvation by Christ," attached to which, is a kind of second part, entitled "On the Nature of Salvation by Christ" - the whole making about 88 pages, the matter of which is stated to have been penned more than thirty years ago, and left in the hands of his friends, when he embarked on his last voyage in the work of the ministry. Having heard him preach with much power and energy, when he was in England on that occasion, I was interested (I remember,) and affected by the circumstances of his death in Ireland, soon afterwards: and the regard which I have cherished for his memory, makes me a little concerned for his religious reputation. Had he lived to near the present time (as he might have done in the course of nature,) and left his MSS. *revised* for publication, I suppose no one could have complained that justice was not done to him, by the appearance of the present pamphlet: but my own decided opinion, after mature consideration is, *that he never would have published it as it now appears*, nor probably, at this time of day *at all*. The Yearly Meeting of New England therefore, or its committee, did certainly evince both a prudent care, and a due regard for his reputation, and that of our religious Society, in so long declining to sanction this piece. But it seems now to have made its appearance in opposition to their judgment.



We have extant, among us here, a small collection of "letters from Job Scott, written whilst in Europe to his relations and friends," &c. first published in America, and reprinted in England. In one of these dated 14th of 11th Month 1793, I find the following remarks. "There is scarce any thing that makes longer life desirable, [he was then within eight days of its termination,] but to finish the field of religious labour, which I had hitherto mostly thought was not yet done; especially with regard to digesting my Journal and some other writings. [Then follow allusions to the peculiar doctrine advanced in this Essay on Salvation, and which it appears he still regarded as true – but he adds,] On the ocean, I wrote over about a quire of paper, which I believe is now in my trunk at ———, respecting which, I was ever a good deal doubtful, whether some parts of it, not particularly upon these points, were not more in a way of abstruse reasoning, than might be best for a Friend to publish. Be that as it may, I am very apprehensive that most of my writings are far from properly digested, and some of them I believe might be a good deal better guarded. Our views of things do not usually open all at once: it is so in the individual – it is so in the world."

There was certainly in the character of this dear Friend, a perceptible excess on the side of the imagination and the feelings. This had been the case with many good and useful men before him: and such a temperament makes a minister faithful, or courageous and energetic in the discharge of duty – but in measure disqualifies him from being a competent judge of doctrine and controversies. It is nevertheless, sometimes corrected by experience, and by intercourse, in a spirit of charity, with others as zealous and knowing as himself. I remember an honest man's remark, who had been hired as a "help" from a distant county, and had had to follow his employer for the first time through our crowded metropolis. "I never saw such a place as London in my life: why nobody *would* get out of my master's way!" Just so it is with powerful, but secluded minds, when they emerge from their circle of assenting hearers and weak opponents, into a wider horizon, and have to compare the contents of *their* budget, with the variety of conflicting opinions around them. It is in vain that the man says to himself and others, "I am *quite* sure of this." For, if religion, for instance, be the subject, and there be not in the Scriptures of Truth, a preponderating mass of evidence in his favour, another may soon fall in his way who is quite *as sure* of the contrary – and then who is to judge between them? If either of them refuse the test of the Scripture, in its plain and obvious meaning, he may indeed decide the matter *for himself*, and be quite sure in his own opinion still, but in vain will he expect to do it for the other. He may now, if he incline so to do, ascribe his own persuasion, which he calls his certainty, to the Testimony of the Spirit of Truth in himself. But then, the other may pretend to this likewise, and with as plausible appearances (it may be,) on his side, to support him in his pretensions. For this reason it is wisely proposed by Robert Barclay in his Apology, that both doctrine and practice shall be tried by the Test of Scripture. We are very willing, (he says, Prop. 3 Sect. 6) that *all* our doctrines and practices be tried by the Scriptures;



which we never refused, nor ever shall, in all controversies with our adversaries as the *Judge* and *Test*. And if in controversies with adversaries, then much more in differences of opinion about doctrine, or differences of *belief*, between members of the same religious society. By this test therefore, I shall proceed to try some opinions of Job Scott – he himself having admitted, at a time when men are not used to express themselves lightly, that he was very apprehensive, most of his writings were far from being properly digested: and that some of them (he believed) might be a good deal better guarded.

The subject of this pamphlet is regeneration, and the *new birth*: that doctrine which our Lord chose to propound but to one person, and that in privacy; as if on purpose to instruct us, that it should be learned in secret, and brought to the test of individual experience, not talked about in crowds, or discussed in religious assemblies – a doctrine, moreover, which would bear to be treated, in those ancient times, with a freedom of terms which does not so well comport, now, with the due restraints of Christian conversation. A subject, which he, who is clothed with right authority, under the influence of the Holy Spirit, may at times profitably impress upon the minds of serious hearers, in the solemnity of public preaching, but which, when cast before the sensual and worldly minded, is as pearls among swine; and may serve to bring the great and precious truth which lies under it, into doubt if not into derision. I shall strive not to make this letter the vehicle of improper thoughts, by quoting expressions which could not be read, I think, in a mixed company of Friends of both sexes, without bringing confusion over some of their faces; but I *must* specify enough (and I may as well do it at once) to make myself intelligible.

The fundamental proposition then of the whole book, and which the author seems to have regarded as a special revelation to himself, is, that the human soul is in a spiritual sense, and in relation to its God and Saviour, a *female*; and that salvation by Christ consists in, or is effected by a real process of generation, conception and birth; by which it is made the mother of Christ, the only begotten Son of God! He insists again and again, that those things are *real*, which sober Christians have regarded only as lively and apposite metaphors, in the sayings of Christ and his Apostles on the subject of that change of heart and life, which all must experience, who become qualified for the kingdom of heaven. Before I proceed to show the bearings and consequences of this opinion of his, I will make some observations upon the text of Scripture, on a misapplication of which, the most part of what is *original* in his views of the subject, will be found to rest.

It is related in *Matt.* xii.47-50, and in *Mark* iii.32-35, that on a certain occasion the mother, and brethren of Jesus were without, desiring to speak with him, while he was in the house, teaching the people: and that before he went out he took occasion, as his manner was, to spiritualize the occurrence; reminding those who were about him, that there was a spiritual union and relation to be experienced, by doing the will of God, in which they should be as near to him in the inward life, as were his brother and sister, and mother naturally. In this speech he puts his mother *last*, (in both places) I apprehend as



being the least appropriate in the comparison, yet not to be slighted by the want of all mention of her, now that she was on the spot. But what does Job Scott make of it – or rather what does he not make of it? Putting *mother* first (in one of his quotations) he insists that "Jesus meant as he said," and that "had he not carefully confined his words to a strict meaning, he might have called such his father too:" "but in the spiritual sense in which he was speaking, no man can possibly be his father, but God" [only] and that "man *at most* can be his mother!" He spake then in a spiritual sense – and yet he made these, *really* and not metaphorically his different *relations*, as *mother*, *sister*, and *brother!* But in a spiritual sense what is the distinction among these? *none at all*: The apostle Paul says, *Gal. iii.28*. "In Christ, there is neither male nor female," alluding to the very kind of union that our Lord here pointed out. Though the meaning therefore was spiritual, and the *thing* spoken of, *real* in that sense, yet the *form of speech* was figurative, importing only a most near and intimate union in spirit: and he made no mention of his father; first, because it would have been an improper figure, or comparison, he having no natural father; secondly, because no mention was made of his reputed father to him. The expressions are encouraging when thus simply taken: but if they were really meant to convey this new doctrine, I would ask, is it likely, a thing so deep and so wonderful as this, the very *mystery of Christ*, (as this author deemed it,) should have been dropt by our Lord, in the act of rising from his seat to go out of the house, and at no other time further spoken of by him? I trust I need say no more here, for the satisfaction of any unprejudiced person, that the saying here was figurative not literal. I may just refer, however, to the expressions used in *Mark x.30*, as a proof of the freedom with which the like terms were used by our Lord on another occasion.

Of the various figures made use of in the New Testament, to represent the great and permanent change wrought, in every person, who comes to experience "salvation, through sanctification of the spirit and belief of the truth," *2 Thes. ii.13*, there is not any thing which is more appropriate, or more insisted on, than that of being born again, or born *from above*: but this is by no means the sole or exclusive idea, that even Christ himself presents to us, in illustration of the subject. The word and power of God entering into minds, variously disposed as to its reception, is compared, very aptly to *seed* sown in various soils: *Matt. xiii*. One man forgets the instruction received, almost immediately, being careless and unwatchful: another gives out in the first season of difficulty, being impatient: another prefers gain or pleasure, and so stifles conviction: but of him that prospers in religion, it is simply said, that "he heareth the word and understandeth it and *bringeth forth fruit*," according to his capacity, watchfulness and diligence. How simple, natural and intelligible is all this; which is the exposition of Christ himself.

The small portion of secret help and guidance at first afforded to believers, is pointed out (that we might not despise or overlook it in the heart,) by the parable of the grain of Mustard seed, verse 31,32, and its efficacy in producing in time a *total*



reformation of the man, by a comparison with the working of leaven, in the meal of which bread is made: and the necessity, in order to success in religion, of making this our primary concern, and letting all other things give place to duty, by the treasure hid in a field, and by the pearl which would enrich the purchaser, *by taking it into another country with him*, (for such is probably the intent of the parable,) verse 44,46. In like manner, as the estates of individuals, differing in their talents and improvement, so is that of the Church at large, illustrated, by most apt comparisons in the New Testament. But in all these, there is nothing that tends to the thing so much insisted on by the author of this piece: nor is the subject, *in his sense*, so much as once mentioned or alluded to by our Saviour! In reply to a question of the apostle Peter, in *Matt. xix.28*, as to what they should acquire who followed him, as the reward of their adherence to him, he says indeed; "Ye who have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, &c." But if the English were made to agree with the construction of the text, according to the punctuation that may (and probably should) be given in the Greek, it would be seen that the term regeneration or *renovation*, belongs to the latter part of the sentence; and points to the future state of the visible church in this new and spiritual dispensation, with Christ, its King and High Priest at its head. That he could not mean any such thing as our author has attached to the term elsewhere, nor even the individual *conversion*, or change from a carnal to a spiritual state of the disciples, is plain from hence, that in *this* respect, Christ who had never sinned, had not *gone before them*; nor could they as yet have been said to have *followed*. *Matt. xviii.3. Luke xxii.32.*

The only occasion of our Lord's treating "of the new birth" in strict terms, (so far as appears from the New Testament,) was upon that visit of Nicodemus to him: and he seems here to have followed his own rule, as laid down, *Luke viii.10.* of speaking to them that were "without," (or who had not shown their faith by following him) "in parables." This would humble an inquirer, if he were sincere; and put him upon the exercise of faith, instead of curiosity. Nicodemus stumbled at first upon the "stone of offence," when emphatically told this truth, that "except a man be born again, he cannot see the kingdom of God," *John iii.3.* but our Saviour in compassion, probably to a sincere but prejudiced mind, condescended to *add* to his statement, the terms "of water and of the spirit," (by which we may understand, the being first washed, and then *inspired*, or in other words, first purified from sin, and then filled with holy dispositions and desires,) terms from which the Jewish teacher was able to gather something; assisted as he most probably was, by the further conversation of Christ at that time and by that "*power of the Lord*," *Luke v.17*, which, when many "Pharisees, and doctors of the law" were sitting on another occasion under his teaching "was present to heal them." These terms of being "born of water, and of the spirit," are quite inconsistent with the main proposition of the pamphlet, as already stated: they are delicate and appropriate metaphors, expressive of a thing which *in itself*, is to us incomprehensible, and to be known only by



its effects. *This* also Christ teaches us, by that comparison of it to the wind, which blows on in its course, and we hear the sound of it, and see plainly its effects on the bodies around; yet in itself it is invisible; we cannot tell whence it comes, nor whither it goes, as we can of visible substances. "So is the way of every one that is born of the spirit." He gives the most evident proofs of having become a new man, of a thorough change of heart, effected by a divine power within him: of the *manner, origin, progress* and *final accomplishment* of which, however, God alone is in full possession – and man (pretend what he will of spiritual discerning) can neither describe nor define it, in terms that shall apply alike to every case of *conversion*, under all the varieties of constitution, habits, character and circumstances of those who may be the subjects of it.

The metaphor *thus employed, but not first introduced* by Christ (for the Jews applied it in the case of a proselyte to their religion, whom they compared to a *new born child*) was taken up and applied by the apostles in a variety of apt illustrations; which so well suit the case, and become so natural by use, that they are ready at times to supersede the real sense, that lies underneath, unchangeable. Hence the great wisdom of the Teacher of all truth himself may be inferred, in having so set it forth under a variety of similitudes, that it is impossible for any one of these, finally to usurp the place of the *divine reality*. But the author of the pamphlet has fallen into this mistake: and in trying to establish his own views of doctrine, he has in a variety of ways wrested the sense of Scripture; of which take the following instances: –

Matt. i.1. "The beginning of the gospel of Jesus Christ, the son of David, the son of Abraham." "Christ," says Job Scott, "is not only the son of David, and David the son of Abraham, but *Christ himself* is the son (strictly so in spirit) both of Abraham and of David." Is this the way to prove doctrine by reference to Scripture? The text relates, not to Christ as a "Spirit" or principle of holiness in men, but to the man Jesus Christ, whose outward descent from Abraham, by the mother's side, was in the first place to be set forth in this book. He confounds the outward *person* with the inward *life*; and then seeks the latter where it is not at all treated of.

The pamphlet says, page 19, "that babe of life, that true child of God *that cries* Abba, Father, is never brought forth but through a union of the two seeds, the human and divine." Now it happens that in the only two places in Scripture, in which this figure of the infantile cry to its parent is introduced, each passage exhibits the infant as an *adopted child!* *Rom. viii.14,17.* "For as many as are *led by the Spirit of God*, they are the sons of God. [We see here, why, and how, they are sons,] For ye have not received the spirit of bondage again to fear, but ye have *received the spirit of adoption, whereby we cry* Abba, Father." Who is it that is led by the spirit of God, but *he* that before went astray? *1 Peter ii.25.* Who is it that receives the spirit of adoption, but *he*, that before was the servant of sin. *Rom. vi.16,23.* "And such were some of you (says Paul to the Corinthians, after enumerating different kinds of evil doers, *1 Cor. vi.9,11*) but ye are washed, but ye are sanctified but ye are justified in the name of the Lord Jesus, and by the Spirit



of our God." Is there any thing here, other than, or beyond a change of heart and life, the *same soul* being saved that sinned before? Yet these are the "common notions" of sanctification held by the Christian Church at large, that is, by the sound members in all denominations: but to proceed to the other text, – Gal. iv.1-7. It is clear from the context here, that the figure has relation to the two dispensations of the Law and the Gospel. Under the former, the Galatians "were in bondage under the rudiments of the world:" they were redeemed by Christ that they might "receive *the adoption of sons,*" the effect and consequence of believing in Him. "And because ye are sons (continues the apostle) God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Thus he describes, *in a figure,* that happy change which was then proceeding in them, and concerning which he was jealous, lest it should be impeded by others who were leading them back and *preaching to them "another Gospel."* Now, let these texts be fairly taken along with the context, in the full and plain acceptation of both; and it will be seen at once, that the author derives no support to his hypothesis from either of them. For generation is not adoption; nor the Law, the old man, nor the Gospel, the new man.

The pamphlet says, page 54, "This is the great mystery of godliness. *God manifest in the flesh, is not confined to the flesh of that one body.*" And then it proceeds to quote John xiv.21.23. as before, verses 16,21. also Rom. i.19. and Col. i.27. But take with the first cited text, *the context also,* 1 Tim. iii.16. "And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Observe first, that all this is said in the *past tense,* God was manifest, not *is:* secondly, that the whole is connected together as the proper attributes of Jesus Christ, even of Him that was crucified. Are we to take *these* upon us – are we preached unto the Gentiles, believed on in the world, received up into glory? Nay, says some advocate of this mystical doctrine, but Christ *within* is. But *this,* according to them, is the new birth itself, the heir of the promise, the believer *himself:* then one believer is preached to another, and believed on by him as his Saviour. Let us for argument sake transfer the meaning *in a figure,* to Christ within, or the Life which is the light of men, &c. then, what becomes of the new opinion? For *this* Christ is not an individual "production," but a Divine principle, holy and unchangeable: a light shining in darkness, and *giving power* to as many as receive and follow it, *to become* the sons of God, even to them that believe in *his name,* John i. "No man (says J.S.) can receive any one that *Jesus* sendeth (observe the inaccuracy of the term, for Jesus is the man) and not *as* really receive *him;* I mean absolutely *him,* the only begotten Son of God: any more than we can receive Christ, and not receive the Father that *sent him.*" I give this with the *italics* as I find them. It is a perversion of that speech of our Lord's, Matt. x.40. in which he confirms his disciples, then going forth as apostles, and encourages all to receive them as such, by this consideration, that the power and presence of the Father, and of the Son *as the Divine Word,* should go along with them. "It is not ye that speak, (he says,



verse 20.) but the Spirit of our Father which speaketh in you:" the Omnipresent Spirit of God. It need scarcely to be added now, that the pamphlet supersedes the promised Comforter, the Spirit of Truth, John xiv. in his office of instructing and supporting believers, giving it all to the new birth; or God and man in "immediate" union, *our own spirits* being one of the component parts of this "production"!

Rom. vi.1-11. Out of this whole passage he selects the 10th verse: "For in that he died, he died unto sin, once and in that he liveth, he liveth unto God:" making it signify that Christ "died to the motions of sin in himself," (instantly, that is, "once,") and placing this mystical death of Christ by the side of the great atonement on the cross: in the same way it may be made to supersede all acknowledgment of the merit and efficacy of this sacrifice.

The pamphlet says, page 63,64. "Can a birth of real life [note, of the *Divine* and human conjoined!] be stifled and slain? It can. Was, 'the Lamb slain from the foundation of the world' – was *this* said only of what *should be afterwards*, [note, it was written by John, of what *had been before!* Rev. xiii.8.] or was it really done from the very foundation? It was really done: it is done still in thousands. In the very day that Adam ate the forbidden fruit he died. Death took instant place in him, upon that which was before alive in him, only in the life of the Lamb. Here the Lamb was slain in him, here the branch was cast forth and withered."

Is not this to assert the death, not of a creature who had sinned, but of Him by whom all things were made? For how is the life of Christ to be separated from his proper divinity, but in a figure only. John the Baptist said, pointing out the man Jesus Christ, Behold the Lamb of God! John i.29.36. According to our author this was quite in vain. It was impossible for the "man" who was to be "made manifest" to Israel, thus to be shown to them: even he then is mystical, and not to be beheld outwardly! The "common notions" of the Christian world, which I believe to be quite right here (and the pamphlet quite wrong), make the Lamb of God to be *the man Jesus Christ*, who was foreshown by the lamb in the Jewish passover; and who came accordingly, and offered up for us his most precious life, "as of a Lamb without blemish and without spot" – "foreordained before the foundation of the world," 1 Peter i.18-21.

Let us proceed. In page 58 we read thus: "The *natural man*, the *mere creature*, as the work of God is a created being: he never saw God, cannot know him, nor receive the *testimony* respecting the mystical union and sonship: but the *babe*, the *begotten*, that with a true and living knowledge of its sonship, cries Abba, Father, both *sees* and *knows* the Father, and receives the heavenly testimony. For Christ, speaking of this mystery, says, 'Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.' Matt. 18.10."

There are in this short passage several perversions of scripture. In the first place, I suppose it will not be controverted, that Adam "the mere creature" (for such he was in strictness, though a noble and a perfect one) saw and knew God, in some sense, while in paradise. Secondly, I have already shown



who it is that cries Abba, Father, in the sense of Paul, who wrote it; and that it is *not* the "babe" of this pamphlet. Thirdly, it does not appear that Christ was "speaking of *this mystery*" in that passage: it *does* appear, from the forefront of the chapter, that he was speaking of a *converted* state, a state also of great *self-humiliation* and *docility*: in which they who abide "as little children" shall experience, notwithstanding their outward weakness, the watchful care (implied by the *ministration of angels*) of their Father in heaven. It would be tedious, and it may not probably be necessary for me, to follow the author through at least as many more unwarrantable applications of scripture, by which he endeavours to make as much as possible appertain to his "babe." of that which is written concerning the Redeemer of mankind, *in his own proper person*. Taking the author now, therefore, upon his own hypothesis, let us see what follows from it.

First; that there is no such thing as *redemption* by Christ, properly speaking, and restoration of mankind from the fall; (a conclusion which he could scarcely have intended:) for, upon his system, Adam who fell, is not he who is restored: he is a mere creature, cannot see God, nor know him. Yet, strange to tell, he was redeemed, *in and by* the very transgression by which he fell, for in that very day that he sinned, the Lamb was slain in him, being a part of himself! It is difficult to get through the labyrinth of our author's doctrine on this subject; but the result of it plainly is, that one man sins, and another being, is *born of him*, who is saved instead of him!

Secondly. If the human soul be the mother of this babe, not by a "metaphorical expression," but by "as perfect a reality as any in nature," as he affirms – and if the soul be immortal, and created for a future state of happiness or misery, which will not probably be controverted – then, upon the supposition of the salvation of the *son*, what becomes of the *mother*? This is a part of the "mystery," which he has not explained to us; though as necessary to have been made clear as any. It should seem upon this hypothesis, either that the mortal part is the mother, which would make a very strange confusion in the matter, besides that we know that "what is born of the flesh is flesh;" or that *all* human souls are *eternally lost* and perish, some leaving offspring to inherit the realms of bliss, and others not! But no – I go too fast:

For, thirdly, he says in another place, "If it be objected, that Christ is his [God's] only son, his only begotten, and that therefore none else can be his son in the same sense, I answer:

1. It is not pretended that any other visible person or human being was ever begotten in the same manner as was Jesus the son of Mary: so, *in* that respect, that was a singular and only instance of sonship.

2. But a second part of the answer to this objection is, that though the sonship as brought forth in a plurality of persons, is expressed in the plural number in relation to them; and so is called *sons*, children and heirs; yet in relation to God, with *whom* the union is *immediately* formed in all those persons *wherein* the sonship takes place, the whole is but one sonship. The seed of which they are begotten is one in all, that is, 'the



incorruptible seed and word of God,' of which all that are, or ever was born again of God, are begotten." Pa. 80. If we now keep still to the *real* system, it appears that the many persons constituting the visible church, as to us, are in relation to God, but one person, or no person at all: contradicting our Lord's declaration that *He is the God* of Abraham *and* of Isaac *and* of Jacob – not the God of the dead, but of the living. Matt. xxii.32, &c. Consequently now, instead of heaven being peopled at a double rate, as it would be on the supposition that men's souls were saved, and that our author's doctrine were also true, there will be gathered from the high and glorious mission of the Redeemer, instead of an innumerable multitude before the throne, no increase of blessed spirits at all!

In order to escape from some such inference, our author here, towards the conclusion of his work, and perhaps upon a little further reflection, begins to slide out of his realities; making the son, a *sonship*, and admitting *other scripture metaphors* into his statements; out of which metaphors others have just as much right to constitute what is *real*, as he had to make this so. If conversion and sanctification be *really* a process of generation, then it is also really a dying and rising again inwardly, a being washed from our sins in water or in blood, a being leavened with leaven, purified by fire, &c. all of which are impossible in a *real* sense. In the use of metaphors, Holy Scripture will always be found, I believe, consistent with itself. He who is "converted" becomes at first "as a little child:" the direction of his will and desire is effectually changed: and he afterwards grows in grace and in the knowledge of our Lord and Saviour Jesus Christ; until he arrives at "the measure of the stature of *his* fulness." 2 Peter iii.18. Eph. iv.13. Not so the "babe" of this pamphlet. For our author seems greatly perplexed in himself, to decide whether he *be born* at all, until sanctification is fully accomplished; that is, until he *be arrived* at manhood! "If any man in whom this birth has some real existence, finds himself still in a degree under the power of sin, he may be assured, that so far as he is so, he is not born of God." "No man is ever *wholly* born of God, who is not brought under his rule and government *in all things*." – "That which sinneth, in any man, is not born of God; is not the *new* man, but the *old* man, which is corrupt, and in which sin yet dwelleth." Note this monosyllable *yet*, which at once refutes the *real* doctrine, for it would imply, in *his* sense, that there may be in us, really one man already saved, and another in a capacity of salvation! The apostle John says, "Whosoever is born of God doth not sin; for his seed [the principle of Truth and righteousness, the Eternal Word] remaineth in him." &c. 1 John iii.9. But he also says, "*Whatsoever* is born of God, overcometh the world," 1 John v.4, which is a great and self-evident truth, closely connected with the former, and, as it were, the root of it. For nothing can be "born of God" in us, but what shall be pure, holy and harmless; *Light* in the understanding and *Love* in the affections, the two great preservatives (as every child of God knows) from the act and power of sin. The apostle says also: "He that committeth sin is of the devil." [but as if to prevent the too literal acceptance (of his being *born* of him) he adds] "for the devil sinneth from the beginning." Ch. iii.8. But our author has



a person much nearer to ourselves to lay the blame upon. He imputes all the "babe's" sins, to the old man "which is corrupt [as if it were really the original principle of Evil in us] and in which sin yet dwelleth" [as if it could notwithstanding be yet purified and saved.]

Such are the consequences of affecting to be wise above that which is written – of making that real which is metaphorical; that figurative or mystical which is literal – of not being content to take the plain text along with the context, and draw from both in humility and faith the instruction they may thus well afford – in short, of rejecting, from an apprehension of our own superior attainments and greater spirituality, the doctrines deduced from scripture, by Christians in all ages, concerning *salvation by Christ*.

It is greatly to be feared, that a spirit of self-righteousness may sometimes be lurking under these exalted pretensions. For how can a man be supposed to entertain and feed his mind upon such doctrine, without *applying* it to his own case and to his neighbours? He himself, forsooth, is regenerate and born again; he has in him, the only begotten, the son and heir of the promises, who ever beholds the kingdom, and dwells in it; nay, *claims* it as his rightful inheritance! *He* is the brother, and of late, it seems, also the *mother* of Christ! He needs no teaching of man – the anointing is in him, by which he knows all things – or if not as yet so, they will in due time be revealed to him, without research or inquiry on his part. *He* can do without the scriptures: he will be led and guided into all Truth without them: *the letter kills* [a text often perverted thus] *it is the spirit that giveth life*: – with much more of the like, that may be traced in what escapes from persons in this state of mind. As to the letter killing, let us here explain the text. 2 Cor. iii.3-6. "Ye are manifestly declared to be the epistle of Christ ministered by us, [here is a strong figure!] written not with ink, but with the Spirit of the living God, [the same thing with 'the anointing,' 1 John ii.27.] not in tables of stone, [as was the law of Moses] but in fleshly tables of the heart. And such trust have we, through Christ, to Godward. Not that we are sufficient of ourselves, to think any thing as of ourselves, [to arrive at positive conclusions concerning your state] but our sufficiency is of God; who also hath made us able ministers of the New Testament, [or Covenant] not of the letter [to wit, the law of Moses] but of the spirit: for the letter [of that law] *killeth* [by denouncing death for the breach of the commandment, and yet providing no remedy or escape] but the Spirit [of the living God in the new covenant] giveth life." Now, let any candid person try for his own satisfaction, whether he can bring any thing from this, or any other part of the Scriptures of Truth, which implies that the doctrines contained in that book, which (after the subject it treats of) is called the New Testament, do *kill*, or in any way prejudice the believer in Christ, by being *simply read and received into his understanding*: It was plainly not *the letter of this book* to which *the apostle* applied the text – but mark! his words will often be found so applied by those who think themselves highly spiritual. It is true, that "knowledge" without charity "puffeth up," and that charity edifieth, or *buildeth* up: but it buildeth,



in part, with the very materials that inquiry and knowledge furnish. And the apostle in the very same Epistle had said, "Brethren be not children in understanding – howbeit in [freedom from] *malice* be ye children, [here is the 'babe' of the apostle Paul] but in understanding be *men*." 1 Cor. xiv.20. For which end he had written them so many instructive advices.

The letter, then, killeth, and the spirit giveth life: but to whom does it give life? To those exclusively who have in their minds this view of it? By no means. One man may have been taught, that he is saved by the righteousness of Christ imputed to him, and by this merely, without any respect to his works: another may have imbibed the sentiment, that what Christ did and suffered *outwardly*, (as he may inconsiderately term it,) effected nothing for his eternal good: I think them both wrong: but as I believe that men are not saved merely by a *notion* of religion, so neither that they are lost merely through it: though, when fondly cherished and uncharitably contended for, their notions may hurt them as Christians, and impede or endanger their sanctification.

Our author himself, I am sorry to have to remark, does not appear to have had his charity towards others extended, or his humility deepened, by these speculations. "No doubt (he says in his preface) *professors* will object, as they always have done, to every unfolding of truth: but what avails their cavils, or indeed what avails their quiet, with *us*, if it is in a way that allows them to live at ease in sin, under a mistaken notion that they are going to heaven by Christ?" – "The Lord is on his way, gradually unveiling himself to his inquiring, seeking children; and wo, wo, from an all-righteous judge, to those who dare to lift a hand against the right-timed openings and revelations of his heavenly mysteries!" This note of admiration, I conclude, is the editors – but probably not in the sense in which *I admire* at the passage. For, let it be recollected, that not fire and faggot, personal restraint, or persecution, is here alluded to, but simply *the objections* (which he calls cavils) of professors of the same religion! But he proceeds, "I care not how soon their false rest is disturbed." – "I would as soon trust my immortal state upon the profession of *Deism*, as upon the common notions of salvation by Christ." These highly improper concessions to unbelieving spirits, are found in more than one or two places in the book. "I am as sure (says J. S.) there is no salvation out of Christ, as I am of any thing in the world: I am also as *sure*, that the common ideas of salvation are very greatly beside the true doctrine of salvation by Christ." So much for the sweeping sentence, which the author *is made, by this imprudent publication*, to pass upon his fellow professors of the Christian religion, without distinction of name or sect. Now, let us hear him speak of himself and his own experience – which he does towards the conclusion, in the following terms: "The substance of what I have written, I have at least learned mostly of the Father. I learned the mystery of it, not of man; neither was I ever clearly and livingly taught it by man, as man; but by the revelation of Jesus Christ." Are these the terms in which it becomes a poor finite being, endued with such limited powers, to speak of the Great Author and Finisher of our faith; and of those things, which, as the apostle himself says, we now know



but in part, and see as through a glass, darkly? Not one of the apostles of Christ any where mentions God the Father as his teacher, in this familiar manner. And surely he had forgotten, at the moment, that he had ever read the New Testament; from the "letter" of which, his memory at least furnished him with another man's words, in which to clothe his own thoughts of his own attainments. Let *this* source of magnificent expression (to which preachers and disputants so freely resort) be removed, and it would soon be seen into what, both the spirit of paradoxical inference from detached portions of the letter, and an exalted, mystical mode of expounding the hidden sense (where it is not,) would degenerate! But rather let it not be removed – for it is greatly needed on these occasions, to serve as a touchstone for the false gold, and detect the fallacy.

Let it not be thought, that in thus meeting the author of this piece, or rather the piece itself, as unceremoniously as it comes, (though there is more that is exceptionable left unnoticed,) I am actuated by any degree of hostility towards the memory or character of this deceased Friend. *Truth*, and above all, "the very Truth of God," as he has expressed it, is too precious a thing to be deserted by its advocate, were it even certain that he would lose all his friends (in this world) by defending it: the author himself would have joined me in this conclusion. I believe *him* to have been a very sincere and spiritually minded man, a fervent, and in some respects, a useful and effectual preacher, and a good example in life and conversation. With the strong perception which he seems to have had of some doctrinal errors of *others*, (such as the Antinomians, who probably came frequently in his way,) I think it quite probable that with further humbling experience of the power of Truth, and further opportunities of conference with his equals, he might have come to see and correct *his own*. That with all these strange notions about the *manner* of salvation, he was enabled, through the mercy of God in Jesus Christ, and the sanctifying efficacy of the Holy Spirit, to experience (through faith) *the thing itself*, is what I entertain no doubt of. And here I trust I may safely leave him and conclude the subject.

Were I to be inquired of, whether there be at the present time any religious society or body of men on the face of the whole earth, who are entitled to draw between themselves and other "professors" a clear line of distinction, and say, "We know the rest are ignorant; *we possess and enjoy*; the rest are aliens: *we are the church*, they, the world that lieth in wickedness:" I must honestly reply, that I know of no such body or society. I believe that religious knowledge, accompanied by a heartfelt experience of the great work of sanctification, has of late years greatly spread and increased among mankind; and in quite as great a proportion without, as within, the pale of our own religious society, taken in its whole extent. In forming this conclusion, I have been guided by the rule which our Lord himself lays down concerning doctrines and teachers, By their fruits ye shall know them: for men do not gather grapes of thorns, nor figs of thistles. Matt. vii.6. And when, with unimpeachable integrity and unquestionable piety, I see joined, in many whom I know of other denominations, a lively concern and diligent endeavour to spread the knowledge of Christ; to promote (what I



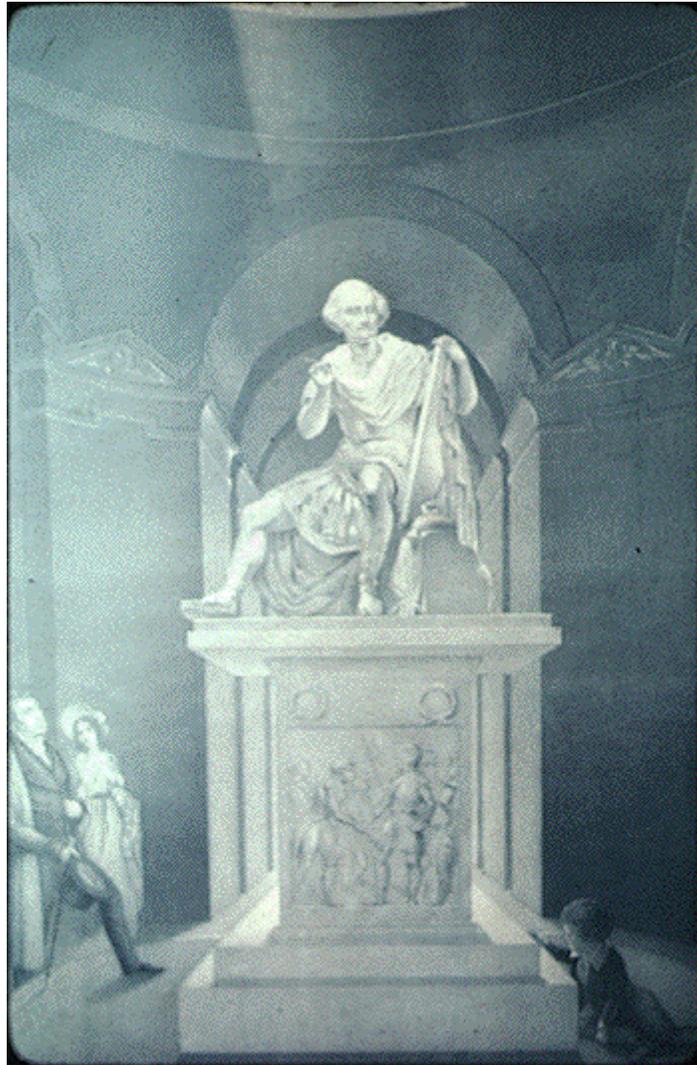
hope no sound member of our society will deny to be of great importance, and of great probable future utility to mankind) the reception and perusal of the Holy Scriptures: when I am obliged to admit, on certain evidence, that these labours have been blessed, and have succeeded to the turning of many to righteousness, Dan. xii.3, who before were dark, ignorant of the true God and of Jesus Christ whom he hath sent, sensual and unprincipled – when I behold these things in which we (as a body) have taken hitherto so little part, I own I feel for the Christian character and reputation of that part of the visible professing church on earth, to which I belong. We are, it may be said, a peculiar people, and have peculiar Testimonies, in some respects, to bear to the simplicity, peaceableness and purity of Christ's kingdom. Granted – no one believes this, I trust, more firmly than I do: not many, perhaps, more sincerely desire that we may be faithful to our duty in these respects. The day will come, however, soon or late, when we must merge (if we remain so long a society) into the great assembly of the visible Church. For it is said, They shall see eye to eye, when the Lord shall bring again Zion. Isa. lii.7-10. No squinting then upon each other, for differences of opinion among sound and faithful members of the true Church: but a universal charity at least – if not a most perfect agreement in the Truth!

But, O that before that day come, we the Religious Society of Friends, who have sometimes called ourselves the Lord's people, and who believe that we have Testimonies committed unto us to bear for His name, may not, by departing from the true humility and fear of God; by letting in the wide-wasting love of this world and its treasure; and by following strange doctrines, which have no root in scripture, and which vary with the mental complexion of every teacher, be scattered and come to nought. But I am persuaded better things (though I write thus to provoke to Christian zeal and emulation) of the sincere in our own society. I trust that they will yet more and more become, and long continue, a sober yet spiritually minded, a consistent, self-denying company of believers; bearing testimony to the Truth of God; not in words alone, in which we may err from want of knowledge, but in practice, where the way is safe and plain; and where our Great Example has gone before us, leaving us his footsteps that we might follow Him. We acknowledge, that our own opinions of the Christian religion, received by others, *merely as notions*, will effect no more for them, than they could for us: will constitute but the "letter" of the New Covenant, until written with the finger of God on fleshly tables of the heart. How important is it, then, for *all*, that they thus come to feel and possess that which they hear and speak of! In order to which, let us in humility and faith, commune in private with the Blessed Saviour, in his inward appearance in our minds. Here we may learn of him, *practically*, what it is to be born again, and what is the nature of his salvation: and having received *the Truth* "as little children," grow therein from stature to stature, till being finally gathered from the east and from the west, from the north and from the south, we may be permitted to sit down with the faithful and saved of all generations in the kingdom of God. I am thy affectionate friend,
LUKE HOWARD

1825

1825

➡ On his triumphal tour of the United States of America, [Lafayette](#) visited the state house in Raleigh, [North Carolina](#). There he inspected the Antonio Canova statue of [George Washington](#) that had been commissioned in 1818 (remarking that it more closely resembled him than Washington).



Antonio Canova's Roman-clad statue of Washington would be destroyed by fire in 1831.

➡ In [Concord, New Hampshire](#), Lewis Downing, Senior commenced erecting the coach-building shops near his house which would be destroyed by fire in the winter of 1849/1850, and then taken over by J. Stephens Abbot. For 12 years he manufactured only wagons, the style of which underwent several changes. The first attempt at a spring was a wooden one, reaching from the hind axle to the rocker, which was followed by the leather thoroughbrace and successive styles of elliptic springs.

1825

1825

 [John Nelson Darby](#) was ordained as a deacon in the Church of England.



Upon returning from Charleston, South Carolina to Massachusetts, [Joseph Emerson](#) gave up ministerial duties and began to teach in Wethersfield, Connecticut. He would deliver lectures on the Scotch poet Robert Pollok's long 1827 description of the inevitable apocalyptic destiny of humankind, THE COURSE OF TIME, A POEM.

**Thus have I sung beyond thy first request,
Rolling my numbers o'er the track of man,
The world at dawn, at mid-day, and decline ;
Time gone, the righteous saved, the wicked damn'd,
And God's eternal government approved.**

THE END.

THE RAPTURE

1825

1825

→ This is [Yale](#) in this year, as engraved by [John Warner Barber](#):



NEW HAVEN, CONN.

→ Ever since the 14th Century, Turkey had been impressing the sons of [Christian](#) families into a special *yeni chéri* or “new army” branch of its armed forces. The size of this special religiously and ethnically segregated brigade of “janissaries” had reached 135,000, and it had become politically powerful, and it had become obnoxious to Moslems. The Sultan therefore had his faithful Moslem officers surround this Christian brigade with Moslem formations of overwhelming size, and after a brief struggle all 135,000 were slaughtered.¹³

→ The Wakefield [Phrenological](#) Society was established by William Ellis.

13. The same sort of thing would happen at the conclusion of the Iran/Iraq war in our contemporary era. Iran had placed liberal secular young men in a special formation, and had placed this special formation in charge of a given sector of the frontier for the duration of the long war against Iraq. But at the end of the war, faced with the spectre of having to reincorporate these liberal secular men into the Khomeini revolution, the religious leadership decided to trick them, disarm them, charge them with treason for not having behaved with sufficient martyr spirit (that is, basically, the treason of still being alive at the end of the war), and machine-gun them right there in the positions they had defended for nine years on the Iraqi border. But this only involved a slaughter of some 10,000, order of magnitude, not 135,000, and when the matter was reported in the Western press, it sank without a bubble because, of course — these men had no Western constituency.

1825

1825



The Reverend Abner Kneeland began to do summer pulpit exchange at the Prince Street church in New-York. Within a year or two he would be that church's regular minister.



Publication of the 3rd volume of Friedrich Wilhelm Karl Heinrich [Alexander von Humboldt](#)'s *RELATION HISTORIQUE* or PERSONAL NARRATIVE in French. The first two volumes, which had appeared in French in 1814 and 1819, had already been translated into English as the well-known radical Helen Maria Williams's two-volume PERSONAL NARRATIVE OF TRAVELS TO THE EQUINOCTIAL REGIONS OF THE NEW CONTINENT DURING THE YEARS 1799-1804 (London: Longman et al., 1822). Humboldt would destroy the 4th volume of this autobiographical account of travels while still in manuscript.





1825

1825

 [Adolphe Dureau de la Malle](#) used the term *société* about an assemblage of plant individuals of different species.

ECOLOGY

Father John MacEnery began digging in Kent's Cave in Devon. Eventually he'd discover humans and extinct mammals within the same layer — although this finding would be dismissed by Buckland.

THE SCIENCE OF 1825

From this year into 1827, Robert Grant's series of articles on sea sponges would establish that they are animals rather than plants, and would provide support for the theory of transmutationism.

Gideon Mantell's NOTICE ON THE IGUANODON, the 2nd description of a dinosaur and the 1st of an herbivorous fossil reptile (Richard Owen would in 1842 include this in the family Dinosauria).

PALEONTOLOGY

BIOLOGY

 In [London](#), work began on a Thames Tunnel.

In [London](#), the opening of the Grosvenor Canal running approximately between the current Chelsea Bridge and the current Victoria Station.

In [London](#), on the site of the Old Buckingham House which had been erected in the mulberry garden and which had been settled upon Queen Charlotte by King George III in case she should survive him, work began on a new Buckingham Palace (Queen Victoria would take possession of it on July 13, 1837 after expenditures totaling nearly £1,000,000).

In [London](#), work began on the Hammersmith Suspension Bridge.

In [London](#), the first horse-drawn omnibuses.

In [London](#), a Zoological Garden was created in Regent's Park.

At about this point [London](#) became larger than [Beijing](#), and thus became the largest city in the world.

 Founding of Newton Theological Institute, oldest Baptist Seminary in the USA.

 Overwhelmed by the student enthusiasm for Professor [G.W.F. Hegel](#), the lecturer at the University of Berlin with whom he had been in competition for the past five years, who was lecturing at the same hour — and unwilling to change the hour of his lecture in order to cope with this— Herr Professor Arthur Schopenhauer withdrew from the academy to pursue other cultural interests.

[Harry Heine](#) graduated from college. His professor in Berlin had been [Hegel](#). Both he and his Professor were admirers of [Napoleon Bonaparte](#). In order to explore the possibility of a government civil service career, he took the steps necessary to convert to Protestantism, steps such as baptism, and changed his name to [Heinrich](#).

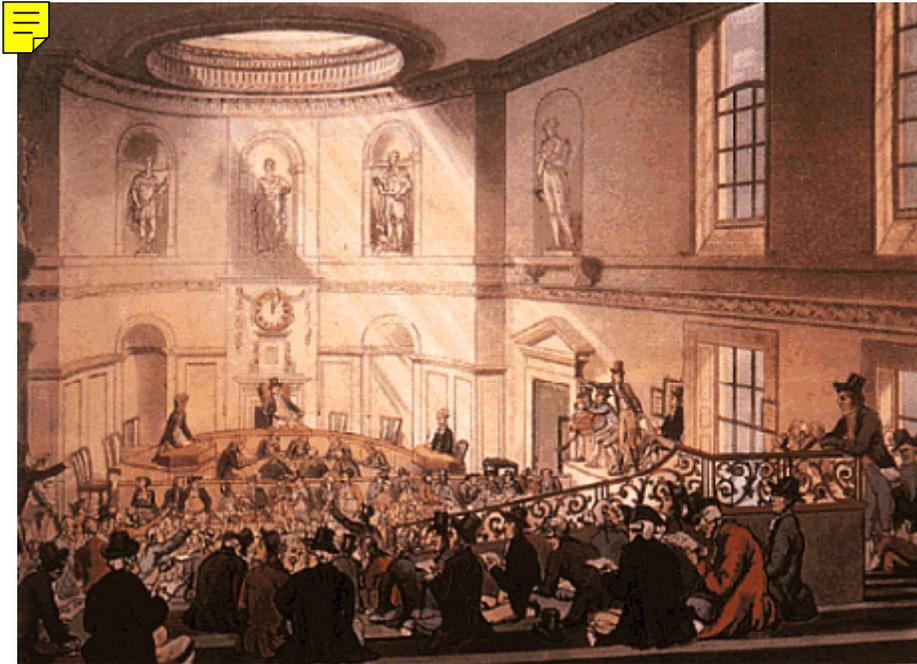
ANTISEMITISM

1825

1825



Early in this year the East [India](#) Company had a chance to test its investment in steam power, when the steamboat *Diana* it had constructed at Kiddapore in 1823 chased one of the feared Burmese imperial war-praus up the Irrawaddy River against the current. Previously, this design of rowed prau, because it was so highly maneuverable and fast, with its upper and lower rows of dedicated oarsmen warriors on each side, had been the dominating force in this portion of God's creation. After four or five hours of full-out rowing to keep their giant prau out of range of the steamship's deck cannons, the Burmese men began to die of exhaustion at their oars and the prau was easy to sink without ever getting into dangerous proximity of their swords and spears and arrows. This auspicious event was widely reported in the West, for it inaugurated what everyone could see was an entirely new era, the era of gunboat diplomacy. No more asking for decency — we had become weary of asking the savages to display human decency. Christian missionaries in the field, especially, relished this prospect of “No more Mr. Nice Guy” and we notice they said so with panache, repeatedly, on the historical record.



1825

1825

➡ At some point during the early 1820s, which is to say, by this point in time, in Philadelphia, [Friend James Mott, Jr.](#), newly married to Lucretia, had been put in the Arch Street jail for failure to pay a fine for failing to have appeared to perform militia service. (Without his knowledge or consent, his fine of 50 cents had been paid for him by an unknown person.)

RELIGIOUS SOCIETY OF FRIENDS



➡ A drugstore in Philadelphia began to offer soda water.

[Drunkennes](#) was increasing uncontrollably in Sweden.

From this year until the middle of the century, a [temperance movement](#) would be developing in Finland.

In the United States, [the temperance movement](#) was in a period of major flux and transition. Demands were increasing for voluntary total abstinence from all intoxicants, rather than merely temperance in the use of [alcohol](#). In this year the Reverend Lymon Beecher prepared SIX SERMONS ON INTEMPERANCE and in the following year (1826) the American Society for the Promotion of Temperance would be founded. The first national temperance convention would be held in 1833 and the Washington Temperance Society would be founded in 1840. The temperance movement would be beginning to attract the middle classes and a decline in aristocratic leadership would be occurring. The movement would continue to aim primarily for a voluntary reform in manner and morals through persuasion and education, but more attention would begin to be placed also upon coercive legislation.

J. Wray and Nephew Co. Ltd., the largest producer and bottler of rums and spirits in Jamaica, began when John Wray opened the Shakespeare Tavern on the north side of the city square in downtown Kingston. (The partnership with Charles Ward, his nephew, would not begin until 1862. Wray and Nephew and the Appleton Estate and Distillery, which began operation in Jamaica in 1749, would be linked in 1917 when Wray and Nephew was purchased by the Lindo Brothers Company who the previous year had bought the Appleton Estates.)



1825

1825



A Vermont newspaper averred that some 500 seekers of buried treasure were at work digging various holes in the Green Mountains. (Between 1790 and 1850 New England was a-swarm with such folks, who most typically relied upon a divining rod or upon a peep-stone, a stone with a natural hole through it. During the 1820s [Joseph Smith, Jr.](#) had used some five such stones, one of them a green seer stone, about four inches long, which is still in existence. Later on Smith would aver that this “money digging” period of his life had been relatively unprofitable, grossing only on an average about \$14.⁰⁰ per month in “finds” (refer to Alan Taylor’s “The Early Republic’s Supernatural Economy: Treasure Seeking in the American Northeast, 1780-1830,” [American Quarterly](#) 38:6-33).

Joseph Stool took [Joseph Smith, Jr.](#) along with him to Harmony, Pennsylvania, on a quest for silver.



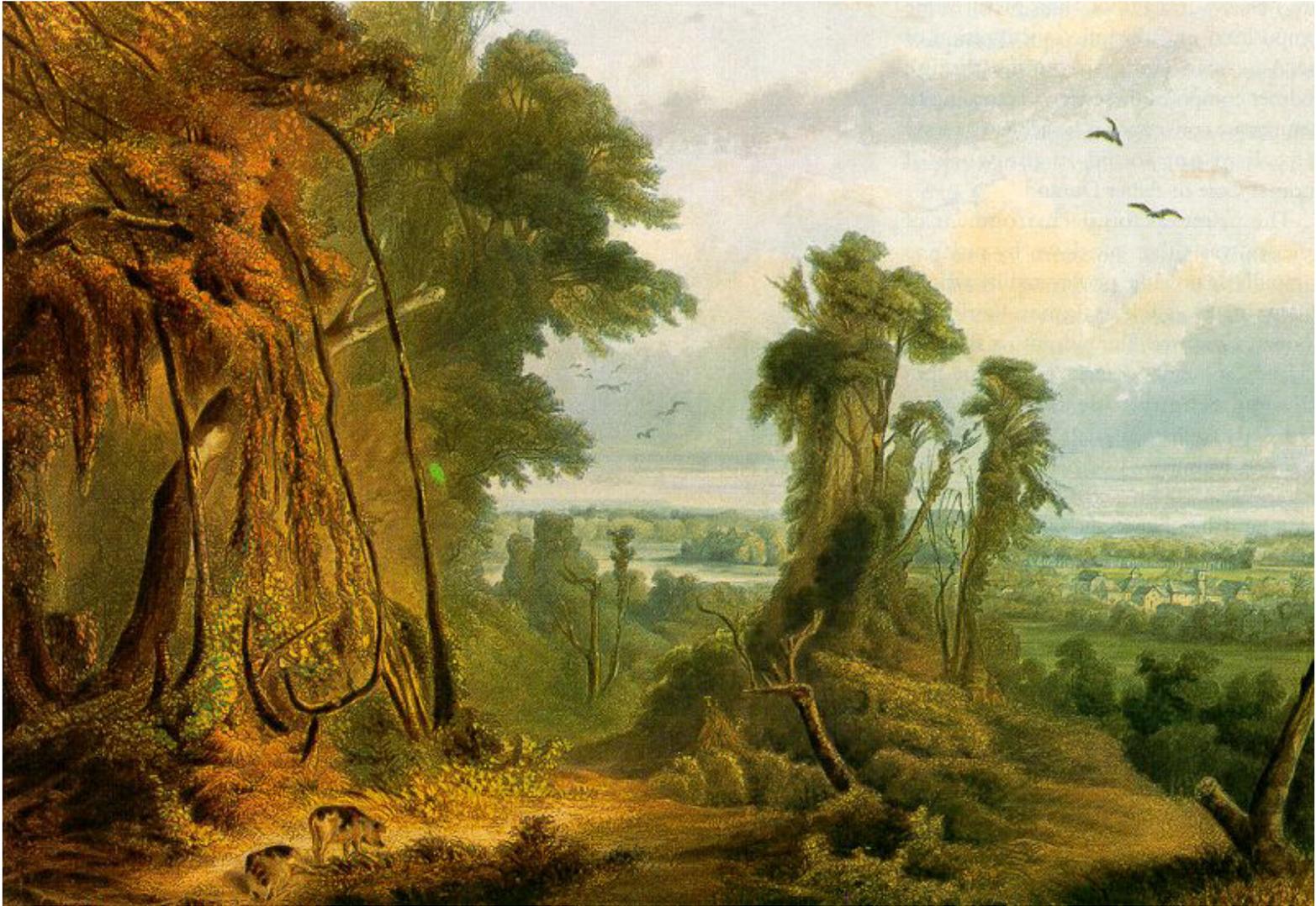
The Rappites/Harmonists of Harmonie, Indiana moved back east and founded Economy, Pennsylvania.

Robert Dale Owen (1801-1877) resolved to establish a community in America based on the socialist ideas he had developed over the years. He purchased the Harmonie colony’s land in southern Indiana for £30,000. He put one of his sons, also named Robert Owen, in charge of New Lanark and another one, William Owen (1802-1842), in charge of the New World experiment, which would become known as New Harmony.

1825

1825

Here is New Harmony on the Wabash River as depicted by a follower of [Karl Bodmer](#) in 1841:



(This painting is at the Joslyn Art Museum in Omaha, Nebraska.)

COMMUNITARIANISM

1825

1825



➡ From this year into 1827 Alexis de Tocqueville would be studying law in Paris while living with his mother in the Faubourg Saint-Germain.



➡ William H. Day was born in New-York. His father would die and he would be adopted by a white reformer of [Northampton](#). He would attend school there, before being apprenticed to the print shop of a newspaper.

The geriatric general [Lafayette](#) visited [Northampton](#).

Through family political connections and the assistance of Senator [Sam Houston](#), the 19-year-old [Matthew Fontaine Maury](#) joined the Navy as a midshipman on board the frigate *Brandywine*, which in the latter half of that year would be carrying the Marquis home to France.



1825

1825



The initial edition of [John Claudius Loudon](#)'s AN ENCYCLOPÆDIA OF AGRICULTURE: COMPRISING THE THEORY AND PRACTICE OF THE VALUATION, TRANSFER, LAYING OUT, IMPROVEMENT, AND MANAGEMENT OF LANDED PROPERTY; AND THE CULTIVATION AND ECONOMY OF THE ANIMAL AND VEGETABLE PRODUCTIONS OF AGRICULTURE, INCLUDING ALL THE LATEST IMPROVEMENTS; A GENERAL HISTORY OF AGRICULTURE IN ALL COUNTRIES; AND A STATISTICAL VIEW OF ITS PRESENT STATE, WITH SUGGESTIONS FOR ITS FUTURE PROGRESS IN THE BRITISH ISLES.

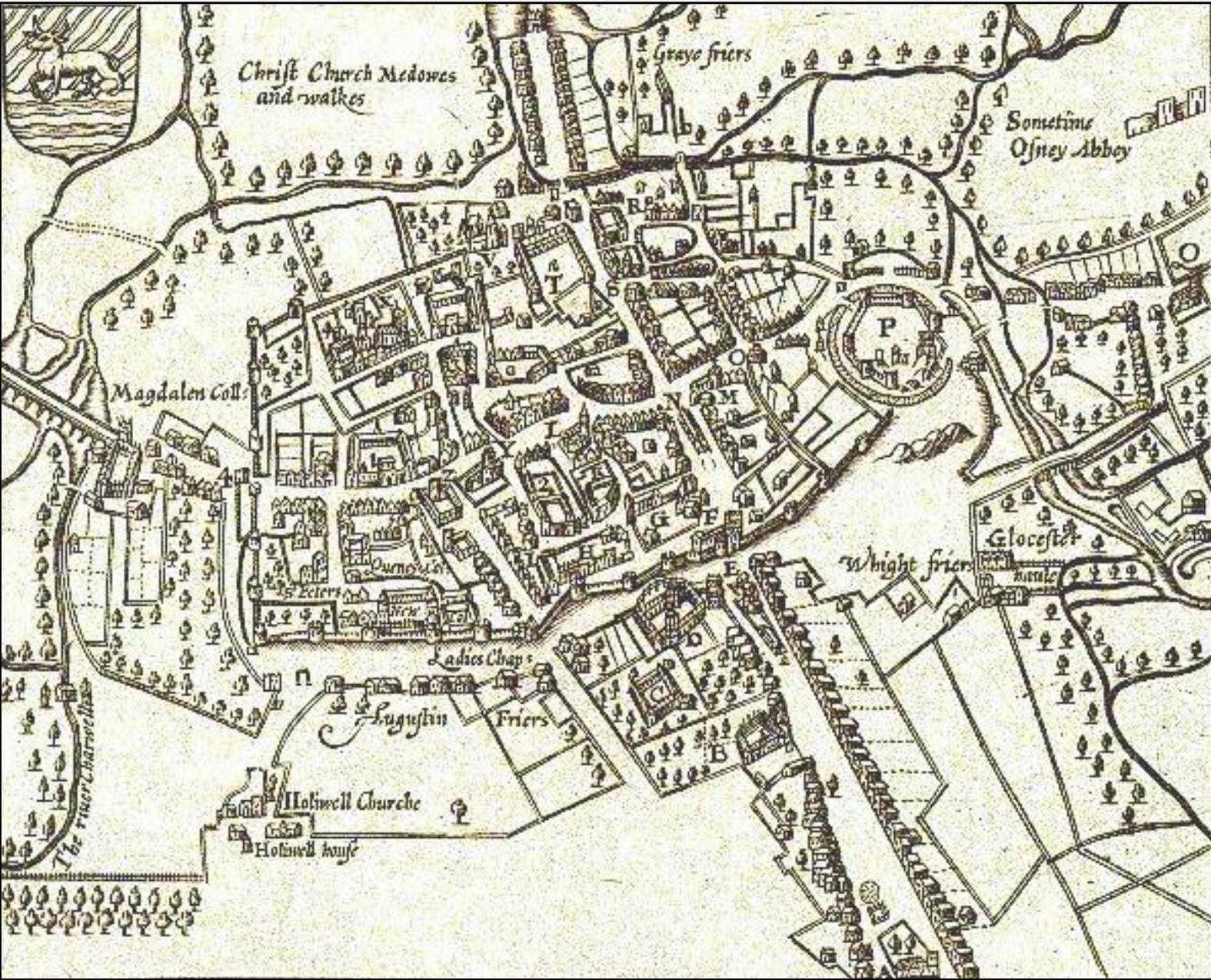
LOUDON'S 1831 EDITION

In this year he began The Gardener's Magazine.

1825

1825

The [Oxford](#) Botanic Gardens were created.



1825

1825

➡ Friend Jonathan Dymond's OBSERVATIONS ON THE APPLICABILITY OF THE PACIFIC PRINCIPLES OF THE NEW TESTAMENT TO THE CONDUCT OF STATES, AND ON THE LIMITATIONS WHICH THOSE PRINCIPLES IMPOSE ON THE RIGHTS OF SELF-DEFENCE¹⁴ argued against any recourse to force, even in self-defense. It was from this treatise that the Reverend Samuel Joseph May obtained his characterization of the ethos of the opponent to the philosophy of nonresistance, "that it is lawful to do evil that good may come."



THE QUAKER PEACE TESTIMONY

➡ The Italian count Carlo Vidua would note after touring America in this year that "the document [the Declaration of Independence] has become a national memorial which is publicly read each year," its "framed facsimile is found in almost every home," and its "author is regarded as the living Patriarch of the American Republic."¹⁵



THOMAS JEFFERSON

14. The Reverend Samuel Joseph May would publish the initial American edition of this work.
 15. Cometti, Elizabeth and Veleria Gennaro-Lerda. "The Presidential Tour of Virginia of Carlo Vidua with Letters on Virginia." *Virginia Magazine of History and Biography* LXXVII (1969):398

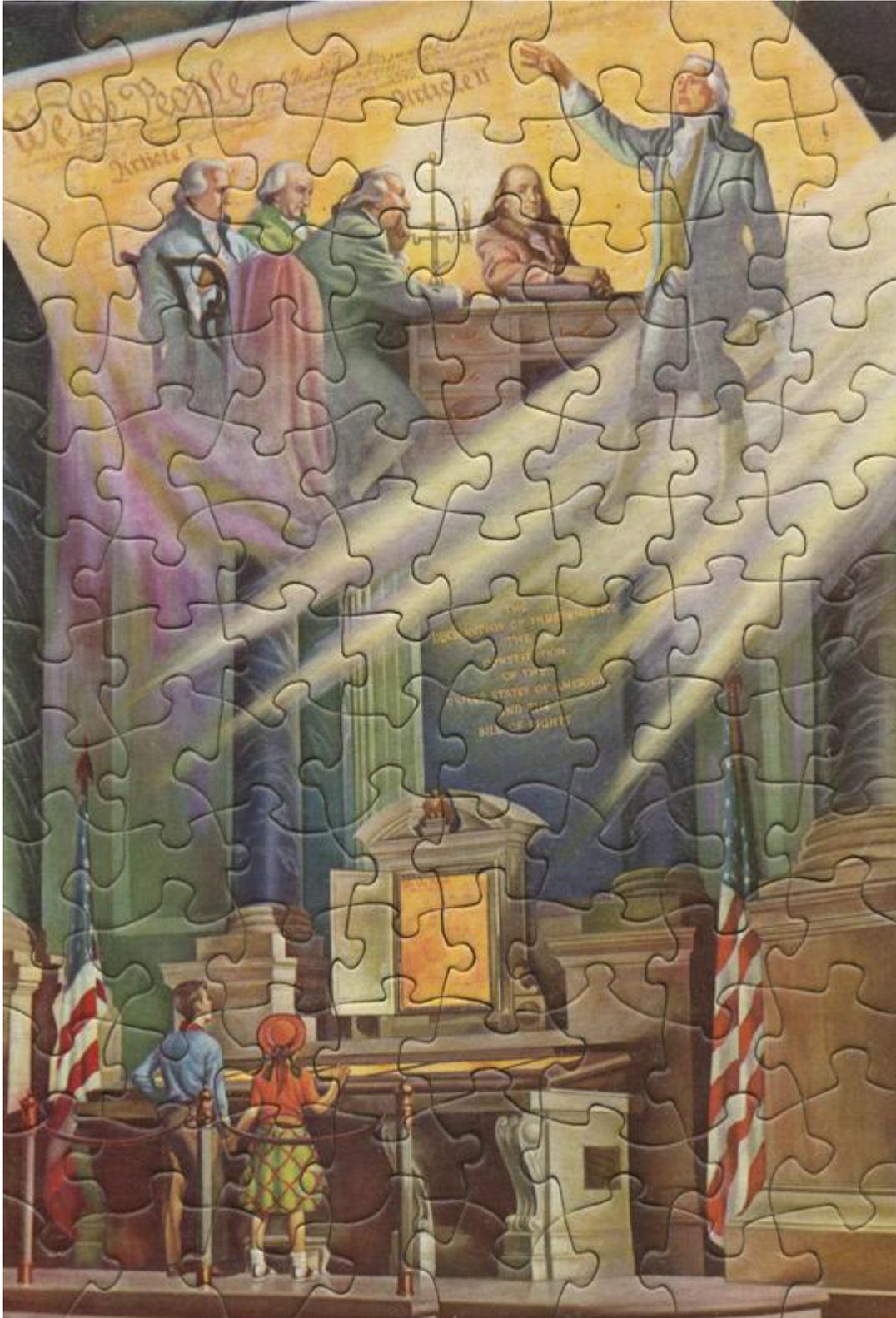
HDT

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➔ [Josiah Henson](#), allegedly the prototype for the “Uncle Tom” figure eventually to be created by Harriet Beecher Stowe, led a group of slaves from [Maryland](#) to freedom in Kentucky. Henson would later move to Ontario, become a minister, and assume the leadership of a community of ex-slaves there, a community they appropriately named Dawn.¹⁶



UNCLE TOM'S CABIN

➔ By about this year the “[slave-poet](#)” George Moses Horton of Chapel Hill, [North Carolina](#) was achieving a considerable reputation. His master was placing full-page advertisements in Northern newspapers soliciting subscriptions for a book of his poems and promising that if there were a sufficient return on the book’s sales, he would grant Horton his freedom. Writing, for such slaves, was not functioning primarily an activity of their mentation, but was primarily being treated as a commodity which they could trade for decent treatment.

1820	\$141	\$103.0
1821	\$136	\$90.6
1822	\$141	\$78.3
1823	\$126	\$83.6
1824	\$116	\$90.8
➔ 1825	\$119	\$106.5
1826	\$119	\$100.7
1827	\$120	\$94.1
1828	\$114	\$91.4
1829	\$112	\$90.5
1830	\$111	\$87.2

16. Does anyone know if this Henson is an ancestor of the Henson who created the Muppets?

HDT

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UNCLE
TOM'S CABIN.

BY

HARRIET BEECHER STOWE.

WITH

Twenty-seven Illustrations on Wood

BY

GEORGE CRUIKSHANK, ESQ.



EVA AND TOPSY.

1825

1825

 In this year Georges Island became federal property.



 Dr. Tiarks, a British astronomer, determined that the border marker selected by Thompson at Northwest Angle Inlet was the point referred to in the Treaty of Ghent. This decision was accepted by the Americans. From this year into 1827 [John Franklin](#) and Dr. John Richardson would be leading an expedition overland from the mouth of the Mackenzie River (now Northwest [Canada](#)) to Point Beechley (now Alaska), mapping the mainland coast from the mouth of the Mackenzie River west to Prudhoe Bay (Franklin) and East to the Coppermine River (Richardson).

CARTOGRAPHY

Arctic Explorations

Date	Explorer	Nation	Discovery
1501	Gaspar Corte Real	Portuguese	Newfoundland
1536	Jacques Cartier	French	St. Lawrence River, Gaspé Peninsula
1553	Richard Chancellor	English	White Sea
1556	Stephen Burrough	English	Kara Sea
1576	Martin Frobisher	English	Frobisher Bay
1582	Humphrey Gilbert	English	Newfoundland
1587	John Davis	English	Davis Strait
1597	Willem Barents	Dutch	Spitsbergen, Novaya Zemlya
1611	Henry Hudson	English	Hudson Bay
1616	William Baffin	English	Ellesmere and Devon Islands
1632	Thomas James	English	James Bay
1741	Vitus Bering	Russian	Alaska
1772	Samuel Hearne	English	Coppermine River to the Arctic Ocean
1779	James Cook	British	Vancouver Island, Nootka Sound
1793	Alexander Mackenzie	English	Bella Coola River to the Pacific
1825	Edward Parry	British	Cornwallis, Bathurst, Melville Islands
1833	John Ross	British	North Magnetic Pole
1845	John Franklin	British	King William Island
1854	Robert McClure	British	Banks Island, Viscount Melville Sound

1825

1825

THE FROZEN NORTH

[Franklin](#) would provide an account of soldiers playing ice [hockey](#) in the Northwest Territories.



The millennialism of the [Irish](#) “Rockites” would be absorbed because the 1771 prophecy based upon the interpretation of the Apocalypse of St. John by [Bishop Charles Walmsley Pastorino](#), that God would destroy all Protestantism by this year 1825 –a prophecy that had been credited by these lower-class [Catholic](#) rock throwers since 1821– had become no longer functional.

In England, the [Catholic](#) Relief Bill was defeated in the House of Lords.

The [Catholic](#) pro-cathedral was opened in Marlborough Street, Dublin. Some 50,000 [Irish](#) were applying for some 2,000 assisted places on shipping to America, in a British Colonial Office scheme to depopulate the southern counties.¹⁷



More than a hundred periodicals had appeared by this point in the United States, three out of every four religious in nature. Of these roughly 75 American religious periodicals, fully half were [anti-Catholic](#). During the first half of the 19th Century, American [Know-Nothing](#) nativists would produce a vast amount of propaganda against the Roman Catholic Church, propaganda which focused on the same core reason why the [Nazis](#) would be so hostile to Jews. Just as the Nazis would consider themselves to be inherently nationalistic and patriotic and Jews to be essentially internationalists and therefore implicitly disloyal and the most deadly enemy of the Fatherland, so also these [American nativists](#) were considering themselves to be patriotic nationalists and considering Roman Catholics to constitute our most mortal threat, any Catholic being essentially internationalistic, and merely another sworn servant of a foreign potentate — the Pope in Rome. The great number of Catholic immigrants, mostly German and Irish, who were finding new homes in what we now refer to as “the Midwest,” caused the Know-Nothings and other nativists to fear that the power of the Pope might be able to find a new homeland there.

17. By the end of the potato [famine](#), 1/3rd of the surviving Irish population would be in the USA.

→ [William Cullen Bryant](#) left off the practice of law and relocated to New-York to become co-editor of the New-York [Review](#) at \$1,000.⁰⁰ per year. (That'd be like \$90,000.⁰⁰ or \$95,000.⁰⁰ today, a salary on which one could perhaps survive on Manhattan Island.)



→ The [Frederic Tudor](#) “Ice King” family caused to be built, on their Rockwood estate at Nahant, a “rustic stone” summer cottage:

THE MAINE WOODS: But Maine, perhaps, will soon be where Massachusetts is. A good part of her territory is already as bare and commonplace as much of our neighborhood, and her villages generally are not so well shaded as ours. We seem to think that the earth must go through the ordeal of sheep-pasturage before it is habitable by man. Consider Nahant, the resort of all the fashion of Boston, – which peninsula I saw but indistinctly in the twilight, when I steamed by it, and thought that it was unchanged since the discovery. John Smith described it in 1614 as “the Mattahunts, two pleasant isles of groves, gardens, and cornfields”; and others tell us that it was once well wooded, and even furnished timber to build the wharves of Boston. Now it is difficult to make a tree grow there, and the visitor comes away with a vision of Mr. Tudor’s ugly fences, a rod high, designed to protect a few pear-shrubs. And what are we coming to in our Middlesex towns? – a bald, staring town-house, or meeting-house, and a bare liberty-pole, as leafless as it is fruitless, for all I can see. We shall be obliged to import the timber for the last, hereafter, or splice such sticks as we have; – and our ideas of liberty are equally mean with these. The very willow-rows lopped every three years for fuel or powder, – and every sizable pine and oak, or other forest tree, cut down within the memory of man! As if individual speculators were to be allowed to export the clouds out of the sky, or the stars out of the firmament, one by one. We shall be reduced to gnaw the very crust of the earth for nutriment.

→ In this year, Thomas Cole’s *Lake with Dead Trees (Catskill)*, now at the Allen Art Museum at Oberlin College. In a display at a framing shop in New-York, Cole was “discovered” by Colonel John Trumbull, William Dunlap, and Asher Brown Durand. They bought his works and found him patrons, assuring his future success: “That painter is good for nothing who cannot impress us with the moral sublimity of virtue, and give us the majesty of religion with all her sweetness.”¹⁸

→ With the death of Claude-Henri de Rouvroy, Comte de Saint-Simon, his social movement was taken over by Barthelemy Prosper Enfantin.

18. By comparison with this unnamed good-for-nothing whom they characterized above (were they anticipating Andy Warhol?), Cole must have seemed to this threesome to be indeed sublime.

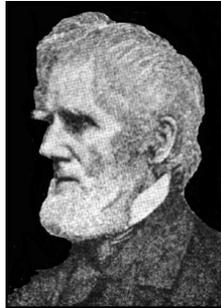
➡ This was the year of the “thaumatrope,” or “wonder turner,” a disk with a painting on each side, perhaps on one side a painting of a bald man and on the other a painting of a wig, which one could spin in order to produce the image of a man sporting a full head of hair. The fun of such an object, of course, was that before the era of photography it offered to the public an illustration of the distance between illusion and reality, or, if you will, between perception and what is perceived.

➡ Marc Seguin created the Tain-Tournon bridge over the Rhone River, using three pairs of adjustable multiple-cable “festoons” on each side to carry the deck, and hydraulic cement foundations.

➡ The latest and greatest in “family values” legislation: The LOUISIANA CIVIL CODE continued the prohibition of marriage between slaves, free persons of color, and whites.

➡ The Reverend George Grimston Cookman became a Methodist minister in Philadelphia.

➡ Arthur Tappan helped create the American Tract Society.



TAPPAN FAMILY

➡ The Fellows’ Garden of Christ’s College, the site for which had been purchased in 1554, achieved the form it would preserve. One of the highlights of this garden is a still-producing [mulberry](#) tree that had been planted in 1608 to boost the English [silk](#) industry. Busts along the north side of the pool commemorate three Collegians: the blind professor of Mathematics Nicholas Sanderson; the poet [John Milton](#), and the philosopher [Ralph Cudworth](#), 14th Master of the College.



➡ Isabella ([Sojourner Truth](#)), who would have been approximately 28 years old, bore a daughter named Elizabeth, who would grow up having to labor as an indentured servant, by the new husband Thomas to whom she had been assigned by her master — once again increasing the prosperity of this master.

1825

1825

➡ William Apess found work in [Providence, Rhode Island](#) and relocated there with his wife and children. He would become a class leader among the local Methodists. After he again began to exhort, he was granted a license by the Methodist Church to do so. At some point in the period 1825-1827 he would feel that he had been called by God to become a minister of the gospel.



RHODE ISLAND RELIGION

➡ The first Universalist church of [Providence, Rhode Island](#), on Westminster Street at the corner of Union Street, was in this year destroyed by fire. (The second such structure on this site would be sold in 1870, to become the “Boston Store.” The third Universalist structure, brick with stone trimmings, with stained-glass windows, would be erected in 1872 at the corner of Green Street and Washington Street.)

RHODE ISLAND RELIGION

➡ Hobhouse made amendments to Acts to Protect Child Labor in [cotton](#) factories.

1825

1825

➡ The Buffum family relocated to Fall River (this city would be in [Rhode Island](#) rather than in Massachusetts until the Civil War) where Elizabeth would get married with Samuel Chace, an employee at his family's prosperous [cotton](#) mill.¹⁹

ELIZABETH BUFFUM CHACE



Elizabeth B. Chace.

➡ A series of inventions important to the development of the cloth industry would be occurring between this year and 1830. Roberts developed improvements on the mule. 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](#).

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."²⁰

19. Evidently by this point the following had already happened as described in Elizabeth C. Stevens's ELIZABETH BUFFUM CHACE AND LILLIE CHACE WYMAN: A CENTURY OF ABOLITIONIST, SUFFRAGIST, AND WORKERS' RIGHTS ACTIVISM (McFarland. 2003): "Chace's own father, Arnold Buffum, was apparently disowned by the Smithfield (Rhode Island) monthly meeting for his radical abolitionist labors although he 'remonstrated' against the action and proved the allegations against him to be false."

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



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.²¹ 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 1860.²² Very early, therefore, came the query whence the supply of raw cotton was to come. Tentative experiments on the 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, 8½d. 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

21. 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."

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

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 1860.²³ 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 1860.²⁴

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 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 1861-1865.²⁵

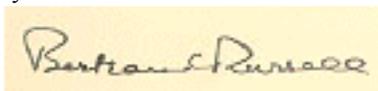
 In about this timeframe in [Rhode Island](#) the [Narragansett](#) language was dropping out of use. By the middle of the 19th Century all surviving members of the tribe would be inheritors of a Negroid and Caucasoid ancestry as well as of a Native American ancestry.

 Since 1821 a White Stick Creek native American named William MacKintosh had been merrily signing papers of cession as they were shoved under his nose, while claiming to be the representative of all Seminoles and Creeks. At this point this man has succeeded in signing away some 25 million acres despite Creek repudiations of his claimed standing and of his actions.

“...The conflicts of Europeans with American-Indians, Maoris and other aborigines in temperate regions ...
 ge by the results we cannot regret that such wars have taken place ... the process by
 n continent has been acquired for European civilization [was entirely justified because
 l undeniable difference between the civilization of the colonizers and that of the dis
 ”



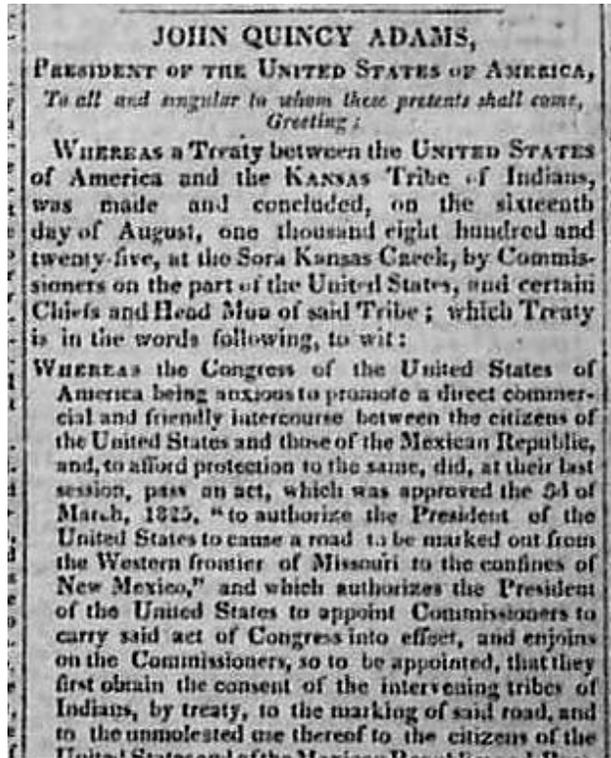
— [Bertrand Russell](#),
 THE ETHICS OF WAR, January 1915



23. The prices cited are from Newmarch and Tooke, and refer to the London market. The average price in 1855-60 was about 7d.
 24. From United States census reports.
 25. Cf. United States census reports; and Olmsted, THE COTTON KINGDOM.

Goyaalé (also to be known as “Geronimo”) was born.

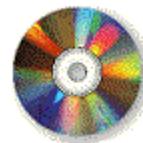
Right-of-way for the new trail to Santa Fe was granted by a treaty with the Osage at Council Grove.



What had once been a nice 5-acre pond, “The Collect,” about which New-Yorkers had congregated for summer pic-nics and winter ice-skating, had by this point become a slum, and the worst of our nation. It was being referred to as “Five Points” because it was near the complex intersection of Baxter, Park, and Worth. It was under the control of gangs denominated, in the public press, the “Dead Rabbits” and the “Plug Uglies,” the thugs of which could travel underneath the tenements by means of secret tunnels. The “Old Brewery” tenement, which slept more than 1,000 persons in its 95 rooms, would average a murder per night for the next 15 years.



Commenting on the Scorsese movie “Gangs of New York”:
“In my own research of New York history, through first-person accounts and newspaper reports, I have found that our past was often at least as violent and squalid, if not more so, than the movie depicts.”



— Kevin Baker

Charles Dickens, one of the notables who would go slumming there,²⁶ would write:

Let us go on again, and plunge into the Five Points.... Where dogs would howl ... men and women and boys slink off to sleep, forcing the dislodged rats to move away in quest of better lodgings.... All that is loathesome, drooping and decayed is here.



John Whitehead, a New-York deliveryman, began selling off parcels of his farm higher up on Manhattan Island to black New-Yorkers. A trustee of the African Methodist Episcopal Zion Church who was earning his living as a common laborer, Epiphany Davis, either on his own initiative or for his church, purchased twelve of the lots in what would come to be known as “Seneca Village” for \$578. A 25-year-old “shoe shine boy” named Andrew Williams purchased three lots for \$125.⁰⁰ and by 1832 his little farm would have been subdivided into more than 24 land parcels owned by black citizens. Due primarily to segregation, of the 100 black voters in New-York in 1845, 1 in 10 would live in Seneca Village, and of the 71 black property owners in New-York as of 1850, 1 in 5 would own their property there. The first stage in ethnic cleansing would therefore seem to be the segregation of the ethnics who are later to be cleansed. The second

26. Other notables who would go slumming there would include a Russian grand duke, Davy Crockett, Richard Henry Dana, Jr., and Abraham Lincoln.

state of this ethnic-cleansing effort would be that this is the area which would be targeted for demolition by Frederick Law Olmsted and Calvert Vaux in 1857  when they set out to create a “surpassingly beautiful pleasure grounds [for the] refreshment and recreation” of the real citizens of New-York. You can visit this Seneca Village area near the West 85th Street entrance to the present Central Park, where a spring now trickles picturesquely through picturesque rolling hills covered with picturesque white oaks.



In the course of creating these hills and this spring in 1871,  and installing these trees, decomposed bodies would be dug up.²⁷

Brillat-Savarin’s PHYSIOLOGY OF TASTE described “Edward,” a sumptuary monster he had encountered in

27. And, may one presume, discarded? —The record which remains does not state. According to Roy Rosenzweig’s and Elizabeth Blackmar’s THE PARK AND THE PEOPLE (NY: Henry Holt, 1994), no historical village of the Senecas ever has been situated anywhere near this site — so that is not going to provide us with an explanation for the name.



1825

1825

America during the mid-1790s on display in a tavern window on Broadway Avenue in New-York:

Edward was at least six feet four in height, and as his fat had puffed him out in every direction, he was almost nine feet round the waist. His fingers were like those of the Roman emperor who used his wife's bracelets as rings; his arms and his thighs were tubular, and as thick as the waist of a man of ordinary stature, and he had feet like an elephant, covered with the thick fat of his legs. The weight of fat kept down his lower eyelids and made them gape; but what was hideous to behold were three round chins hanging on his breast, and more than a foot long, so that his face appeared to be the capital of a truncated column. Thus Edward passed his life, sitting at a window on the ground floor looking out on the street, drinking from time to time a glass of ale, of which a pitcher of huge capacity stood always near him. So extraordinary an appearance could scarcely fail to arrest the attention of the passers-by; but they had to take care not to stop too long, as Edward quickly put them to flight by saying to them in a sepulchral voice: "What are you staring at like wild cats? Go your way, you lazy bodies! Begone, you good-for-nothing dogs!" and other similar amenities. (MED. XXI)

1825

1825



Due to overcrowding at Auburn and Newgate, establishment of the New York state prison at Ossining, familiarly known as Sing Sing, near Auburn, a model prison at which, rather than follow the “isolation” system of Pennsylvania, prisoners would be required to work together at industrial tasks. Still, the prisoners were not to be allowed to communicate with one another in any manner as they were marched at close lockstep with heads bowed from cells to workshops, and then from workshops to cells: for contrast with the “separate” system this would come to be known as the “silent” system. Both systems would seek to prevent prisoners from any association with one another. Per Morris, Norval and Daid J. Rothman, eds. THE OXFORD HISTORY OF THE PRISON: THE PRACTICE OF PUNISHMENT IN WESTERN SOCIETY:

It was not the case, although many suppose it to have been the case, that imprisonment has been a dominant means of punishment. Imprisonment played only a minor role prior to the 19th century. In colonial America the sanctions which were the most widely used were fines, whippings, techniques of humiliation (branding, letter wearing, ear cropping, the pillory and the stocks), banishment, and of course the ultimate “humiliation” and “banishment” – the gallows tree. Then came the Pennsylvania Plan for the “penitentiary” in which prisoners did not come into contact with one another, and the New York Plan, implemented at Auburn State Prison, where prisoners were kept in solitary cells at night but labored together in a workshop during the day. The Auburn plan would prevail, presumably not because it corrected the criminal but because it organized the essentially free prison labor with greater efficiency at a lower cost. It would serve as a model for European prison builders as well as American, as the idea that this custody was for purposes of correction gradually came to be used only as a cover story which gave to this practice of incarceration an aura of respectability, as somehow different from the techniques of humiliation which it had replaced.



Thomas Carlyle’s article “Quakers” in this year’s volume of the Edinburgh Encyclopædia contained materials on George Fox which he would later incorporate into his SARTOR RESARTUS.²⁸

“Perhaps the most remarkable incident in Modern History,” says [Diogenes] Teufelsdröckh, “is not the Diet of Worms, still less the Battle of Austerlitz, Waterloo, Peterloo, or any other Battle; but an incident passed carelessly over by most Historians, and treated with some degree of ridicule by others: namely, George Fox’s making to himself a suit of Leather. This man, the first of the Quakers, and by trade a Shoemaker, was one of those, to whom, under ruder or purer form, the Divine Idea

28. The date of publication for this encyclopaedia is commonly given as 1830 but that was merely the date of issue of its last volume.



of the Universe is pleased to manifest itself; and, across all the hulls of Ignorance and earthly Degradation, shine through, in unspeakable Awfulness, unspeakable Beauty, on their souls: who therefore are rightly accounted Prophets, God-possessed; or even Gods, as in some periods it has chanced. Sitting in his stall; working on tanned hides, amid pincers, paste-horns, rosin, swine-bristles, and a nameless flood of rubbish, this youth had, nevertheless, a Living Spirit belonging to him; also an antique Inspired Volume, through which, as through a window, it could look upwards, and discern its Celestial Home. The task of a daily pair of shoes, coupled even with some prospect of victuals, and an honourable Mastership in Cordwainery, and perhaps the post of Thirdborough in his hundred, as the crown of long faithful sewing, – was nowise satisfaction enough to such a mind: but ever amid the boring and hammering came tones from that far country, came Splendours and Terrors; for this poor Cordwainer, as we said, was a Man; and the Temple of Immensity, wherein as Man he had been sent to minister, was full of holy mystery to him.

“The Clergy of the neighbourhood, the ordained Watchers and Interpreters of that same holy mystery, listened with unaffected tedium to his consultations, and advised him, as the solution of such doubts, to ‘drink beer and dance with the girls.’ Blind leaders of the blind! For what end were their tithes levied and eaten; for what were their shovel-hats scooped-out, and their surplices and cassock-aprons girt-on; and such a church-repairing, and chaffering, and organing, and other racketing, held over that spot of God’s Earth, – if Man were but a Patent Digester, and the Belly with its adjuncts the grand Reality? Fox turned from them, with tears and a sacred scorn, back to his Leather-parings and his Bible. Mountains of encumbrance, higher than Ætna, had been heaped over that Spirit: but it was a Spirit, and would not lie buried there. Through long days and nights of silent agony, it struggled and wrestled, with a man’s force, to be free: how its prison-mountains heaved and swayed tumultuously, as the giant spirit shook them to this hand and that, and emerged into the light of Heaven! That Leicester shoe-shop, had men known it, was a holier place than any Vatican or Loretto-shrine.– ‘So bandaged and hampered, and hemmed in,’ groaned he, ‘with thousand requisitions, obligations, straps, tatters, and tagrags, I can neither see nor move: not my own am I, but the World’s; and Time flies fast, and Heaven is high, and Hell is deep: Man! bethink thee, if thou hast power of Thought! Why not; what binds me here? Want, want! –Ha, of what? Will all the shoe-wages under the Moon ferry me across into that far Land of Light? Only Meditation can, and devout Prayer to God. I will to the woods: the hollow of a tree will lodge me, wild-berries feed me; and for Clothes, cannot I stitch myself one perennial suit of Leather!’

“Historical Oil-painting,” continues [Diogenes] Teufelsdröckh, “is one of the Arts I never practiced; therefore shall I not decide whether this subject were easy of execution on the canvas. Yet often has it seemed to me as if such first outflashing of man’s Freewill, to lighten, more and more into Day, the Chaotic Night that threatened to engulf him in its hindrances and its horrors, were properly the only grandeur



there is in History. Let some living Angelo or Rosa, with seeing eye and understanding heart, picture George Fox on that morning, when he spreads-out his cutting-board for the last time, and cuts cowhides by unwonted patterns, and stitches them together into one continuous all-including Cast, the farewell service of his awl! Stitch away, thou noble Fox: every prick of that little instrument is pricking into the heart of Slavery, and World-worship, and the Mammon-god. Thy elbows jerk, and in strong swimmer-strokes, and every stroke is bearing thee across the Prison-ditch, within which Vanity holds her Workhouse and Ragfair, into lands of true Liberty; were the work done, there is in broad Europe one Free Man, and thou art he!

"Thus from the lowest depth there is a path to the loftiest height; and, for the Poor also a Gospel has been published. Surely if, as D'Alambert asserts, my illustrious namesake, Diogenes, was the greatest man of Antiquity, only that he wanted Decency, then by stronger reason is George Fox the greatest of the Moderns; and greater than Diogenes himself: for he too stands on the adamantine basis of his Manhood, casting aside all props and shoars; yet not, in half-savage Pride, undervaluing the Earth; valuing it rather, as a place to yield him warmth and food, he looks Heavenward from his Earth, and dwells in an element of Mercy and Worship, with a still Strength, such as the Cynic's Tub did nowise witness. Great, truly, was that Tub; a temple from which man's dignity and divinity was scornfully preached abroad: but greater is the Leather Hull, for the same sermon was preached there, and not in Scorn but in Love."

George Fox's "perennial suit," with all that it held, has been worn quite into ashes for nigh two centuries.... For us, aware of his deep Sansculottism, there is more meant in this passage than meets the ear.... Does [Diogenes] Teufelsdröckh anticipate that, in this age of refinement, any considerable class of the community, by way of testifying against the "Mammon-god," and escaping from what he calls "Vanity's Workhouse and Ragfair," where doubtless some of them are toiled and whipped and hoodwinked sufficiently, - will sheathe themselves in close-fitting cases of Leather? The idea is ridiculous in the extreme. Will Majesty lay aside its robes of state, and Beauty its frills and train-gowns, for a second-skin of tanned hide? By which change Huddersfield and Manchester, and Coventry and Paisley, and the Fancy-Bazaar, were reduced to hungry solitudes; and only Day and Martin could profit. For neither would [Diogenes] Teufelsdröckh's mad daydream, here as we presume covertly intended, of levelling Society (**levelling** it indeed with a vengeance, into one huge drowned marsh!), and so attaining the political effects of Nudity without its frigorific or other consequences, - be thereby realised. Would not the rich man purchase a waterproof suit of Russia Leather; and the high-born Belle step-forth in red or azure morocco, lined with shamoy: the black cowhide being left to the Drudges and Gibeonites of the world; and so all the old Distinctions be re-established?



[Colonel Francis Hall, Hydrographer in the service of Colombia](#)'s COLOMBIA, ITS PRESENT STATE, IN RESPECT OF CLIMATE, SOIL, PRODUCTIONS, POPULATION, GOVERNMENT, COMMERCE, REVENUE, MANUFACTURES, ARTS, LITERATURE, MANNERS, EDUCATION, AND INDUCEMENTS TO EMIGRATION. WITH ITINERARIES, PARTLY FROM SPANISH SURVEYS, PARTLY FROM ACTUAL OBSERVATION (Philadelphia: A. Small, E. Parker, E. Littell, and Marot & Walter. William Brown, Printer).

COLOMBIA

Haitian independence was recognized by France. But the arrangement was that Haiti was, in return, going to need to pay nearly 100,000,000 French francs per year until the year 1887. (Well, get a clue! —How many such payments do you suppose arrived in Paris?) In Panama, on account of the intransigence of the United States of America, the 1st Pan-American Congress was forced to exclude Haiti. Senator Thomas Hart Benson of Missouri made a case that to give any recognition or legitimacy to Haiti would be like telling the black [slaves](#) of America that it would be all right for them to revolt if they felt that they could win.



We “should not permit black Ambassadors and consuls to ... give their fellow-blacks in the United States proof in hand of the honors that await them for a like successful effort on their part.” Senator Benton commented about the unacceptability of this 2d American revolution, the one which had taken place a generation earlier in Haiti and which had gained [emancipation](#) for its people: “We purchase [coffee](#) from her, and pay her for it; but we interchange no consuls or ministers.... And why? Because the peace of eleven states will not permit the fruits of a successful negro insurrection to be exhibited among them.... It will not permit to be seen, and told, that for the murder of their masters and mistresses, they are to find friends among the white people of these United States.”²⁹ Haiti would not achieve recognition until 1862, when the votes of the Southern states no longer counted and that black nation could be recognized by the government in Washington DC.



“The San Domingan revolution is a minor episode at best, now, in the cavalcade of American history. It has been confined to insignificance, because it does not serve that saga well.”

— Michael Zuckerman, ALMOST CHOSEN PEOPLE: OBLIQUE BIOGRAPHIES IN THE AMERICAN GRAIN, 1993, page 176

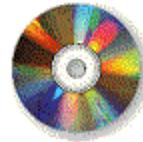


29. It is by the light and heat of remarks such as these, that we can grasp how utterly provocative [Waldo Emerson](#)'s suggestion to Frederick Douglass was, on August 1, 1844  in Concord, that he should fashion himself into a Toussaint Louverture for the entire North American continent.

➡ Fanny Wright published A PLAN FOR THE GRADUAL ABOLITION OF SLAVERY IN THE UNITED STATES WITHOUT DANGER OF LOSS TO THE CITIZENS OF THE SOUTH, urging Congress to set aside tracts of land for the benefit of her agenda.



"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

➡ The **Egyptians** founded the city of Khartoum in the Sudan.

➡ A minuscule pistol was designed and introduced in the US by gunsmith Henry Derringer.

➡ **Dr. James Blundel** of England performed the first successful blood transfusion.

➡ In a French hospital, epidemiologist and physician **Pierre-Fidèle Bretonneau** performed the 1st successful tracheotomy, as he struggled to save from suffocating a diphtheria patient (he would describe and name the disease in 1826).

➡ The Dutch annexed Irian Jaya, the western part of New Guinea. From this year into 1830, the Javanese would be revolting against the Dutch.

➡ Leg-of-mutton sleeves became popular women's attire. Over the next ten years they would become more and more puffed and exaggerated, until almost as much fabric was required to construct the sleeves as the very full skirt of a gown.

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➡ The “Leghorn” hat for ladies came into style (until 1830). In this hat, a piece of the brim was cut away at the back and drawn up to the crown with a large bow of white ribbon.

➡ It was during the generation of 1825 to 1850 that the breast waterwheel would replace the overshot waterwheel, due to the doubled efficiency of having the water confined within a narrow channel entering the wheel structure at about the level of its axle, so that it would be properly the weight of the fluid rather than its velocity which would act upon the wheel, thus decreasing the percent of energy that is lost into turbulence.

➡ First use of the phrase “fly off the handle.”

➡ Aluminum was isolated by the physicist Hans Christian Ørsted.

➡ Jean-Anthelme Brillat-Savarin opined, in his *THE PHYSIOLOGY OF TASTE; OR, MEDITATIONS ON TRANSCENDENTAL GASTRONOMY*, that water was the only liquid which could truly appease thirst: “Tell me what you eat and I will tell you what you are.”

➡ Led by his father George Garnett, the 10-year-old Henry Highland Garnet escaped to New-York from his enslavement in [Maryland](#). There he would be attending the African Free school. Among his classmates would be Alexander Crummell, Ira Aldridge, and Samuel Ringgold Ward. When he would seek to continue his education in Canaan, New Hampshire, the building used for educating blacks there would be hitched to a team, by local rednecks, and dragged into a swamp. Garnett and the other black students (including Alexander Crummell) would prepare for and successfully resist a nighttime attempt to lynch them before they could escape from this Canaan. In his adult years, the Reverend Garnett, intransigent about the need for blacks to take direct action, would many times embrace positions opposed to the accommodationist or collaborationist ones of Frederick Douglass: he would comment realistically, in regard to the white abolitionists, “They are our allies — Ours is the battle.”

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➔ [Johann Heinrich Pestalozzi](#)'s boarding school near Neuchâtel, [Switzerland](#), the “Yverdon Institute,” collapsed during an intense struggle among the members of his teaching staff as to which one was going to become his 2d-in-command and then inherit the mantle of his authority. Pestalozzi had to go back to his earlier establishment at Burgdorf, taking only a few of his pupils with him.



[Pestalozzi](#)'s four-volume novel LEONARD AND GERTRUDE, OR, A BOOK FOR THE PEOPLE, written in the 1780s in German about the ordinary lives of German “people,” with the author’s ideas as to moral, social, and political reform developing out of the inspirational example set by the devoted and self-sacrificing mother, was at this point translated into English and published as two volumes in London by J. Mawman.³⁰

Again “[Dickie](#)” Dana, at the age of 10, was subjected to [corporal punishment](#) by a schoolmaster:

He had placed me in the middle of the floor for some offense or other, and my station being near the stove, and the room very hot, I became faint and asked to be allowed to go out and gave my reason, but to no purpose. In a few minutes we had our usual recess of a quarter of an hour, and I went out. Here I came very near fainting again, looked very pale, and asked leave to go home. This was refused. As I was really sick, at the suggestion of the boys, I went home, which was but a few minutes’ walk, to get a written excuse. My father saw that I was ill and kept me at home, and sent me the next morning with a written excuse for my non-appearance, alleging faintness and sickness. Mr. W. was mortified and angry at this and said that the excuse only covered my not returning, while the chief offense was my going home without leave, which he could not excuse, and calling me out, took his ferule and ordered me to put out my left hand. (He also intimated that my sickness was all a sham.) Upon this hand he inflicted six blows with all his strength, and then six upon the right hand. I was in such a frenzy of indignation at his injustice and his insulting insinuations that I could not have uttered a word for my life. I was too small and slender to resist, and could show my spirit only by fortitude. He called for my right hand again, and gave six more blows in the same manner and then six more upon the left. My hands were swollen and in acute pain, but I did not flinch nor show a sign of suffering. He was determined to conquer me and gave six more

30. Bronson Alcott’s signature in these volumes, still in the Alcott Library, is in a hand he used during his early years.

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blows upon each hand, with full force. Still there was no sign from me of pain or submission. I could have gone to the stake for what I considered my honor. The school was in an uproar of hissing and scraping and groaning, and the master turned his attention to the other boys and left me alone. He said not another word to me through the day. If he had I could not have answered, for my whole soul was in my throat and not a word could get out.

➡ Two more editions of the works of the [Reverend William Paley](#) were prepared, one by E. Lynam and the other by his son E. Paley.



➡ After a delay caused by chronic weakness of the eyes, [Charles Lyell](#) became a member of the bar and for the following two years, while on the western circuit, would be slowly distancing himself from the legal profession in the direction of a focus upon natural science.



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During the next decade the mackerel catch would be abundant, and then it would begin drastically to fall off.



We have an estimate that, during the first quarter of the 19th Century in the United States of America, approximately one in every 25 pregnancies had been terminated by abortion. By the 1860s, it is calculated, the rate of abortion here would skyrocket, in some areas to one in every 6 pregnancies or even higher. Some 25 different chemical abortifacients –aloes, iron, various cathartic powders– would be being advertised in more or less discretely phrased newspaper ads and in commercial circulars, and retailed in our pharmacies. What do I mean by “more or less discretely phrased”? — Sometimes these abortifacients were characterized as “infallible French female pills,” or as a “cure for interrupted menstruation.”



Delacroix visited England.



Speculative economic crash of 1825-1826.



Sophie Germain (1776-1831) proved that, for prime exponents (p) that are greater than 2, less than a hundred, and do not divide the product of the integer bases a , b , and c , the equation $(a \text{ to the } p\text{-th power}) + (b \text{ to the } p\text{-th power}) = (c \text{ to the } p\text{-th power})$ has no solutions. She thus proved a limited case of Fermat's last theorem.



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William Blake produced his tempera paintings “The Black Madonna” and “The Characters of Spenser’s Faerie Queene,” as well as illustrations for “Paradise Regained,” and “Job” engravings (dated 1825).



In this year American workers struck, for a 10-hour workday.

Orlando Allen’s [The Erie Canal Gun-Telegraph](#).

John Rutherford’s FACTS AND OBSERVATIONS IN RELATION TO THE ORIGIN AND COMPLETION OF THE [ERIE CANAL](#) was published by N. B. Holmes in New-York.

Engineer James Geddes surveyed the route for a Chemung Canal, to connect the Southern Tier, at Elmira, with the [Erie Canal](#) via Seneca Lake.

Two entrepreneurs purchased the remains of Silver Creek’s giant tree, and took it on a tour via the [Erie Canal](#).

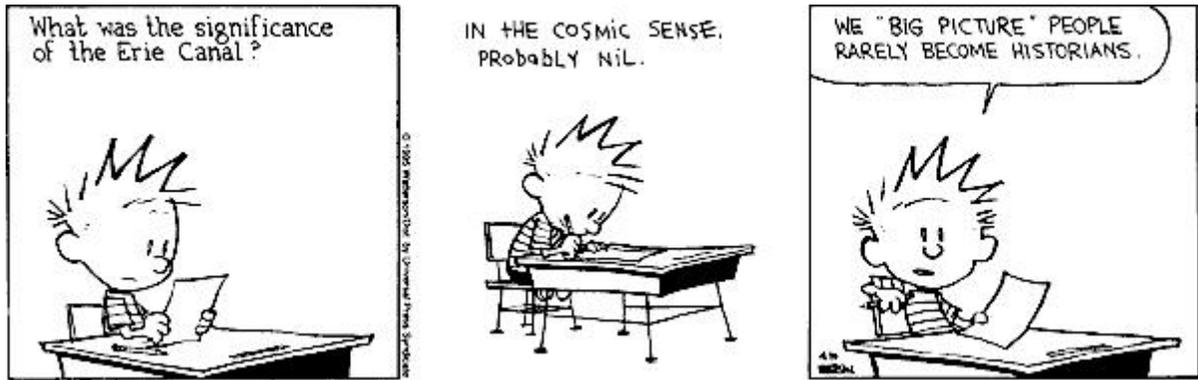
Cadwallader D. Colden’s FROM THE ATLANTIC TO BUFFALO, BY CANAL: FACTS AND OBSERVATIONS IN RELATION TO THE ORIGIN AND COMPLETION OF THE [ERIE CANAL](#): A MEMOIR PREPARED AT THE REQUEST OF COMMITTEE OF THE COMMON COUNCIL OF THE CITY OF NEW YORK, AND PRESENTED TO THE MAYOR OF THE CITY, AT THE CELEBRATION OF THE COMPLETION OF THE NEW YORK CANALS.

The [Erie Canal](#) Aqueduct at Rochester was completed. The locks at Lockport were opened to traffic. After years of construction the [Erie Canal](#) was providing a direct connection between the Great Lakes with the Atlantic Ocean, by way of Buffalo. The new canal was utterly superseding nearly two centuries of

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commercial through traffic along the Niagara River. This not only impacted the business of the merchants of Youngstown and Lewiston, and the operators of the portage path around [Niagara Falls](#), but also did away with the US Army's chief reason for maintaining a post at the mouth of this river. Within the year the army would decide to abandon Fort Niagara. The troops would be withdrawn and the buildings and fortifications placed in the hands of a caretaker.



Theodore Dwight, Jr., 1st edition, THE NORTHERN TRAVELLER; CONTAINING THE ROUTES TO NIAGARA, QUEBEC, AND THE SPRINGS. (The author was a nephew of the Reverend Timothy Dwight, president of Yale College, and a great-grandson of the Reverend [Jonathan Edwards](#). This is the man who is suspected of authoring 1836's inflammatory anti-Catholic tract AWFUL DISCLOSURES OF THE HÔTEL DIEU NUNNERY OF MONTRÉAL.)



Per Bernhard Karl's THIS WAS AMERICA, this was the [Erie Canal](#):

The canal is no more than four feet deep, so that only ships and barges expressly built for it can navigate it. The vessel that brought us to Albany today was 70 feet long, 14 feet wide, and drew 2 feet of water. It was covered, including a roomy salon and a kitchen, and was very neatly maintained. On account of the numerous locks on the way, progress was very slow; our ship did only three miles an hour, since passage through each lock took four minutes. The craft was drawn by a three-horse team which plodded along a narrow path parallel to the canal, even under the frequent bridges. These bridges, about 300 between Albany and Utica, are made of wood and are very coarsely built; generally they belong to farmers, and serve to connect the fields on either side.





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Introduction of benzine, which at about the middle of the century would become useful as a fuel for small lamps of the central wick type.



Canada's [Lachine Canal](#) was completed.

Construction began on [Canada's Carillon Canal](#) and [Grenville Canal](#), on the Ottawa River.

Cadwallader Colden's MEMOIR, PREPARED AT THE REQUEST OF A COMMITTEE OF THE COMMON COUNCIL OF THE CITY OF NEW YORK AND PRESENTED TO THE MAYOR OF THE CITY, AT THE CELEBRATION OF THE COMPLETION OF THE [NEW YORK CANALS](#).

The Seneca Lock Navigation Company petitioned the [New York State](#) legislature to purchase the [canal](#) (this would happen).

After citizens of Oswego lobbied to have an Oswego River branch built [New York](#) authorized \$160,000 to construct the [Oswego Canal](#).

De Witt Clinton was re-elected governor for a 2d, non consecutive, term. Seventeen [canal](#) surveys, authorized by the omnibus canal bill, were performed throughout [New York](#). The state's [canals](#) brought in \$566,279 in revenue.

A [canal](#) settlement sprang up at Knowlesville, [New York](#), east of Medina.

Elisha Johnson, Josiah Bissell and others founded the [Rochester Canal and Railway Company](#).

Citizens of the Troy, [New York](#), area proposed a [canal](#) through the Berkshire Mountains to [Boston](#).

John Jervis accompanied Benjamin Wright as Principal Assistant Engineer on the Delaware and Hudson [Canal](#). Horatio Allen became a resident engineer.

The US Congress subscribed to the stock of the [Chesapeake and Delaware Canal](#). E.H. Gill became an assistant engineer on the [canal](#), under Wright.

The route of the [Cumberland-Oxford Canal](#) was surveyed.

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The Blackstone [Canal](#) Company corporation was formed, in Worcester, Massachusetts.

The [Canal](#) d'Aire opened, connecting the River Lys and the Canal de Neuffossé with the River Scarpe.

The Schuylkill Navigation was completed. The first tunnel in the US was constructed on the Navigation at Auburn, Pennsylvania, primarily for promotional purposes.

William Roberts joined Sylvester Welch's engineering staff on the Union [Canal](#). Canvass White replaced Loammi Baldwin II as Chief Engineer.



Elizabeth Oakes Smith gave birth to the 2d of her six sons, Rolvin, who would live only into his seventh year.





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Prexy

Veep

1789-1797	George Washington	No party	John Adams	1789-1797
1797- 1801	John Adams	Federalist	Thomas Jefferson	1797- 1801
1801-1809	Thomas Jefferson	Democratic-Republican	Aaron Burr George Clinton	1801-1805 1805-1809
1809-1817	James Madison	Democratic-Republican	George Clinton [No "Veep"] Elbridge Gerry [No "Veep"]	1809-1812 April 1812-March 1813 1813-1814 November 1814-March 1817
1817-1825	James Monroe	Democratic-Republican	Daniel D. Tompkins	1817-1825
1825-1829	John Quincy Adams	Democratic-Republican	John Caldwell Calhoun	1825-1829
1829-1837	Andrew Jackson	Democrat	John Caldwell Calhoun [No "Veep"] Martin Van Buren	1829-1832 December 1832-March 1833 1833-1837
1837-1841	Martin Van Buren	Democrat	Richard M. Johnson	1837-1841
1841	William Henry Harrison	Whig	John Tyler	1841
1841-1845	John Tyler	Whig	[No "Veep"]	1841-1845
1845-1849	James Knox Polk	Democrat	George M. Dallas	1845-1849
1849-1850	Zachary Taylor	Whig	Millard Fillmore	1849-1850
1850-1853	Millard Fillmore	Whig	[No "Veep"]	1850-1853
1853-1857	Franklin Pierce	Democrat	William R. King [No "Veep"]	1853 April 1853-March 1857
1857-1861	James Buchanan	Democrat	John C. Breckinridge	1857-1861
1861-1865	Abraham Lincoln	Republican	Hannibal Hamlin Andrew Johnson	1861-1865 1865
1865-1869	Andrew Johnson	Democrat / National Union	[No "Veep"]	1865-1869



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→ Thomas Beddoes translated Friedrich Schiller's PHILOSOPHICAL LETTERS for the Quarterly Magazine.

→ John Murray published THE WORKS OF LORD BYRON in six volumes.

→ Maria Jane Jewsbury's *PHANTASMAGORIA; OR SKETCHES OF LIFE AND LITERATURE* (a critical miscellany).

→ Macaulay's ESSAY ON MILTON.

→ [Anna Laetitia Aikin Barbauld](#)'s WORKS were edited by her niece Lucy Aikin.

→ During this year and the following one, Governor John Winthrop's JOURNAL would be being put out in enlarged form as a 2-volume THE HISTORY OF NEW ENGLAND.

JOHN WINTHROP JOURNAL

→ A SERIES OF EXTEMPORANEOUS DISCOURSES: DELIVERED IN THE SEVERAL MEETINGS OF THE SOCIETY OF FRIENDS, IN PHILADELPHIA, GERMANTOWN, ABINGTON, BYBERRY, NEWTOWN, FALLS, AND TRENTON. BY ELIAS HICKS, A MINISTER IN SAID SOCIETY. TAKEN IN SHORT HAND BY M.T.C. GOULD (Philadelphia: Joseph & Edward Parker):

"It is only a light from heaven that can show us the way to heaven."

Also, an interesting anti-[Elias Hicks](#) pamphlet, comparing him with "that arch-infidel [Thomas Paine](#)," was anonymously published during this year:



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A LETTER
FROM
ANNA BRAITHWAITE
TO
ELIAS HICKS,
ON THE
NATURE OF HIS DOCTRINES.
BEING
A REPLY
TO HIS
LETTER TO DR. EDWIN A. ATLEE;
TOGETHER WITH
NOTES AND OBSERVATIONS.

PHILADELPHIA:
PRINTED FOR THE READER.
1825.



Note. - The conduct of Anna Braithwaite towards [Elias Hicks](#) has already been so fully and ably vindicated, and her amiable character rescued from the illiberal and unjust aspersions of her accusers, that the publication of the following letter seems almost superfluous.

We present it to the public, not because we deem it needful to say any thing more in her defence, but because it is her own reply to the letter of [Elias Hicks](#) to Dr. E.A. Atlee.

A perusal of her letter must satisfy every unprejudiced person of the rectitude of the motives which induced her to make a visit to [Elias Hicks](#), and subsequently to pen the notes of the conversation which passed between them. The correctness of these notes is confirmed (though further confirmation is unnecessary) by the reference she makes in this letter to the statements which E.H. has declared to be "false and unfounded," and by the accuracy with which she repeats the conversation which passed upon those topics.

The explanation which she gives respecting the expression attributed to her by E.H. that "she did not want to see better," is peculiarly satisfactory, and completely dissipates the construction which he has attempted to give it. It is not surprising that she did not wish to attain that further degree of illumination which was to produce in her mind opinions coincident with his; for if "to be brought to see better" includes the adoption of his creed, we should suppose that no person endued with a rational understanding would wish "to see better."

His assertions that the account of the creation of the world was an allegory, and that this had been specially revealed to him - that he considered Jesus to be the son of Joseph, and no more than a prophet - and his asking A.B. the question respecting the fall of Adam, are so accurately related, and with circumstances so strongly corroborating as must place the correctness of her former statements beyond doubt.

She has very properly remarked upon his failing to prove that her notes are incorrect or inconsistent; since his letter to Dr. Atlee, so far from making this appear, furnishes sufficient evidence from his own pen that they are substantially correct. The matter in the notes is certainly very inconsistent, but the fault of this must rest upon himself, since they are merely a repetition of the substance of his own expressions. Had he condescended to tell Dr. Atlee what he did say, or to avow the sentiments to him which he had done to Anna Braithwaite, we should have needed no further evidence of the correctness of her statements. If he believed these to be incorrect, he could at once have proved it, and done away with any impression which they might have produced, by stating explicitly what it was he did say, and what are his real sentiments upon the disputed points of doctrine. But the truth is, that it is not so much the incorrectness of her statements which has given offence to him, as the disclosure of his doctrines, before he had disciplined the minds of the people to receive them.

Her intention of furnishing him with a copy of her notes before she left America, and the fact that his friends dissuaded her from it - her stay in New York for six weeks after the yearly meeting, perfectly disposed to meet such inquiries as her



friends might wish to have answered - clearly evince the integrity and conscious uprightness with which she acted, and her being wholly unacquainted with E.H. previous to the select quarterly meeting, so that she did not even know that it was he who spoke, when he made his singular remarks upon the appointment of representatives, proves that it was not personal prejudice against him which induced her objections to the sentiments he then expressed.

Her letter is remarkable for the good temper and forbearance with which it is written. There is neither reviling nor recrimination; nor any impeachment of his motives - indeed it contains nothing but what is kind and respectful, and in full accordance with a spirit truly Christian. In all these respects it presents a striking contrast with the one to which it is a reply.

It is proper to state that none of the following notes are from the pen of Anna Braithwaite, except the two to which the initials of her name are affixed.

TO ELIAS HICKS.

In reading the first and second edition of thy Letter to Dr. Atlee, respecting the notes made by me of the conference at thy house, though neither printed nor circulated at my request, I am at a loss to find a refutation of my assertions.³¹

Before I enter into any pointed allusions to this part of the subject, I may acknowledge, that I do regret not having done what it was my wish to do, previous to leaving America, and that is, write to thee, enclosing these notes, and requesting any remarks thou might have to make; but several of thy friends assured me, thou wast perfectly aware of my sentiments respecting thy views on the doctrines of the Gospel; that it had been more than once proposed to thee, though not from me, to meet me, and thou hadst declined it. I remained near six weeks after the yearly meeting in the city of New-York, perfectly disposed to meet with, in the ability that might be afforded, such inquiries as my friends might wish to have answered.

It is well known to my friends in this country, and to many in America, that I went there in great ignorance of the state of things; many proofs could readily be obtained to substantiate this assertion, and I do particularly wish thee to inquire of those who were my most constant companions, what was the path I

31. During the last few weeks of A.B.'s visit to America, she was subjected to much incivility, which she freely forgives, for steadily adhering to fundamental Gospel truths, which were known to be opposed to the views of [Elias Hicks](#); and in uniformly avowing to those whom she thought it best to converse with on the subject, that she considered his to be deistical opinions, accompanied by a belief in what he termed the Spirit; at the same time expressing her wish that the subject should be coolly and impartially considered, without the least disposition to personal invective or party spirit, that she believed truth should stand upon its own foundation, and needed none of these carnal weapons to support it. She repeatedly told his friends, when they accused her of error in calling Elias Hicks' views doctrines of infidelity, that if he had any thing to object to in the charge, she was perfectly willing to meet him in the presence of few or many, as he might think fit, and that she was entirely willing if they thought it desirable, that her doctrine should be tried before a legitimate body of the Society; and she thought it was due to her, and to the Society to which they belong, that she, in common with her dear English friends, should have the opportunity of thus pleading the cause of truth, rather than that their labours should be clandestinely undermined: she wishes also to state, that no person could be further than herself, from wishing to inquire into the opinions of private individuals upon these subjects, as she considers them of a peculiarly delicate nature, but she holds herself, in common with all in the station of ministers, and all who try to influence others, as cognizable to the Society to which they belong, for doctrines preached and propagated by them. - [See Note A, appendix.]



pursued in reference to existing trials in your land. I avoided every channel of information respecting individuals, and I had rarely heard thy name mentioned in any way, until my visit at Jericho.

No disposition, comparable to watching for evil, was in my heart, this all my friends well know. I hoped the little I had heard was exaggerated, and I went to see thee, as my manner indicated, in a friendly disposition.

Allow me to state what I believe to have been thy remarks in the select meeting. - "I think there must be something wrong in the present instance, for as we profess to believe in the guidance of the Spirit of Truth, as an unerring Spirit, we have a right to expect, especially in a meeting of ministers and elders, that if each friend attended to his or her proper gift, as this spirit is endued with prescience, that no friend would be named for any appointment but such as would attend, and during my long course of experience I have never appointed any one who was prevented attending, either by illness or otherwise." [See note B.] I did not, at the time, suppose thee to be the friend who spoke,³² but was surprised at the remark, and being informed it was thee, I remember asking thee, if thou would be so kind as to explain this a little further, and expressed my opinion that it was carrying the matter too far. I never said that I did not want to see better, but I did say, in reply to thy remark, and it was what thou several times repeated, that I wanted experience, and thou believed I should live to think as thou didst upon doctrinal subjects, &c. that I hoped I never should.³³

In reply to the following, "as to her charge against me in regard to the Scriptures, it is generally incorrect, and some of it is false," I may state that I cannot in any degree, retract it, for I was much surprised at the pains thou took to convince me, that we should do better without the Bible, and with thy remarks as stated in my notes, also with thy objections to the Scriptures as a rule of faith and practice, as they have ever been held to be by our friends. The inference from thy remarks is, that those who believe in the Scriptures as a rule, believe in them as the primary and only rule, and avoiding the path which our early friends walked in, and which, in the present day, they fully approve, of a belief in the Spirit, and in the Scriptures as a secondary rule or test, &c. agreeably to the following from Barclay.³⁴ "In this respect above mentioned then, we have shewn what service and use the Holy Scriptures, as managed in and by the Spirit, are of to the Church of God. Wherefore we do account them a secondary rule. Moreover, because they are commonly

32. Not having seen E.H. before, she was unacquainted with his person.

33. E.H. says in his letter to Dr. Atlee, "But she replied she did not want to see better," and adds, "this manifestation of her self-importance, lowered her character, as a gospel minister, very much in my view, and her subsequent conduct while she was with us, abundantly corroborated and confirmed this view concerning her." It would appear from this, that his estimation of the characters of ministers, is graduated in proportion to their readiness to acquiesce with his dogmas, since her dissent from his belief, and her expression that she hoped never to think as he did on doctrinal points, &c. lowered her character so very much in his view. We apprehend, however, that in the estimation of most pious christians, her dissent will form a strong evidence of her being a real gospel minister, and we would ask whether it be not a mark of self-importance in him, to brand a conscientious disapproval of his principles with this epithet. The attitude in which he has placed her words, and the inference drawn from them, certainly are not in consonance with that "charity which thinketh no evil."

34. Edition 1765, page 64.



acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of time, to have slipt in, are not such but that there is a sufficient clear testimony left, to all the essentials of the Christian Faith, we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall in all controversies with our adversaries, as the judge and test: we shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil." Thou states in thy letter to Dr. Atlee, "I have convinced divers of the soundness of our doctrine in this respect, that not the Scriptures, but the Spirit of Truth, which Jesus commanded his disciples to wait for, as their only rule that would teach them all things, and guide them into all truth, is the primary and only rule of faith and practice, and is the only means by which our salvation is effected." [See Note C.]

In reference to the account of the Creation being an allegory, thou entered into a long explanation how it was opened to thy mind in the meeting alluded to in my notes; thou stated that a minister of some other society had been present, then, or on some other occasion when the subject was alluded to, and had been rather surprised at the first, but was fully convinced of thy assertions by a subsequent conversation, and thou ranked the belief in the existence of the Garden of Eden, with that of a belief in any such places as Heaven and Hell, which thou spoke of as equally erroneous, but didst not explain thy views so as to give me a correct idea of thy meaning.

I well remember thy asking me the question respecting Adam, and the answer as stated. I wish thou would endeavour to call to mind what pains thou took to convince me that Jesus was no more than a Prophet, and that he was the son of Joseph. On the latter point, these were, I believe, thy words: "Thou canst not surely be so foolish as to believe Jesus to be the son of the Virgin Mary - he was called the carpenter's son - he frequently alludes to himself as the son of man;" and thou quoted many texts to prove it to me; and could I be likely to doubt my memory on this subject, when I heard thee publicly declare in a meeting for worship, "God is a Spirit, and it is impossible He could beget a son, save in His own likeness."

Thou speaks of my notes containing so much inconsistency, and being so incorrect, that as thou proceeds, they appear less and less worthy of a reply; but saving for the denial of the above as having been stated by thee, thou dost not make this appear; and even in reference to the above, thou dost not say such are not thy sentiments. Thou admits thy opinion that we cannot believe what we do not understand, or, as thou said to me, comprehend; and I refer thee to my answers in reply to this, and several other things; and may further state that I consider this



the foundation upon which infidelity stands; and that whilst I hope ever to be preserved from exalting one part of the glorious Gospel plan of Christian Redemption to the subversion of the rest, yet I do consider a denial of the propitiatory sacrifice of our Lord and Saviour Jesus Christ, to be infidelity: nor do I look upon it as detraction to bear my testimony against opinions publicly advocated. [See note D.] It may be proper to state, that in my notes, there is no allusion to thy motives, nor any comment upon thee as a man, but the attention is called solely to opinions which many have believed thee to hold, not from private conversation only, but from thy communications in meetings, and if they are not thy sentiments, a very erroneous impression has been made upon the minds of thy hearers. [See note E.] Some of thy friends, to whom my notes were read, recognised thy views in them without hesitation, and endeavoured to vindicate them ^{as} truths, without even expressing a doubt of their correctness.³⁵

I refer thee to my replies in further refutation of thy views, and I may now conclude with observing, that it was currently reported in Philadelphia, and other places which I visited, that in the conferences at thy house, thou hadst entirely converted me to thy opinions. After deliberately considering the subject, I concluded to leave a copy of the notes, which I fully believe to be correct, that they might be referred to in case of any misrepresentation.

I remain thy sincere friend and well-wisher,
(Signed) ANNA BRAITHWAITE.
Lodge-Lane, near Liverpool, 11th mo. 13th, 1824.

NOTE. - When I reflect upon the pains not only [Elias Hicks](#), but many others took to convince me of his views, and that the doctrines of the Gospel are mere opinions, and abstract points, and that if we believe in the Spirit, it is of no consequence whether we believe in these doctrines or not, I am wholly at a loss to conceive why there should be so great an anxiety to evade the avowal of them.

[See note F.]

I have nothing in my heart but good will to all, and sincere desires for their welfare; this, I hope my conduct, whilst among my friends in America, unequivocally proved; but the doctrines held by our ancient Friends, and maintained by the Society to

35. We cannot suppose that [Elias Hicks](#), when he declared to Dr. Atlee that Anna Braithwaite's notes were incorrect, had any serious intention of denying that he held the doctrines which she attributes to him. Regard for his own character would, we should think, deter him from hazarding an assertion, which would be proved to be untrue by his own letters and from his public preaching. When he speaks, therefore, of parts being "false and unfounded," we are to understand him as alluding to mere literal inaccuracies, in noticing which he has heretofore allowed himself great latitude of speech, as in the case of Joseph Whitall. Every article of christian faith which she has charged him with denying, we ourselves, and hundreds more, have heard him deny many times over, and adduce arguments to support his denial; and it is well known that those of his followers who are thoroughly initiated into the mysteries of his creed, (for even E.H. has his creed,) make the same open denial, and contend for the propriety of doing so. That he cautiously avoids reducing his belief, (or rather unbelief) to the tangible and permanent form of written declaration, is by no means mysterious - he must have abundant proof that the people are not yet prepared to deny the christian faith, and that his open rejection of it would be turned from with disgust. It is, therefore, policy to confine himself to oral declarations, which may be evaded by telling us we do not understand them - to use ambiguous expressions - to invalidate the authority of the Scriptures - to destroy the respect and veneration which sensible and learned men have long entertained for them - to cloak his views under pretensions to revelation and greater light, and thus to lead the people on by degrees, and become, in some sense, all things to all men, if by any means, he may eventually gain some.



the present day, are so opposed to such views, that as one who is concerned, to declare at times, under the constraining influence of Gospel Love, the glad tidings of Salvation, as believed in by the Society to which I belong,³⁶ I dare not, in any degree, sanction such unsound principles, though many who hold them will ever retain a place in my affectionate remembrance.

A.B.

APPENDIX.

NOTE A.

It is a regulation indispensably necessary to the peace of society, and to the preservation of order, consistency, and harmony among Christians, that the members of every religious body, and especially those who assume the office of teachers or ministers, should be responsible to the authorities established in the church, for the doctrines which they hold and promulgate.

To admit the contrary position would be to destroy the basis upon which all religious compacts are founded, to frustrate the objects and benefits of social worship, and to introduce anarchy and confusion into our religious assemblies. In fact, it would be equivalent to a renunciation of that essential and primary requisition of the gospel, which enjoins "repentance toward God, and faith toward our Lord Jesus Christ." It would be to grant full licence to unbelief, and to sanctuarize it, by an admission to all the privileges of christian communion.

When associated for the sacred employ of waiting upon God, and offering him the tribute of gratitude and praise, we should be subjected to the painful necessity of hearing sentiments avowed and defended from the pulpit or the gallery, which were repugnant to our conscientious belief, - calculated to poison the innocent and tender minds of our offspring, to seduce them from the paths of virtue, and lead them into the dark and bewildering mazes of scepticism, - our devotions would be liable to continual interruption, and our religious feelings to outrage and violation by preachers setting forth strange notions, subversive of the most solemn articles of christian faith, and inculcating practices directly at variance with the precepts of our Lord and Saviour Jesus Christ.

This state of things must be the necessary result of such indiscriminate licence; since every man, however shallow his experience, or however absurd or pernicious his principles, would be perfectly at liberty to impose them upon the assembled audience. It would be well, therefore, if those who are contending for the privilege of preaching what they please, uncontrolled by any restraints, and subject to no test, would reflect upon the latitude which the recognition of such a right must unavoidably introduce; and consider whether there are not some doctrines which even they would dislike to hear from their

36. If there be any persons who doubt the assertion that the doctrines of [Elias Hicks](#), are entirely repugnant to those held by the Society of Friends from its commencement, we would recommend to them the careful perusal of his letters to Dr. Shoemaker, Dr. Atlee and Thomas Willis, with the reviews of them, also Barclay's Catechism and Apology — Joseph Phipps's original and present state of man — Tuke's principles of "Friends," and Jesse Kersey's recent treatise on the doctrines of Friends.



teachers. Would they be willing, for instance, that preachers should be tolerated in their religious assemblies, who publicly advocated the propriety of war, of slavery, or oaths; of pecuniary recompense for preaching the gospel, or the absolute necessity of observing the ordinances; and who as publicly denied the sensible influences of the Holy Spirit? Certainly they would not, because such sentiments would be contrary to their religious principles and practices. There are then other sentiments which they may deem correct, but which are equally as repugnant to the sincere conscientious belief of their christian neighbours, as the encouragement of war, oaths, or slavery, would be to them, and consequently can no more be tolerated in their assemblies; and we should remember, that while we claim liberty of conscience and of thought for ourselves, we should be as ready to grant it to others.

The necessity, therefore, of exercising discrimination, and even inhibition, in reference to the ministry, is at once obvious, and has been fully recognized by the Society of Friends, both in their discipline and practice, from their earliest institution. This society, although they have never required of their members a subscription to any prescribed formulary of faith, nevertheless consider it necessary to the enjoyment of membership in their communion, that the party should unfeignedly and unequivocally assent to the great fundamental truths of the gospel of Christ. The excellent and learned Barclay, who was intimately acquainted with those views which first induced friends to associate in religious fellowship, as well as with those great principles which formed the bond of their union and the terms of their compact, has the following observations in his Apology.

"For as we believe all those things to have been certainly transacted, which are recorded in the Holy Scriptures concerning the birth, life, miracles, sufferings, resurrection, and ascension of Christ, so we do also believe that it is the duty of every one to believe it, to whom it pleases God to reveal the same, and to bring them to the knowledge of it; yea we believe it were damnable unbelief not to believe it when so declared, but to resist that holy seed which as minded, would lead and incline every one to believe it as it is offered unto them." - Apology, Lond. Ed. 141.

If therefore consistency of belief in these great fundamental truths be required of every member of the society, as is clearly proved to be the case by their discipline, which makes unbelief cause of disownment, how much more shall it be demanded of those, who take upon them to be mouth to the people, and for whose doctrines the society is held accountable in the eyes of the world?

But unhappily it has become a favorite notion with some, that doctrines are of no importance; and that if we conduct ourselves with propriety, it is indifferent what opinions we hold; - and yet, with a strange inconsistency, these very persons anathematize with implacable virulence, those who



conscientiously differ from what they have been pleased to establish as articles of faith. What epithet is there too hard for them to bestow upon those who believe in the scripture doctrine of Three that bear record in heaven, and of the atonement; upon such as think it their duty to receive the ordinances and to support their ministers, or who are members of Bible or missionary societies?

We consider the notion that doctrines are of no importance to be dangerous in the extreme. Belief certainly produces a powerful influence upon both moral and religious practice. There are certain principles which, if adopted, have a direct tendency to lower the standard of morality, to destroy the force of all religious obligations in the mind, and to reconcile it to the indulgence of thoughts, and the commission of acts, which under the influence of christian doctrines and principles, it would have turned away from with horror or disgust. A man who does not believe in the existence of a heaven or a hell, - in a day of righteous retribution hereafter, according to the deeds done in the body; who discards all external tests, and makes the impulse of his own mind the sole arbiter of right and wrong; who believes that he can repent when he pleases, and that God cannot refuse him pardon, - such a man will be much less likely to abstain from evil, than one who steadily abides under a firm belief in the doctrines of Christ and his apostles. The deist can find many palliatives to sooth the compunctions of conscience, and many subterfuges to lessen the sinfulness of sin; and when he believes that every day as it passes, judges his actions, atones for his failures, and settles his account in the celestial register, he may soon reconcile himself to the commission of almost any sin, provided secrecy will only screen him from public censure. But even this check is often soon removed; so that it may be said "he neither feareth God nor regardeth man."

If we "search the Scriptures," we shall find from the highest authority, that faith, or belief, in the fundamental doctrines of the gospel, is an indispensable preliminary to becoming real christians. Thus our blessed Lord told Nicodemus - "He that believeth on him (viz. Jesus Christ,) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." When the Jews asked him "what they should do that they might work the works of God," he replied, "This is the work of God, that ye believe on him whom God hath sent." And on another occasion he told them, "If ye believe not that I am he, ye shall die in your sins." Again, to Martha he says, "He that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die." When he sent forth his eleven disciples to preach his gospel to every creature in all the world, he solemnly declared, "He that believeth and is baptized shall be saved, but he that believeth not, shall be damned." We have then the most conclusive testimony from the mouth of Him who could not lie, who came to be our Saviour, and who will be our judge, that a belief in the doctrines of that gospel which he sealed with his blood, is essentially and indispensably necessary to our salvation. Let us not, therefore, deceive



ourselves with the presumptuous idea, that we may deny with impunity, or that we are at liberty to choose and carve for ourselves, and say we will believe a part and deny a part.

An assent to certain doctrines was the basis upon which the Society of Friends was founded, and upon which only it can exist. It was conscientious dissent from the faith of the societies to which they respectively belonged, that induced the worthy founders of this sect to forsake their families and friends, and join in communion and fellowship with those few despised individuals, whose doctrinal views were coincident with their own. And if the society continues to exist as a distinct body of christian professors, it must be by a strict adherence to the same principles which they professed.

Robert Barclay, in his excellent "Treatise on Church Government," the perusal of which we would earnestly recommend, speaking of the authority of the church in matters of conscience, says, "As to the first, whether the church of Christ hath power in any cases that are matters of conscience, to give positive sentence and decision which may be obligatory upon believers? I answer affirmatively, she hath, and shall prove it from divers instances both from Scripture and reason." - He then goes into the argument at large, from which we extract the following pertinent and forcible remarks. "Now I say, we being gathered together into the belief of certain principles and doctrines, without any constraint or worldly respect, but by the mere force of truth upon our understanding, and its power and influence upon our hearts, these principles and doctrines, and the practices necessarily depending upon them, are as it were the terms that have drawn us together, and the bond by which we became centred into one body and fellowship, and distinguished from others. Now if any one, or more, so engaged with us, should arise to teach any other doctrine or doctrines contrary to those which were the ground of our being one; who can deny but the body hath power in such a case to declare, "This is not according to the truth we profess, and therefore we pronounce such and such doctrines to be wrong, with which we cannot have unity, nor yet any more spiritual fellowship with those that hold them, and so cut themselves off from being members, by dissolving the very bond by which they were linked to the body?" "Suppose a people really gathered unto a belief of the true and certain principles of the gospel, if any of these people shall arise, and contradict any of those fundamental truths, whether have not such as stand, good right to cast such an one out from among them, and to pronounce positively, This is contrary to the truth we profess and own, and therefore ought to be rejected and not received, nor yet he that asserts it as one of us." "If the apostles of Christ of old, and the preachers of the everlasting gospel in this day, had told all people, however wrong they found them in their faith and principles, Our charity and love is such, we dare not judge you, nor separate from you, but let us all live in love together, and every one enjoy his own opinion, and all will do well, - how should the nations have been, or what way can they be brought to truth and righteousness? Would not the devil love this doctrine well, by which darkness and ignorance,



error and confusion, might still continue in the earth unreprieved and uncondemned." - "If God has gathered a people by this means, into the belief of one and the same truth, must not they, if they turn and depart from it, be admonished, reprov'd and condemned, (yea rather than those that are not yet come to the truth,) because they crucify afresh unto themselves the Lord of glory, and put him to open shame? It seems the apostle judg'd it very needful they should be so dealt with, Tit. 1 c. 10 v. when he says, There are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped, &c. Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship or communion of the body, for his judgment or opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might harbour itself in the church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abomination, and to make void the whole tendency of Christ and his apostles' doctrine, and render the gospel of none effect, and give a liberty to the unconstant and giddy will of man to innovate, alter and overturn it at his pleasure."

As then the system of faith adopted by the Society of Friends in the beginning, is the badge whereby they are contradistinguished from other denominations of professors, and is the cement or outward bond which unites them in religious fellowship, so it is essential to their existence, that they preserve the bond unbroken, and carefully guard against all mutilation. And there is no means whereby it would be more readily demolished, than by permitting ministers to promulgate whatever sentiments they may please, uncontrolled by any restraints, and amenable to no tribunal.

In fact, while men continue to differ in religious opinions as they now do, the most likely, nay the only way, for general peace, is for them to class themselves into societies, according to their faith; for no society to exercise dominion over the rest; for their controversies to be managed with good temper and moderation; and for no person to infringe upon the rights and conscientious belief of others, by assuming the liberty of teaching or remaining in a society, the ancient tenets of which he rejects and denies.

NOTE B.

A belief in the sensible influence and guidance of the Holy Spirit, is certainly an important part of christian faith, and is forcibly enjoined upon us in the sacred volume. Its direction in the concerns of salvation, as well as in many important temporal affairs, has been reverently and gratefully acknowledged by an innumerable company of confessors to the true faith.

But while we assent with all cheerfulness to this most precious



doctrine, we are far from believing that the "measure of the Spirit which is given to every man to profit withal," necessarily endues its possessor with prescience; or that when an individual is named under its influence, to any particular service, all the common contingencies of human life are averted, and that an absolute and irrevocably fatality binds him to the fulfillment of the appointment. Such a supposition would give to every person so named, an exemption from disease and death until the object of his appointment was accomplished, and would consequently contradict the plainest lessons of experience.

We have instances on record, of men of the greatest piety and holiness, who believed themselves divinely called upon to go forth in the service of their Lord and master, and whose call we cannot doubt was of God, but who were arrested in their career by the unrelenting hand of death, and summoned from their labours on earth, to receive a glorious reward in heaven. We have seen such men making a triumphant exit out of time, in the full assurance of enjoying a blissful eternity through the merits of the crucified Immanuel; and giving the most conclusive evidence that they had really lived under the guidance of the unerring Spirit of God. And are we to fly in the face of these facts, and conclude that because a release from the field of labour was granted them, before their contemplated mission was completed, that their call to the service was mere delusion, when they declared upon a death-bed that their hearts overflowed with peace in consequence of their yielding obedience to that call?

We cannot but consider the pretensions of [Elias Hicks](#) as presumptuous and illusory; and if it be true that "in the course of his long experience he has never named any one, who was prevented from attending by illness or otherwise," he has given abundant proof of his want of prescience on other occasions, equally, if not more important, and more immediately connected with his own religious duties, the proof of which must be fresh in the recollection of most of his friends in this city. One instance we may notice; - it is well known that after he had announced his intention of being at a meeting on the following day, and a large concourse of persons had assembled to hear him, they were disappointed, in consequence of his being confined to his chamber with illness.

The consequences which result from the opinions which he advances on this subject, are really monstrous. It follows from his assertions, that as every man has the Spirit of truth, and this spirit is unerring and endued with prescience, therefore every man who is obedient to it, must be made prescient. But the Spirit of God is endued with all the properties of Deity; and consequently upon his position we "have a right to expect" that all true christians shall be endued likewise with omnipotence, omniscience, and ubiquity; and E.H. may as well pretend to either of these attributes, as to make the claims he does to foreknowledge.

NOTE C.



Elias Hicks, in his observations upon the Scriptures, in the letter to Dr. Atlee, says that his "views have always been in accordance with our primitive friends on this point." From this expression, some might be induced to conclude that the Society of Friends, in its commencement, did not consider the Scriptures to be a rule of faith or a test of doctrines, and that they denied their authority. That such a conclusion would be very incorrect, the extract given by A.B. from Barclay's Apology fully evinces. The following quotations will confirm the sentiments of Barclay.

George Fox, in his "Answer to all such as falsely say the Quakers are no Christians," &c. Lond. 1682, says, "We believe concerning God the Father, Son, and Spirit, according to the testimony of the Holy Scriptures, which we receive and embrace as the most authentic and perfect declaration of Christian faith, being indited by the Holy Spirit of God, that never errs," &c.

To the governor of Barbadoes he says, "Concerning the Holy Scriptures, we believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares,) spoke as they were moved by the Holy Ghost. We believe that they are to be read, believed, and fulfilled, (he that fulfills them is Christ,) and they are profitable for doctrine, for reproof, &c. and able to make us wise unto salvation, through faith in Christ Jesus. And we believe the Holy Scriptures are the words of God, for it is said in Exodus 20 c. 1 v. "God spoke all these words, saying," &c. - meaning the ten commandments given forth upon mount Sinai, - and in Revelation 22 c. 18 v. saith John, "I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto them, or if any man shall take away from the words of the book of this prophecy, (not the Word,) &c. So in Luke i. 20. "Because those believed not my words." So we call the Holy Scriptures as Christ and his apostles called them, viz. The words of God."

William Penn says, concerning the Scriptures, "we in truth and sincerity believe them to be of divine authority, given by the inspiration of God, through holy men, they speaking or writing them as they were moved by the Holy Ghost; that they are a declaration of those things most surely believed by the primitive Christians; and that as they contain the mind and will of God, and are his commands to us, so they in that respect are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect and thoroughly furnished to every good work." "We both love, honour, and prefer them before all books in the world, ever choosing to express our belief of the Christian faith and doctrine in the terms thereof, and rejecting all principles or doctrines whatsoever, that are repugnant thereto." - Folio Works, vol. 2, 878.

In his address to Protestants he says, "'Tis great presumption, and a men shelter to ignorance or ambition, to raise a credit



to human devices, by beating down the true value of the Scriptures."

Richard Claridge says, "We do sincerely and unfeignedly believe the following propositions:

1st. That the Holy Scriptures of the Old and New Testament, were not of any man's private setting forth, but were given by inspiration of God.

2d. That they do contain a clear and sufficient declaration of all doctrines, in common to be believed in order to eternal life and salvation.

3d. That the Holy Scriptures are the best outward rule and standard of doctrine and practice.

4th. That whatsoever either doctrine or practice, though under pretensions to the immediate dictates and teachings of the Spirit, is contrary to the Holy Scriptures, ought to be rejected and disowned as false and erroneous; for whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." In his Journal, page 419, he says, "The Holy Scriptures are the great charter of Christian faith and doctrine, and unto them should all appeals be made in matters relating unto both."

It is unnecessary, though it would be easy, to extend our quotations further, proving to a demonstration that E.H. in denying the authenticity and authority of Holy Scripture, has swerved from the ancient tenets of the society of Friends. - Barclay, in his Apology, page 18, says - "These divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do, nor ever can contradict the outward testimony of the Scriptures, or right and sound reason;" it must therefore be evident that all pretensions to further light, or to the leadings of the Spirit, in denying any doctrine set forth in Holy Scripture, or in any way lessening their value and importance, must be considered as a dangerous delusion and false pretence.

NOTE D.

That it is not detraction to express our dissent from doctrines which are publicly avowed, to discuss them, and to advise our friends against the adoption of them, must be obvious to every person of common sense.

Every man has an undoubted right to enjoy his own opinions, provided they are not opposed to the laws of his Maker, nor injurious to society; and so long as he keeps them to himself, and does not infringe upon the conscientious belief or the rights of his neighbour, he is accountable for them to God only. But when he assumes the office of a teacher, whether public or otherwise, his opinions cease to be private sentiment, and become public property, upon which every man may lawfully converse when and where he pleases, may reflect and decide at



his leisure, may approve or condemn, may adopt or reject as is most consistent with the dictates of his best judgment.

When a man attempts to promulgate any new doctrines, we would suppose that he propounds them to the belief of his hearers from the apprehension that they are more worthy of their acceptance than those they have hitherto held; consequently then, he must consider himself to be doing a praiseworthy act in teaching them - and it cannot be detraction to charge a man with doing that which he himself views in the light of a good action.

The speaker communicates his ideas with the design of amending or informing his hearers, and whatever assertions he may make, or whatever sentiments he may avow, they at once become the property of his hearers, and are open to public or private criticism, and to approbation or censure according to their merits. It is not to be supposed that the hearers are blindly and implicitly to adopt them, without exercising any discretion, or inquiring into their correctness, nor yet that they are to be prevented from communicating them to their friends for their judgment and opinion. This would be depriving the hearer of his liberty of conscience and expression, and placing his faith entirely under the domination and control of the ministry, who would have it in their power to force his assent to the most absurd dogmas.

Religious opinions are of infinite importance to man - they are intimately connected with his salvation, and consequently require the most serious consideration - he should have every opportunity and every facility for sober inquiry, and in coming to a decision he should summon to his aid all those helps which the kindness of our Creator has placed within his reach. If upon mature reflection he conscientiously differs from the sentiments preached - if he believes them contrary to Scripture and right reason, and inimical to true religion and to pure morality, it becomes his duty to declare his dissent and disapprobation. If he sees that much ingenuity and pains are taken to disseminate them, that they are disguised under specious and insinuating forms, calculated to deceive the unwary, he is imperatively called upon by his duty as a Christian, to sound an alarm - to expose them in their real colours - to show their untruth and their pernicious tendency - to warn his fellow men against the adoption of them, and by every lawful means to prevent their propagation.

Elias Hicks appears among us as the declaimer of certain doctrines which he propounds for our belief, and which are easily seen to be contrary to Scripture, to the acknowledged principles of Friends, and to sound reason - and surely he is not so infallible as to have a right to call upon us for our unqualified and servile assent; nor yet to debar us from the liberty of discussing them, of telling them to our friends, nor even publishing if we think proper, what he himself openly proclaims. Such requisitions would be the extreme exercise of ecclesiastical tyranny, and a most conclusive evidence of a consciousness of the weakness of his own cause.



What he openly preaches, and has often preached in the hearing of hundreds of competent witnesses, it cannot be detraction to charge him with holding, else he must himself be his greatest detractor, since the charge is but a repetition of the substance and meaning of his own words. Any man who possesses the art of stenography, may without any violation of gospel order, take down all his discourses, however absurd, print them and publish them to the world - how much more then may an individual converse upon them and tell them to his friends.

The right of absolute dictation on the part of ministers - the inordinate love of popularity and power - a claim for privilege, and for an exemption from the ordinary restraints and regulations of society, are the means by which priestcraft has ever established its dominion, and they continue to be the fruitful sources of religious oppression. So long, therefore, as liberty of conscience and liberty of speech is guaranteed to us, it becomes the duty of every member of every Christian society to exercise them in the fear of God, to watch with a jealous eye every innovation upon the established doctrines and discipline of the church, faithfully to bear a testimony against every approximation to infidelity, however specious its appearance or however sacred the sanctions with which it seeks to clothe itself, and whenever he sees the approach of the enemy, as a vigilant watchman upon the walls of Zion, to sound the awakening alarm among his brethren.

NOTE E.

Elias Hicks, in his letter to Dr. Edwin A. Atlee, acknowledges that he has "taken up his pen to state to him the unfriendly and unchristian conduct of Anna Braithwaite to him." It would appear from this, that he considers himself exempted from the observance of that Gospel order, which he charges her with an "open violation of." We would ask whether it was not an "open violation of Gospel order," for Elias Hicks to state the unfriendly and unchristian conduct of Anna Braithwaite to Dr. Edwin A. Atlee, instead of telling it to her alone?

The religious profession of E. H. is the most exalted that we ever heard from any man - he professes to be continually guided by "an unerring Spirit," consequently his conduct, to be consistent, should be perfectly blameless. But the spirit of the Gospel teaches us meekness, gentleness, and forgiveness - its language is, "Being reviled we bless, being persecuted we suffer it, being defamed we entreat." Can we reconcile with the influence and government of this spirit, his unfounded charges against A.B. of self-importance, of hypocrisy, of falsehood, and deceit; of being actuated by the treachery of Judas - of watching for evil, of straining every nerve in exaggerating his words, of being determined to criminate him at all events, and of feigning or forcing constructions upon his words to suit her own purpose? If these grievous accusations had been true, it was his duty to tell them to Anna Braithwaite alone - not to communicate them to Dr. Atlee, that he might publish them to the world.



The tone of E.H.'s letter, and the language in which it is couched, appear to us to be little accordant with the precepts or example of Him, who when enduring the agonies of a cruel and ignominious death, prayed for his persecutors, "who when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

We search his letter in vain for a single one of the long catalogue of crimes which he lays to her charge; while on the other hand, there is the most conclusive testimony that she is guiltless of them all. She went to see him, as her manner indicated by his own admission, in a friendly disposition - they conversed together freely upon important points of Christian doctrine, and he avowed to her his disbelief of some of them, in terms more plain and direct than he usually had done in his public preaching. She made notes of this conversation, and when leaving America, placed a copy of them in the hands of her friends, to correct an unfounded report which had got abroad respecting her. Such is the account of her "unfriendly and unchristian conduct as relates to those notes" - and as to the "conversation among friends and others," and saying that he "held and promulgated infidel doctrines," it was certainly consistent with her duty as a Christian minister, aware of the dangerous tendency of his principles, to advise her friends against adopting them, to expose their absurdity and inconsistency, and to excite an examination into their true character and consequences. It was both friendly and Christian to warn them of the danger of listening with credulity to one whose high profession, reputed morality, and popular eloquence, had given him considerable influence; and if his opinions had been correct, the promulgation of them would not have proved prejudicial to him.

She had twice visited him, she had privately laboured to reclaim him from his errors, but finding him fixed in his unbelief, there was but one correct course for her to pursue, and that was to guard the ignorant and the unsuspecting against imbibing his notions.

NOTE F.

It is a great mistake to suppose that the principles of E.H. are new, or that they are the result of greater attainments or superior revelation, since the same opinions, which he now propagates, have been maintained by most of the infidel writers within the last hundred and fifty years. We are aware that he has received the credit of invention, and that to many persons they have the charm of novelty, but those who will take the pains to search those excellent works which have been written in defence of christianity will find all of them have been refuted.

Lord Herbert, who wrote in 1663, taught that repentance was the only propitiation, that the christian doctrine of atonement, granted pardon on too easy terms, and derogated from the obligations of virtue - that we cannot be ascertained that the Scriptures are a revelation, and if we could ascertain it, we know not that the translations are correct; and hence he says,



is the necessity of rejecting all systems and forms of religion and adopting the one universal, natural religion, written upon the hearts of all men by the divine finger. - Hobbes asserts that the only assurance for the authenticity of Scripture is the authority of the church or commonwealth - and that the New Testament was never received as of divine authority until declared to be so by the councils - Blount taught that there was no necessity for a Mediator between God and man, and that the belief of such a necessity was derogatory of his Infinite Mercy - Toland declared that there were no mysteries in religion, nor any thing contrary to, nor above reason, and that no christian doctrine can be called mystery. - The Earl of Shaftsbury wrote much to discountenance a belief in the authority of Scripture and in the truth of the christian religion as there set forth - frequently repeating the charge of corruptions and interpolations in the Bible. - Collins declared that all those who contend for the faith of the Gospel, as contained in Holy Scripture are enemies to a just liberty of thought, and to free examination and inquiry - and that the books of Holy Scripture were corrupted and altered by the early fathers and clergy to suit their own notions. - Woolston says that many of the facts recorded in Scripture are mere allegorical allusions to the work of religion in the heart, and that literally taken they are absurd and fictitious; that the history of the life of Christ is only an emblematical or allegorical representation of his spiritual life in the soul.

Dr. Tindal taught that christianity is nothing more than the religion of nature; that the dictates of the Spirit, or of "the universal law of nature" in man, are so pure, perfect and absolute, that all external revelation is utterly useless; that to believe in external revelation is to renounce our reason and give up our understandings to a blind and implicit faith; and therefore it is our duty to throw off such revelation, and follow the pure, simple dictates of the light of nature. - Dr. Morgan says, that revelation (in which he declares himself a firm believer) is no more than the discovery of truth by whatever process it be made, and that the only test of the truth of revelation is the moral fitness and reason of things - he declares that St. Paul preached a Jewish Gospel, viz. "Salvation by Christ, the Jewish Messiah." - Chubb taught, that Christ was no higher character than the founder of the Christian sect, that he was sent into the world to acquaint mankind with the revelation of the will of God, and that the account of his birth was ridiculous and incredible. He denies that he is our Advocate with the Father, or the propitiation for sin, and says the doctrine of the atonement "is contrary to all truth and the eternal reason of things" - that "to appeal to the Scriptures as the test for our opinions would be the certain way to perplexity and dissatisfaction, for the Bible is the grand source of heresies and schisms, and exhibits doctrines the most opposite, and greatly dishonourable to God. - Lord Bolingbroke, speaking of the atonement, says it is "repugnant to all our ideas of order, justice, goodness, and even theism." - Thus we see that most of the Deistical writers from the year 1663 to 1746 have avowed the very principles which [Elias Hicks](#) now teaches



as the result of immediate revelation. - The reader will find a full refutation of these in Dr. Leland's View of Deistical writers.

We shall now notice the comparatively modern work of that arch-infidel [Thomas Paine](#), called "The Age of Reason," many of the sentiments of which, are so exactly similar to those of E.H. as almost to induce us to suspect plagiarism. - Speaking of our blessed Saviour he says - "They (the Christian mythologists) represent this virtuous and amiable man, Jesus Christ, to be at once both God and man, celestially begotten, on purpose to be sacrificed" - he declares that he was a Jew by birth and profession, and was the Son of God in like manner that every other person is, for the Creator is the father of all" - that "he probably worked at his father's trade, which was that of a carpenter; that it does not appear that he had any school learning, and the probability is that he could not write." - He denies the miraculous conception, and ranks the divinity of Jesus Christ with the deification of the heathen gods.

Of the doctrine of Christian redemption he speaks in terms of great contempt - he says, "The probability is that the whole theory or doctrine of what is called redemption (which is said to have been accomplished by one person in the room of another) was originally fabricated, on purpose to bring forward and build all those secondary and pecuniary redemptions upon, and the passages in the books upon which the idea or theory of redemption is built have been fabricated and manufactured for that purpose" - "moral justice cannot take the innocent for the guilty, even if the innocent would offer itself" - "the doctrine of atonement is fabulous, man stands in the same relative condition with his Maker, he ever did since man existed, and it is his greatest consolation to think so" = "the doctrine is an outrage offered to the moral justice of God, by supposing him to make the innocent suffer for the guilty." - "It is only by the exercise of reason that man can discover God." And the doctrines of the fall of Adam - the Divinity of Christ, and his great sacrifice, he declares are all irreconcilable to the divine gift of reason that God has given to man.

Religion he says, cannot have connexion with mystery - it is free from every thing of mystery and unencumbered with any thing mysterious - mystery, is the appendage of fabulous not true religion."

Of our believing facts adduced upon the authority of revelation, he says, "When it is revealed to me I will believe it to be revelation, but it is not and cannot be incumbent upon me to believe it a revelation before," &c.

Of the inspired account of the creation, he says, "It has all the appearance of being a tradition which the Israelites had among them before they came out of Egypt," &c.

To conclude the parallel, speaking of the first part of his work, [Paine](#) says, "The opinions I have advanced in that work, are the



effect of the most clear and long established conviction, that the Bible and Testament are impositions upon the world - that the fall of man - the account of Jesus Christ being the Son of God - and of his dying to appease the wrath of God - and of salvation by that strange means, are all fabulous inventions, dishonourable to the wisdom and power of the Almighty; and that the only true religion is Deism, by which I then meant, and now mean, the belief of one God, and an imitation of his moral character, or the practice of what are called moral virtues," &c. - That man must be destitute of common perception who does not at the first glance see the coincidence of these sentiments with those of E.H., and it is by no means difficult to tell where the latter may have borrowed them without the pains or trouble of invention.

[Paine](#), however, was a more consistent unbeliever - conscious of the entire incongruousness of his opinions with the doctrines of the Holy Scriptures, he did not attempt to screen himself under their sanction, by wresting the plain sense and meaning of some parts to make out a warrant for his sentiments, and wholly denying others which directly contradicted him, but he commenced his career by boldly declaring that the Bible was a tissue of falsehood and deceit - he had too much honesty to make a profession of believing them when he knew that his principles would give such profession the lie.

Bishop Watson has replied to the objections of [Paine](#) with much learning and acuteness, and with great effect - his work is well worthy of a serious perusal; but the most conclusive answer to [Paine](#)'s infidelity, as well as to that of all the writers whose names we have mentioned, is a contemplation of their dying hours - He who has seen the impenitent and hardened sinner trembling with agony of body and horror of mind - destitute of hope - tormented with the very pains of hell begun while on earth - and going out of time into eternity blaspheming and contemning his God and Saviour, may form a correct idea of the state of mind which these principles have produced in most of their professors - and let those who are tampering with unbelief take warning by the awful accompaniment of their death bed scenes, a faithful account of which they may read in "Simpson's Plea for Religion," and in "Pike's Consolations of Gospel Truth."

It has been the favourite axiom and first principle of all unbelievers and free thinkers, that there are no mysteries in religion, and that no man is bound to believe what he cannot comprehend - this is, in fact, the very basis upon which infidelity in every age has been erected.

We could adduce large quotations from authors of the same school with [Paine](#), shewing in the most conclusive manner that the dogmas of [Elias Hicks](#), so far from being further revelations of Christian doctrines, are merely the stale objections to the religion of the Bible, which have been so frequently routed and driven from the field, to the utter shame and confusion of their

promulgators.

FINIS.

→ Amelia Anderson Opie's ILLUSTRATIONS OF LYING, IN ALL ITS BRANCHES. She had been a member of the Octagon Chapel, but at this point she gave up the writing of fiction in order to become a member of the [Religious Society of Friends](#), leaving THE PAINTER AND HIS WIFE unfinished.



→ 52 Norwegian [Quakers](#) arrived in the harbor of New-York aboard the ship *Restoration*.

Although the New-York shipbuilding firm of Smith & Dimon completed a 44-gun frigate, the *Liberator*, on contract for the Greek navy, the Greek government failed to take delivery.

[Friend](#) David Whippey, a [Nantucket Island](#) whaler, after escaping being eaten by cannibals on an island near Fiji, would go on to become an important member of the local culture. (Whippey's descendants are still important characters in that South Sea island community.)

→ The 1st gas-pipes were laid in New-York.

Because the former actor James Hacket had been ruined in business, he returned to the stage as did his singing actress wife Catherine Lee Suggs.

Lorenzo Da Ponte became the initial professor of Italian at Columbia University.

The 1st production of Grand Opera in New-York (Rossini's Barber of Seville was performed at the Park Theater by an Italian company).

1825

1825

 [William Hazlitt](#)'s THE SPIRIT OF THE AGE: OR CONTEMPORARY PORTRAITS.



THE SPIRIT OF THE AGE

1825

1825



Thomas Hood's and John Hamilton Reynolds's ODES AND ADDRESSES TO GREAT PEOPLE (3 editions of this would be necessary within 1 year).



Hood produced an engraving of William Hogarth's "The Progress of Cant."



During this year and the following one, Governor John Winthrop's JOURNAL would be being put out in enlarged form as a 2-volume THE HISTORY OF NEW ENGLAND.

JOHN WINTHROP JOURNAL

 From 1825 into 1829, the presidency of John Quincy Adams (Republican).



Publication of NARRATIVE OF SOME REMARKABLE INCIDENTS IN THE LIFE OF SOLOMON BAYLEY, FORMERLY A SLAVE IN THE STATE OF DELAWARE, NORTH AMERICA, WRITTEN BY HIMSELF.

Frederick Douglass reminisced in 1845 in his NARRATIVE OF THE LIFE OF FREDERICK DOUGLASS, AN AMERICAN SLAVE. WRITTEN BY HIMSELF, about a black child, himself, given the name Frederick Augustus Washington Bailey:



I never saw my mother, to know her as such, more than four or five times in my life; and each of these times was very short in duration, and at night. She was hired by a Mr. Stewart, who lived about twelve miles from my home. She made her journeys to see me in the night, travelling the whole distance on foot, after the performance of her day's work. She was a field hand, and a whipping is the penalty of not being in the field at sunrise, unless a slave has special permission from his or her master to the contrary – a permission which they seldom get, and one that gives to him the proud name of being a kind master. I do not recollect of every seeing my mother by the light of day. She was with me in the night. She would lie down with me, and get me to sleep, but long before I waked she was gone. Very little communication ever took place between us. Death soon ended what little we could have while she lived, and with it her hardships and suffering. She died when I was about seven years old, on one of my master's farms, near Lee's Mill. I was not allowed to be present during her illness, at her death, or burial. She was gone long before I knew any thing about it. Never having enjoyed, to any considerable extent, her soothing presence, her tender and watchful care, I received the tidings of her death with much the same emotions I should have probably felt at the death of a stranger.

He remembered of his mother's visit that she had called him "Valentine," that she had asked his Aunt Katy if she wouldn't treat him better — and that she had given him a ginger cake in the shape of a heart.

Mexico and Venezuela planned an expedition to Cuba in order to help the people of that island in their struggle for independence from Spain. But the United States, fearing an independent citizenry there would lead to the end of slavery, with repercussions on our Southern plantations, let it be known through Secretary of State Henry Clay that it would block any move to liberate the people of that island. This decision was based on the belief that in due time, under the operation of the law of political economy, this rich prize would fall ripe into the lap of her North American neighbor.

On a nearby page is a table from page 286 of Volume I of W.B. Stevenson's NARRATIVE OF TWENTY YEARS

1825

1825

RESIDENCE IN SOUTH AMERICA, which was published in 1825. Stevenson’s intent was to depict “the mixture of the different castes, under their common or distinguishing names,” but he issued a caveat along with this table, that although it might appear quite particular, in actuality it was a gross generalization from a much more complicated reality, and that therefore such a depiction of race mixture “must be considered as general, and not including particular cases.”³⁷ In addition, he stated, he had permuted some of the data in accordance with his own experience, which was that “a child receives more of the colour of the father than of the mother.”

Guess what, Henry Clay was appointed Secretary of State by the new president, John Quincy Adams, to whom he had thrown his support when it became clear that he himself could not become President. –You don’t suppose this was some sort of arranged political deal, do you?

 Henry Peter Brougham’s PRACTICAL OBSERVATIONS UPON THE EDUCATION OF THE PEOPLE.



 Caleb Snow’s A HISTORY OF BOSTON, THE METROPOLIS OF MASSACHUSETTS FROM ITS ORIGIN TO THE PRESENT PERIOD, WITH SOME ACCOUNT OF THE ENVIRONS.

WOMEN HANGED IN ENGLAND DURING 1825

Date	Name	Place of execution	Crime
11/03	Elaeanor Ryan	Limerick	Murder of husband
05/08	Hannah Read	Leicester	Petty treason of murder

37. A 1987 lexicon lists 128 Spanish terms for different blends of the human races. As an interesting side comment, please note, the very few blanks in such a chart have to do all and only with blends involving not-entirely-white fathers and white mothers.

The Mixture of the Different Castes, under their Common or Distinguishing Names



FATHER.	MOTHER.	CHILDREN.	COLOUR.
European.....	European.....	Creole.....	White.
Creole.....	Creole.....	Creole.....	White.
White.....	Indian.....	Mestiso.....	$\frac{6}{8}$ White, $\frac{2}{8}$ Indian — Fair.
Indian.....	White.....	Mestiso.....	$\frac{4}{8}$ White, $\frac{4}{8}$ Indian.
White.....	Mestiso.....	Creole.....	White — often very Fair.
Mestiso.....	White.....	Creole.....	White — but rather Sallow.
Mestiso.....	Mestiso.....	Creole.....	Sallow — often light Hair.
White.....	Negro.....	Mulatto.....	$\frac{7}{8}$ White, $\frac{1}{8}$ Negro — often Fair. (Frederick Douglass, although his mother may have been part Native American)
Negro.....	White.....	Zambo.....	$\frac{4}{8}$ White, $\frac{4}{8}$ Negro — dark copper.
White.....	Mulatto.....	Quarteron.....	$\frac{6}{8}$ White, $\frac{2}{8}$ Negro — Fair.
Mulatto.....	White.....	Mulatto.....	$\frac{5}{8}$ White, $\frac{3}{8}$ Negro — Tawny.
White.....	Quarteron.....	Quinteron.....	$\frac{7}{8}$ White, $\frac{1}{8}$ Negro — very Fair.
Quarteron.....	White.....	Quarteron.....	$\frac{6}{8}$ White, $\frac{2}{8}$ Negro — Tawny.
White.....	Quinteron.....	Creole.....	White — light Eyes, fair Hair.
Negro.....	Indian.....	Chino.....	$\frac{4}{8}$ Negro, $\frac{4}{8}$ Indian.
Indian.....	Negro.....	Chino.....	$\frac{2}{8}$ Negro, $\frac{6}{8}$ Indian.
Negro.....	Mulatto.....	Zambo.....	$\frac{5}{8}$ Negro, $\frac{3}{8}$ White.
Mulatto.....	Negro.....	Zambo.....	$\frac{4}{8}$ Negro, $\frac{4}{8}$ White.
Negro.....	Zambo.....	Zambo.....	$\frac{15}{16}$ Negro, $\frac{1}{16}$ White — Dark.
Zambo.....	Negro.....	Zambo.....	$\frac{7}{8}$ Negro, $\frac{1}{8}$ White.
Negro.....	Chino.....	Zambo-chino	$\frac{15}{16}$ Negro, $\frac{1}{16}$ Indian.
Chino.....	Negro.....	Zambo-chino	$\frac{7}{8}$ Negro, $\frac{1}{8}$ Indian.
Negro.....	Negro.....	Negro.....	

JANUARY



January: A [negrero](#) flying the Spanish flag (as shown below), the *Constante*, master unknown, on its one and only known Middle Passage, delivered a cargo of 500 [enslaved](#) Africans at the port of Trinidad.³⁸



THE MIDDLE PASSAGE

38. Clearly, there's a terminology problem here. In an effort to resolve this terminology issue, at the Republican National Convention in New York City in August 2004 –at which the Republican Party would for four days make an effort to strip from its face its mask of hostility to the plight of the downtrodden and reveal its true countenance of benevolent conservatism and concern– these people would be sensitively referred to by a Hoosier Republican running for the US Senate as “involuntary immigrants.”

So, perhaps, this is a good point at which to insert a story about involuntary immigrants that has been passed on to us by Ram Varmha, a retired IBM engineer whose father had briefly served as Maharaja after the independence of Cochin. He relates the story as narrated to him by his paternal grandmother who lived in Thripoonithura, Cochin: “When my grandmother (born 1882) was a young girl she would go with the elder ladies of the family to the Pazhayannur Devi Temple in Fort Cochin, next to the Cochin Lantha Palace built by the Dutch (Landers = Lantha), which was an early establishment of the Cochin royal family before the administration moved to Thripoonithura. My grandmother often told us that in the basement of the Lantha Palace, in a confined area, a family of Africans had been kept locked up, as in a zoo! By my Grandmother’s time all the Africans had died. But, some of the elder ladies had narrated the story to her of ‘Kappiries’ (Africans) kept in captivity there. It seems visitors would give them fruits and bananas. They were well cared for but always kept in confinement. My grandmother did not know all the details but according to her, ‘many’ years earlier, a ship having broken its mast drifted into the old Cochin harbor. When the locals climbed aboard, they found a crewless ship, but in the hold there were some chained ‘Kappiries’ still alive; others having perished. The locals did not know what to do with them. Not understanding their language and finding the Africans in chains, the locals thought that these were dangerous to set free. So they herded the poor Africans into the basement of the Cochin Fort, and held them in captivity, for many, many years! I have no idea when the initial incident happened, but I presume it took place in the late 1700s or early 1800s. This points to the possibility that it was, in fact, a slave ship carrying human cargo from East Africa to either the USA or the West Indies. An amazing and rather bizarre story. Incidentally, this is not an ‘old woman’s tale’! Its quite reliable. My grandmother would identify some of the older ladies who had actually seen the surviving Kappiries.”

➡ January: Early in the year the East [India](#) Company had a chance to test its investment in steam power, when the steamboat *Diana* it had constructed at Kiddapore in 1823 chased one of the feared Burmese imperial war-praus up the Irrawaddy River against the current. Previously, this design of rowed prau, because it was so highly maneuverable and fast, with its upper and lower rows of dedicated oarsmen warriors on each side, had been the dominating force in this portion of God's creation. After four or five hours of full-out rowing to keep their giant prau out of range of the steamship's deck cannons, the Burmese men began to die of exhaustion at their oars and the prau was easy to sink without ever getting into dangerous proximity of their swords and spears and arrows. This auspicious event was widely reported in the West for it inaugurated what everyone could see was an entirely new era — the era of gunboat diplomacy. No more asking for decency; we had grown weary of asking for decency. Muscular Christian missionaries in the field, especially, relished this prospect of "No more Mr. Nice Guy" and said so for the historical record repeatedly, with flair.

➡ January: For better or for worse, Indianapolis became forever the capital of Indiana.

➡ January: At [Harvard College](#), a circular was issued by the Directors asking aid towards the erection of a separate building for the [Divinity School](#).

➡ January 1, Saturday: The New-York House of Refuge for juvenile delinquents opened in a federal arsenal, at Broadway and the old Boston Road, that had been erected in 1806.

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

7th day 1st of 1st M 1825 / This Year commences under precious feelings. It has been a day of favour, for which I desire to be thankful

It is feelingly my desire at the opening of the year, more to dedicate my self to the cause of Truth than heretofore, during the past Year I have had many trials, some of which seem in good measure passed by & my mind freed from them, for which I trust I am very thankful. Some however remain & my prayer is to be endued with patience & wisdom, & I have faith to believe I shall.

—
Wing Russell & Jos Tillinghast have been several times in the course of the Day. their company is solid & acceptable & seem to be young men deepening in the true seed & root, in which I

desire their progress —³⁹



RELIGIOUS SOCIETY OF FRIENDS

➡ January 2, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 2nd of 1 M 1825 / The day was stormy & meetings small & low, in the forenoon Father Rodman & Jon Dennis bore short acceptable testimonys - Silent in the Afternoon - Wing Russell & Jos Tillinghast set the evening with us, also sister Mary. -

RELIGIOUS SOCIETY OF FRIENDS

➡ January 3, Monday: The 2,000-acre estate of the colony of Harmonie in Indiana established by George Rapp was purchased from the Harmonie Society by a Scottish mill owner, Robert Owens, who had become an advocate of model communities for the workers in his mills. Owen would rename the estate New Harmony, and it would go through the bulk of his fortune and collapse again in the span of the following three years.)

Opening of Troy, New York's Rensselaer School of Theoretical and Practical Science (Rensselaer Polytechnic Institute, "RPI").

➡ January 4, Tuesday: [King Ferdinando I of the Two Sicilies](#) died in Naples and was succeeded by his son [Francesco I](#).

➡ January 6, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 6th of 1st M / Day before yesterday we were inform'd of the illness of Uncle Saml Thurston & finding he was very low yesterday I went out towards night to his house to see him After a little refreshment I went into his room & to his bed side & found him asleep, he however soon roused, when I went & spoke

39. Stephen Wanton Gould Diary, 1823-1829: The Gould family papers are stored under control number 2033 at the Division of Rare and Manuscript Collections of Cornell University Library, Box 8 Folder 13: October 2, 1823-March 6, 1829; also on microfilm, see Series 7



1825

1825

to him, he looked up with the usual pleasant smile on his countenance & says "Is it Stephen" to which I replied yes & inquired how it was with him, but he was so heavy that he did not appear to know what he said in reply - he continued much in that state till the Doctor came, when he was more roused & gave rational answers - I staid all night but finding a Watcher supplied I went to bed.

This morning he remained much as last night, & it being necessary for me to come home, set out & walked a part of the way & Jas Sisson came along with his waggon & brought me the rest of the distance. - There appears to be no hope of Samuels recovery, but the prospect looks now like a speedy dissolution -his loss to the Church & community at large will be very great

RELIGIOUS SOCIETY OF FRIENDS



January 7, Saturday: Subscription for the purchase of stock in the [Delaware and Hudson Canal Company](#) opened, and immediately the stock was sold out.



January 8, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st 8th of 1st M / Uncle Samuel Thurston Departed this life this Morning about 9 OClock --

1st day - After attending the Morning Meeting at home I rode to [Portsmouth](#) with Anne Dennis, & After visiting Aunt Thurston a little while in her affliction & looking on the remains of her beloved Consort - I went down to Uncle Stantons to visit my Mother & staid all night. -

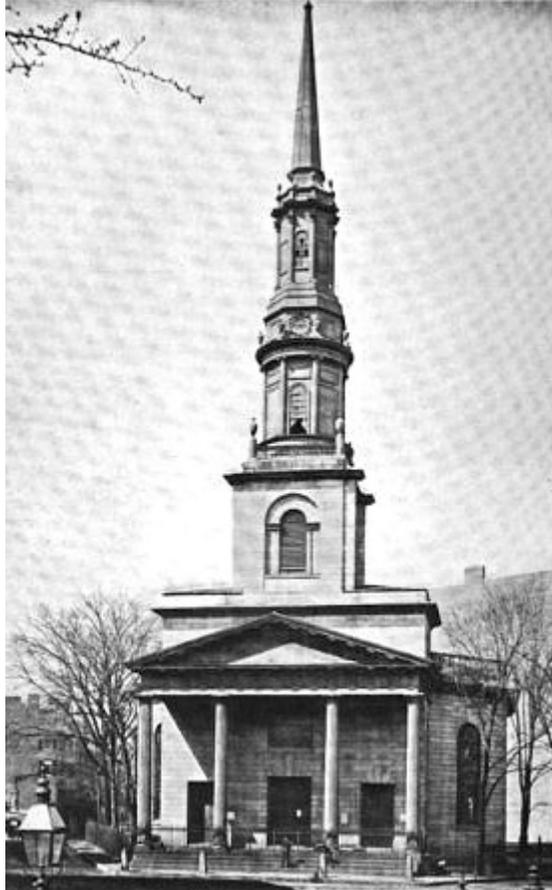
RELIGIOUS SOCIETY OF FRIENDS

1825

1825



January 9, Monday: Turning down an offer from another Boston church, the Reverend [Alexander Young](#) chose to be ordained as the 8th pastor of the Sixth Congregational Church, known as the “New South” Unitarian church (this would make him the 27th Congregational minister settled in [Boston](#)). He would serve that flock until his death in 1854.



The sermon at his ordination was preached by the Reverend John G. Palfrey, and the charge was given by Dr. William Ellery Channing.

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

2nd day / Attended the funeral which was at 10 O'clock at the house & 11 OC at the Meeting House, where large number of people collected & a solemn Meeting was held on the occasion – The weight of service fell on Ruth Freeborn who was much favoured with pertinent & very seasonable matter for the occasion – Jonathon Hannah & Anne Dennis had short testimonys – While the corpse lay over the grave, a short but uncommonly solemn pause was made, & the whole closed decently & becomingly. – I returned to the house of the deceased, dined & rode home with D Buffum Jr - stoping on the way home at John Mitchells & saw his daughter Joanne who appears to be in a Consumption - I thought her flushed cheek & quick pulse which I counted at 137 indicated fast approaching dissolution without a change.–



1825

1825

 January 13, Thursday: Die Forelle, a song by Franz Schubert to words of Schubart, was published by Diabelli, Vienna as his op.32.

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

*5th day 13th of 1st M 1825 / At our Select Meeting this Day, we missed Uncle Samuel Thurston from his usual seat, & felt the Miss-
Richd Mitchell & Hannah Dennis, Dined with us the latter set the Afternoon & was joined by her husband at tea, who set the evening with us. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 15, Saturday: Jose Joaquim de Almeida e Araujo Correia de Lacerda replaced Pedro de Sousa Holstein, marques e conde de Palmela as Secretary of State (prime minister) of Portugal.

 January 16, Sunday: William Hutchings, son of Hannah G. Hutchings of Gloucester, died while at sea.

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

1st day 16th of 1 M / Soon after Our morning Meeting was gathered a very solemn quiet was spread over it, which was increasing, when our Ancient & beloved friend David Buffum rose deliverd a Solemn & well adapted testimony "There is no peace to the wicked, to know good, & not to do it becomes sin to us - My peace I give unto you my peace I leave with you, not such peace as the world gives give I unto you" &c. were passages of Scripture which he used, all having a solemn effect on the Audience - Soon after Father Rodman was engaged similarly & was singularly Solemn & impressive - it was a favouring Meeting, but my mind was not able to partake of it, so deeply as on some other occasions. - In the afternoon we were Silen & small. - Yesterday morning I forwarded a letter to sister Elizabeth & by the Mail at night we recd on from her which expressed their welfare. -

RELIGIOUS SOCIETY OF FRIENDS

 January 19, Wednesday: Ezra Daggett and a nephew, Thomas Kensett, of New-York, obtained a patent for storing food in a tin can.

 January 20, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 20th of 1st M 1825 / The Year & the season progresses & my life with them. - yet how poor how lean in the Mind - my feelings were distressed at Meeting under the consideration- it seems as if I have much to do, & the time to do it may be short, & even if it should be prolong'd to the length allotted Man, it will be short. - Father Rodman had a short, but to my feelings acceptable testimony -

RELIGIOUS SOCIETY OF FRIENDS



1825

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 January 22, Saturday: The parents of Clara Wieck were granted a divorce.

 January 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 23rd of 1 M / Our Morning Meeting was well attended considering it was very cold, raw high wind & cloudy – Father Rodman was largely exercised in his ministry. – In the Afternoon small & a few words by Father Rodman. -- I have to acknowledge great Poverty of Spirit -- Yesterday I went to [Portsmouth](#) with D Buffum to attend the funeral of Joseph Mott - the Meeting was held at the Meeting house & was a season of favour - our friends D Buffum & Ruth Freeborn were very lively & impressively engaged in Testimony – we Dined at the late residence of Uncle S Thurston & after a little time of sitting with the Widow & family in free sympathetic conversation we rode home –

RELIGIOUS SOCIETY OF FRIENDS

 January 24, Monday: A postoffice was begun in Lincoln, with David S. Jones as the initial postmaster (to September 18, 1826).

 January 25, Tuesday: The Bolshoi Theater opened in Moscow.

 January 27, Thursday: In Acton, a “Universalist” church was incorporated, with 49 members, which in a couple of years would rise to 61.

There are now three religious societies in Acton. 1. The Orthodox, which seceded from the town [of Acton] and formed a separate parish during the latter part of Rev. Mr. Shed’s ministry. The Rev. James T. Woodbury, brother of the Hon. Levi Woodbury, and formerly a member of the bar in Grafton County, New-Hampshire, was ordained over the parish, August 29, 1832, when the Rev. Mr. Cleaveland, of Salem, preached. 2. The Unitarian, which worships in the meeting-house erected by the town [of Acton]; and 3. The Universalist, which was organized 19th of January, 1816, and incorporated 27th of January, 1825. At the former period it contained 11 members, at the latter 49, and in 1827, 61, twenty of whom resided in other towns. The two last have no settled minister.⁴⁰

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

5th day 27th of 1st M / Our Moy [Monthly] Meeting held this day in Town was a season of solemnity & favour – In the first meeting Father Rodman Anne Dennis & Hannah Dennis in succession bore testimony, & in the last the buisness that came before us was conducted with a good degree of weight. – Uncle P Lawton & Adam

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

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



1825

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Anthony dined with us. -

RELIGIOUS SOCIETY OF FRIENDS

 January 30, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 30th of 1 M / Our Meeting today was well attended & we had considerable preaching which seemed to me to be pretty good, but I was not in the situation to judge or be benefited as at some times. -
I am looking towards our Quarterly Meeting when I hope to feel revival. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 31, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 31 of 1st M 1825 / Rode in the Stage this Morning to [Portsmouth](#) to attend to some buisness for Uncle Stanton where I spent the day & lodged. - finding my Mother very smart & well considering her Age &c. -

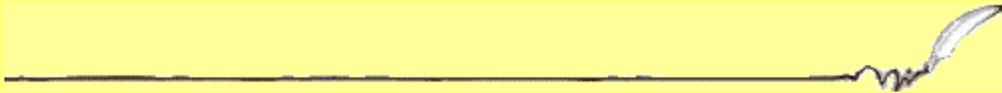
RELIGIOUS SOCIETY OF FRIENDS

FEBRUARY

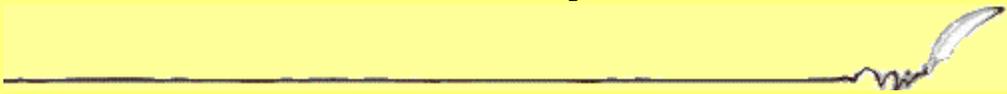
 February: A Rochester, New York village census showed a population of 4,274.

February: [Waldo Emerson](#) visited ex-President John Adams:⁴¹

To-day, at Quincy, with my brother, by invitation of Mr. Adams's family. The old President sat in a large stuffed arm-chair, dressed in a blue coat, black small-clothes, white stockings, and a cotton cap covered his bald head. We made our compliment, told him he must let us join our congratulations to those of the nation on the happiness of his house. He thanked us, and said, "I am rejoiced, because the nation is happy. The time of gratulation and congratulations is nearly over with me: I am astonished that I have lived to see and know of this event. I have lived now nearly a century: [he was ninety in the following October:] a long, harassed, and distracted life."— I said, "The world thinks a good deal of joy has been mixed with it."— "The world does not know," he replied, "how much toil, anxiety, and sorrow I have suffered."— I asked if Mr. Adams's letter of acceptance had been read to him.— "Yes," he said, and added, "My son has more political prudence than any man that I know who has existed in my time; he never was put off his guard: and I hope he will continue such; but what effect age may work in diminishing the power of his mind, I do not know; it has been very much on the stretch, ever since he was born. He has always been laborious, child and man, from infancy."— When Mr. J.Q. Adams's age was mentioned, he said, "He is now fifty-eight, or will be in July" and remarked that "all the Presidents were of the same age: General Washington was about fifty-eight, and I was about fifty-eight, and [Mr. Jefferson](#), and Mr. Madison, and Mr. Monroe."— We inquired, when he expected to see Mr. Adams.— He said, "Never: Mr. Adams will not come to Quincy, but to my funeral. It would be a great satisfaction to me to see him, but I don't wish him to come on my account."— He spoke of Mr. Lechmere, whom he "well remembered to have seen come down daily, at a great age, to walk in the old townhouse,"— adding, "And I wish I could walk as well as he did. He was Collector of the Customs for many years, under the Royal Government."— E. said, "I suppose, Sir, you would not have taken his place, even to walk as well as he."— "No," he replied, "that was not what I wanted."—



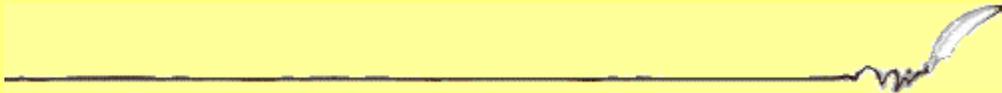
He talked of Whitefield, and "remembered, when he was a Freshman in college, to have come in to the Old South, [I think,] to hear him, but could not get into the house;- I, however, saw him," he said, "through a window, and distinctly heard all. He had a voice such as I never heard before or since, he cast it out so that you might hear it at the meeting-house, [pointing towards the Quincy meeting-house,] and he had the grace of a dancing master, of an actor of plays. His voice and manner helped him more than his sermons. I went with Jonathan Sewall."- "And you were pleased with him, Sir?"- "Pleased! I was delighted beyond measure."- We asked, if at Whitefield's return the same popularity continued.- "Not the same fury," he said, "not the same wild enthusiasm as before, but a greater esteem, as he became more known. He did not terrify, but was admired."



41. The Reverend [George Whitefield](#) had been the great evangelical preacher of the 18th Century. He had been opposed by the pastor of Boston's First Church, the Reverend Charles Chauncy, who was a rationalist, and after whom the Reverend William Emerson, who succeeded him at First Church in 1799, named his firstborn son: Charles Chauncy Emerson.



We spent about an hour in his room. He speaks very distinctly for so old a man, enters bravely into long sentences, which are interrupted by want of breath, but carries them invariably to a conclusion, without ever correcting a word. He spoke of the new novels of [Cooper](#), and "Peep at the Pilgrims," and "Saratoga," with praise, and named with accuracy the characters in them. He likes to have a person always reading to him, or company talking in his room, and is better the next day after having visitors in his chamber from morning to night. He received a premature report of his son's election, on Sunday afternoon, without any excitement, and told the reporter he had been hoaxed, for it was not yet time for any news to arrive. The informer, something damped in his heart, insisted on repairing to the meeting-house, and proclaimed it aloud to the congregation, who were so overjoyed that they rose in their seats and cheered thrice. The Reverend Mr. Whitney dismissed them immediately. We were told that his son Judge Adams can at any time excite him in a moment to great indignation. He mentioned to us that he had spoken to the President of the late Plymouth oration & said Mr Everett had ambition enough to publish it doubtless. The old gentleman exclaimed with great vehemence "I would to God there were more ambition in this country, ambition of that laudable kind to excel."



February 1, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 1st of 2nd M 1825 / This morning walked from Uncle Stantons to [Bristol](#) ferry where I took the Stage & Rode to [Providence](#) - lodged at [Moses Browns](#) who I found well & glad to see me. - 4th day rode with our venerable frd to Select Meeting, after which I dined at Dorcas Browns - In the Afternoon attended the Meeting for Sufferings which set till 9 OC in the evening, then rode with M Brown to his house & lodged -- 5th day Attended the Meeting at large & Dined at Wm Jenkins's, then returned to the Meeting house to Meet with the Trustees of OB Benevolent fund which sat till 8 OC when I returned with Moses to his house & again lodged - 6th day at 10 OC went to the School House & attended school committee which took us all day & late in the eveing when I went into [Providence](#) & lodged at Wm Jenkins's -



1825

1825

 February 3, Thursday: Franz Schubert's song Der Blumen Schmerz D.731 to words of Maylath was performed for the initial time, in the Vienna Musikverein.

Vendsyssel-Thy, once part of the Jutland peninsula that formed westernmost Denmark, became an island when a flood destroyed its isthmus.

 February 5, Saturday: Hannah Lord Montague of Troy patented the 1st detachable shirt collar.

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

7th day took Stage with D Buffum & rode to [Bristol](#) ferry -after we crossed we found his Carriage there in which I rode home.- This Quarterly Meeting has been as season of precious favour to me for which I desire to be very thankful. - The various sittings, both of Meetings & committees were all in harmony & the hearts of many renewedly Knit together - the labours of our two Ancient Standards D Buffum & [Moses Brown](#) was uncommonly interesting - it is no common occurrence to find two so aged men, one in the 87th & the other in his 82 Year, active green & pertinent in their labours. -

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 6th of 2nd M 1825 / Forenoon Meeting well attended - Afternoon was small - both pretty good meetings. -

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Monday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

*My dear wife was safely delivered of a fine boy this morning.
We are going to call him Albert.*

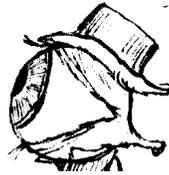
1825

1825

➔ February 9, Wednesday: The hung presidential election was decided in the US House of Representatives, where Kentucky's Henry Clay controlled the deciding block of votes. John Quincy Adams was selected as President on the 1st ballot. Clay had opted for the Democratic-Republican Adams over General Andrew Jackson and the ailing William Crawford as the lesser of three evils and would in return be designated to become Secretary of State. Adams of course had views on [slavery](#) acceptable to Clay: Adams's attitude was "Westward the star of empire takes its way, in the whiteness of innocence." Also, "slavery in a moral sense is an evil, but in commerce it has its uses." Fanny Wright was in the gallery witnessing all this, being in [Washington DC](#) because of her sailing in the wake of [Lafayette](#).



On this day [Waldo Emerson](#) was moving into his college room at the [Harvard Divinity School](#). However, this was a year in which he had medical problems, in particular with his eyes, that slowed his studies.



➔ February 10, Thursday: Simón Bolívar gave up his title as "dictator" of Peru in favor of "El Libertador."

[William James Hubard](#) "invenit et fecit" an elaborate water-colored cut-paper silhouette mounted on board with gold paint, of a Napoleonic-era cavalry duel between a French Cuirassier and an English 15th Hussar:



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

5th day 10th of 2 M / Small but comfortable Meeting, Father

Rodman engaged in a short acceptable testimony –

RELIGIOUS SOCIETY OF FRIENDS

 February 11, Friday: With the death of Duke Friedrich IV, the ruling house of the Duchy of Saxe-Gotha came to an end.

Two songs by Franz Schubert to words of Mayrhofer were published by Cappi, Vienna as his op.36: Der zurnenden Diana, and Nachstuck.

 February 12, Saturday: The United States concluded a treaty with the Creeks at Indian Springs, Georgia. Leaders agreed to remove their people west of the Mississippi (most Creeks would repudiate the treaty).

 February 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 2 M / Small Meetings & silent, but solemn sittings. Neither D Buffum, Father Rodman nor Richd Mitchell were there all unable to get out – On we that are Younger, a greater weight is fast devolving, & Oh, Oh that we may be qualified for our Stations. –

RELIGIOUS SOCIETY OF FRIENDS

 February 14, Monday: President-elect John Quincy Adams decided that Henry Clay was the best man for the job of Secretary of State (cynics would construe this as payback for Clay's electoral support on February 9th).

It was probably on about this day that Frederick Douglass's mother was able to visit her young son for the last time, before her death late in 1825 or early in 1826.

 February 16, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 16 of 2 M / This day recd a very Acceptable letter from my much valued frd & correspondent Thos Thompsn of Liverpool – his letters are always refreshing & what he sends with them particularly interesting, at this time he Sent to me the "Annual Minutes for this Year" – "The Ground of Christian Discipline briefly explained" by Joseph Latham – "Collectia 2nd N & several other pieces of value. –

RELIGIOUS SOCIETY OF FRIENDS

 February 16, Wednesday: In [Concord](#), the last words of [Phoebe Bliss Emerson Ripley](#).

Famous Last Words:



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



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

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

—Thoreau’s JOURNAL, March 12, 1853

1821	John Keats	dying of TB in Rome	<i>“Severn ... I am dying ... I shall die easy ... don't be frightened ... be firm and thank God it has come.”</i>
1825	Phebe Walker Bliss Emerson Ripley	died in Concord	<i>“Don't call Dr. Ripley his boots squeak so, Mr. Emerson used to step so softly, his boots never squeaked.”</i>
1826	Thomas Jefferson	died at 12:50PM	<i>“Is it the 4th? —Ah.”</i>
1826	John Adams	died at 5: 30PM — Jefferson actually had, in Virginia, predeceased him	<i>“Thomas Jefferson still surv...”</i>
1830	King George IV	early one morning in Windsor Castle	<i>“Good God, what is this? — My boy, this is death.”</i>
1832	Sam Sharpe	being hanged after an unsuccessful slave revolt on the island of Jamaica	<i>“I would rather die on yonder gallows than live in slavery.”</i>
<i>... other famous last words ...</i>			



February 16, Wednesday: 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, of the 7th of December last, as relates to the Suppression of the Slave Trade.” –HOUSE REPORTS, 18 Cong. 2 sess. I. No. 70 (Report favoring the treaty of 1824.)

W.E. Burghardt Du Bois: A somewhat more sincere and determined effort to enforce the slave-trade laws now followed; and yet it is a significant fact that not until Lincoln’s administration did a slave-trader suffer death for violating the laws of the United States. The participation of Americans in the trade continued, declining somewhat between 1825 and 1830, and then reviving, until it reached its highest activity between 1840 and 1860. The development of a vast internal slave-trade, and the consequent rise in the South of vested interests strongly opposed to slave smuggling, led to a falling off in the illicit introduction of Negroes after 1825, until the fifties; nevertheless, smuggling never entirely ceased, and large numbers were thus added to the plantations of the Gulf States.



Monroe had various constitutional scruples as to the execution of the Act of 1819;⁴² but, as Congress took no action, he at last put a fair interpretation on his powers, and appointed Samuel Bacon as an agent in Africa to form a settlement for recaptured Africans. Gradually the agency thus formed became merged with that of the Colonization Society on Cape Mesurado; and from this union Liberia was finally evolved.⁴³

Meantime, during the years 1818 to 1820, the activity of the slave-traders was prodigious. General James Tallmadge declared in the House, February 15, 1819: "Our laws are already highly penal against their introduction, and yet, it is a well known fact, that about fourteen thousand slaves have been brought into our country this last year."⁴⁴ In the same year Middleton of South Carolina and Wright of Virginia estimated illicit introduction at 13,000 and 15,000 respectively.⁴⁵ Judge Story, in charging a jury, took occasion to say: "We have but too many proofs from unquestionable sources, that it [the slave-trade] is still carried on with all the implacable rapacity of former times. Avarice has grown more subtle in its evasions, and watches and seizes its prey with an appetite quickened rather than suppressed by its guilty vigils. American citizens are steeped to their very mouths (I can hardly use too bold a figure) in this stream of iniquity."⁴⁶ The following year, 1820, brought some significant statements from various members of Congress. Said Smith of South Carolina: "Pharaoh was, for his temerity, drowned in the Red Sea, in pursuing them [the Israelites] contrary to God's express will; but our Northern friends have not been afraid even of that, in their zeal to furnish the Southern States with Africans. They are better seamen than Pharaoh, and calculate by that means to elude the vigilance of Heaven; which they seem to disregard, if they can but elude the violated laws of their country."⁴⁷ As late as May he saw little hope of suppressing the traffic.⁴⁸ Sergeant of Pennsylvania declared: "It is notorious that, in spite of the utmost vigilance that can be employed, African negroes are clandestinely brought in and sold as slaves."⁴⁹ Plumer of New Hampshire stated that "of the unhappy beings, thus in violation of all laws transported to our shores, and thrown by force into the mass of our black population, scarcely one in a hundred is ever detected by the officers of the General Government, in a part of the country, where, if we are to believe the statement of Governor Rabun, 'an officer who would perform his duty, by attempting to enforce the law [against the slave trade] is, by many, considered as an officious meddler, and treated with derision and contempt;' ... I have been told by a gentleman, who has attended particularly to this subject, that ten thousand slaves were in one year smuggled into the United States; and

42. Attorney-General Wirt advised him, October, 1819, that no part of the appropriation could be used to purchase land in Africa or tools for the Negroes, or as salary for the agent: *OPINIONS OF ATTORNEYS-GENERAL*, I. 314-7. Monroe laid the case before Congress in a special message Dec. 20, 1819 (*HOUSE JOURNAL*, 16th Congress 1st session, page 57); but no action was taken there.

43. Cf. Kendall's Report, August, 1830: *SENATE DOCUMENT*, 21st Congress 2d session, I. No. 1, pages 211-8; also see below, Chapter X.

44. Speech in the House of Representatives, Feb. 15, 1819, page 18; published in Boston, 1849.

45. Jay, *INQUIRY INTO AMERICAN COLONIZATION* (1838), page 59, note.

46. Quoted in *Friends' FACTS AND OBSERVATIONS ON THE SLAVE TRADE* (ed. 1841), pages 7-8.

47. *ANNALS OF CONGRESS*, 16th Congress 1st session, pages 270-1.

48. *ANNALS OF CONGRESS*, 16th Congress 1st session, page 698.

49. *ANNALS OF CONGRESS*, 16th Congress 1st session, page 1207.



that, even for the last year, we must count the number not by hundreds, but by thousands."⁵⁰ In 1821 a committee of Congress characterized prevailing methods as those "of the grossest fraud that could be practised to deceive the officers of government."⁵¹ Another committee, in 1822, after a careful examination of the subject, declare that they "find it impossible to measure with precision the effect produced upon the American branch of the slave trade by the laws above mentioned, and the seizures under them. They are unable to state, whether those American merchants, the American capital and seamen which heretofore aided in this traffic, have abandoned it altogether, or have sought shelter under the flags of other nations." They then state the suspicious circumstance that, with the disappearance of the American flag from the traffic, "the trade, notwithstanding, increases annually, under the flags of other nations." They complain of the spasmodic efforts of the executive. They say that the first United States cruiser arrived on the African coast in March, 1820, and remained a "few weeks;" that since then four others had in two years made five visits in all; but "since the middle of last November, the commencement of the healthy season on that coast, no vessel has been, nor, as your committee is informed, is, under orders for that service."⁵² The United States African agent, Ayres, reported in 1823: "I was informed by an American officer who had been on the coast in 1820, that he had boarded 20 American vessels in one morning, lying in the port of Gallinas, and fitted for the reception of slaves. It is a lamentable fact, that most of the harbours, between the Senegal and the line, were visited by an equal number of American vessels, and for the sole purpose of carrying away slaves. Although for some years the coast had been occasionally visited by our cruisers, their short stay and seldom appearance had made but slight impression on those traders, rendered hardy by repetition of crime, and avaricious by excessive gain. They were enabled by a regular system to gain intelligence of any cruiser being on the coast."⁵³ Even such spasmodic efforts bore abundant fruit, and indicated what vigorous measures might have accomplished. Between May, 1818, and November, 1821, nearly six hundred Africans were recaptured and eleven American slavers taken.⁵⁴ Such measures gradually changed the character of the trade, and opened the international phase of the question. American slavers cleared for foreign ports, there took a foreign flag and papers, and then sailed boldly past American cruisers, although their real character was often well known. More stringent clearance laws and consular instructions might have greatly reduced this practice; but nothing was ever done, and gradually the laws became in large measure powerless to deal with the bulk of the

50. ANNALS OF CONGRESS, 16th Congress 1st session, page 1433.

51. Referring particularly to the case of the slaver "Plattsburg." Cf. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, page 10.

52. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, page 2. The President had in his message spoken in exhilarating tones of the success of the government in suppressing the trade. The House Committee appointed in pursuance of this passage made the above report. Their conclusions are confirmed by British reports: PARLIAMENTARY PAPERS, 1822, Vol. XXII., SLAVE TRADE, Further Papers, III. page 44. So, too, in 1823, Ashmun, the African agent, reports that thousands of slaves are being abducted.

53. Ayres to the Secretary of the Navy, Feb. 24, 1823; reprinted in FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), page 31.

54. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, pages 5-6. The slavers were the "Ramirez," "Endymion," "Esperanza," "Plattsburg," "Science," "Alexander," "Eugene," "Mathilde," "Daphne," "Eliza," and "La Pensée." In these 573 Africans were taken. The naval officers were greatly handicapped by the size of the ships, etc. (cf. FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), pages 33-41). They nevertheless acted with great zeal.



illicit trade. In 1820, September 16, a British officer, in his official report, declares that, in spite of United States laws, "American vessels, American subjects, and American capital, are unquestionably engaged in the trade, though under other colours and in disguise."⁵⁵ The United States ship "Cyane" at one time reported ten captures within a few days, adding: "Although they are evidently owned by Americans, they are so completely covered by Spanish papers that it is impossible to condemn them."⁵⁶ The governor of Sierra Leone reported the rivers Nunez and Pongas full of renegade European and American slave-traders;⁵⁷ the trade was said to be carried on "to an extent that almost staggers belief."⁵⁸ Down to 1824 or 1825, reports from all quarters prove this activity in slave-trading.

The execution of the laws within the country exhibits grave defects and even criminal negligence. Attorney-General Wirt finds it necessary to assure collectors, in 1819, that "it is against public policy to dispense with prosecutions for violation of the law to prohibit the Slave trade."⁵⁹ One district attorney writes: "It appears to be almost impossible to enforce the laws of the United States against offenders after the negroes have been landed in the state."⁶⁰ Again, it is asserted that "when vessels engaged in the slave trade have been detained by the American cruisers, and sent into the slave-holding states, there appears at once a difficulty in securing the freedom to these captives which the laws of the United States have decreed for them."⁶¹ In some cases, one man would smuggle in the Africans and hide them in the woods; then his partner would "rob" him, and so all trace be lost.⁶² Perhaps 350 Africans were officially reported as brought in contrary to law from 1818 to 1820: the absurdity of this figure is apparent.⁶³ A circular letter to the marshals, in 1821, brought reports of only a few well-known cases, like that of the "General Ramirez;" the marshal of Louisiana had "no information."⁶⁴

There appears to be little positive evidence of a large illicit importation into the country for a decade after 1825. It is hardly possible, however, considering the activity in the trade, that slaves were not largely imported. Indeed, when we note how the laws were continually broken in other respects, absence of evidence of petty smuggling becomes presumptive evidence that collusive or tacit understanding of officers and citizens allowed the trade to some extent.⁶⁵ Finally, it must be noted that during all this time scarcely a man suffered for participating in the trade, beyond the loss of the Africans and, more rarely, of his ship. Red-handed slavers, caught in the act

55. PARLIAMENTARY PAPERS, 1821, Vol. XXIII., SLAVE TRADE, Further Papers, A, page 76. The names and description of a dozen or more American slavers are given: PARLIAMENTARY PAPERS, 1821, Vol. XXIII., SLAVE TRADE, Further Papers, A, pages 18-21.

56. HOUSE REPORTS, 17th Congress 1st session, II. No. 92, pages 15-20.

57. HOUSE DOCUMENT, 18th Congress 1st session, VI. No. 119, page 13.

58. PARLIAMENTARY PAPERS, 1823, Vol. XVIII., SLAVE TRADE, Further Papers, A, pages 10-11.

59. OPINIONS OF ATTORNEYS-GENERAL, V. 717.

60. R. W. Habersham to the Secretary of the Navy, August, 1821; reprinted in FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), page 47.

61. FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), page 42.

62. FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), page 43.

63. Cf. above, pages 126-7.

64. FRIENDS' VIEW OF THE AFRICAN SLAVE-TRADE (1824), page 42.

65. A few accounts of captures here and there would make the matter less suspicious; these, however, do not occur. How large this suspected illicit traffic was, it is of course impossible to say; there is no reason why it may not have reached many hundreds per year.



and convicted, were too often, like La Coste of South Carolina, the subjects of executive clemency.⁶⁶ In certain cases there were those who even had the effrontery to ask Congress to cancel their own laws. For instance, in 1819 a Venezuelan privateer, secretly fitted out and manned by Americans in Baltimore, succeeded in capturing several American, Portuguese, and Spanish slavers, and appropriating the slaves; being finally wrecked herself, she transferred her crew and slaves to one of her prizes, the "[Antelope](#)," which was eventually captured by a United States cruiser and the 280 Africans sent to Georgia. After much litigation, the United States Supreme Court ordered those captured from Spaniards to be surrendered, and the others to be returned to Africa. By some mysterious process, only 139 Africans now remained, 100 of whom were sent to Africa. The Spanish claimants of the remaining thirty-nine sold them to a certain Mr. Wilde, who gave bond to transport them out of the country. Finally, in December, 1827, there came an innocent petition to Congress to *cancel this bond*.⁶⁷ A bill to that effect passed and was approved, May 2, 1828,⁶⁸ and in consequence these Africans remained as slaves in Georgia. On the whole, it is plain that, although in the period from 1807 to 1820 Congress laid down broad lines of legislation sufficient, save in some details, to suppress the African slave trade to America, yet the execution of these laws was criminally lax. Moreover, by the facility with which slavers could disguise their identity, it was possible for them to escape even a vigorous enforcement of our laws. This situation could properly be met only by energetic and sincere international co-operation....⁶⁹

66. Cf. editorial in Niles's Register, XXII. 114. Cf. also the following instances of pardons: —
PRESIDENT JEFFERSON: March 1, 1808, Phillip M. Topham, convicted for "carrying on an illegal slave-trade" (pardoned twice). PARDONS AND REMISSIONS, I. 146, 148-9.
PRESIDENT MADISON: July 29, 1809, fifteen vessels arrived at New Orleans from Cuba, with 666 white persons and 683 negroes. Every penalty incurred under the Act of 1807 was remitted. (Note: "Several other pardons of this nature were granted.") PARDONS AND REMISSIONS, I. 179.
Nov. 8, 1809, John Hopkins and Lewis Le Roy, convicted for importing a slave. PARDONS AND REMISSIONS, I. 184-5.
Feb. 12, 1810, William Sewall, convicted for importing slaves. PARDONS AND REMISSIONS, I. 194, 235, 240.
May 5, 1812, William Babbit, convicted for importing slaves. PARDONS AND REMISSIONS, I. 248.
PRESIDENT MONROE: June 11, 1822, Thomas Shields, convicted for bringing slaves into New Orleans. PARDONS AND REMISSIONS, IV. 15.
Aug. 24, 1822, J.F. Smith, sentenced to five years' imprisonment and \$3000 fine; served twenty-five months and was then pardoned. PARDONS AND REMISSIONS, IV. 22.
July 23, 1823, certain parties liable to penalties for introducing slaves into Alabama. PARDONS AND REMISSIONS, IV. 63.
Aug. 15, 1823, owners of schooner "Mary," convicted of importing slaves. PARDONS AND REMISSIONS, IV. 66.
PRESIDENT J.Q. ADAMS: March 4, 1826, Robert Perry; his ship was forfeited for slave-trading. PARDONS AND REMISSIONS, IV. 140.
Jan. 17, 1827, Jesse Perry; forfeited ship, and was convicted for introducing slaves. PARDONS AND REMISSIONS, IV. 158.
Feb. 13, 1827, Zenas Winston; incurred penalties for slave-trading. PARDONS AND REMISSIONS, IV. 161. The four following cases are similar to that of Winston: —
Feb. 24, 1827, John Tucker and William Morbon. PARDONS AND REMISSIONS, IV. 162.
March 25, 1828, Joseph Badger. PARDONS AND REMISSIONS, IV. 192.
Feb. 19, 1829, L.R. Wallace. PARDONS AND REMISSIONS, IV. 215.
PRESIDENT JACKSON: Five cases. PARDONS AND REMISSIONS, IV. 225, 270, 301, 393, 440.
The above cases were taken from manuscript copies of the Washington records, made by Mr. W.C. Endicott, Jr., and kindly loaned me.
67. See SENATE JOURNAL, 20th Congress 1st session, pages 60, 66, 340, 341, 343, 348, 352, 355; HOUSE JOURNAL, 20th Congress 1st session, pages 59, 76, 123, 134, 156, 169, 173, 279, 634, 641, 646, 647, 688, 692.
68. STATUTES AT LARGE, VI. 376.



1825

1825

 February 18, Friday: The [Mendelssohn](#) family purchased a new mansion in Berlin, at 3 Leipzigerstrasse. This would become a meeting place for the Mendelssohn circle, including [Heinrich Heine](#), Professor [G.W.F. Hegel](#), and [Alexander von Humboldt](#).

 February 21, Monday: British astronomer George Biddell Airy read a paper before the Cambridge Philosophical Society providing the 1st description of astigmatism (a condition from which he himself suffered), and the lenses he had designed to correct the problem (he would not until later deploy the term “astigmatism”).

 February 22, Tuesday: Der Holzdieb, a singspiel by Heinrich August Marschner to words of Kind, was performed for the initial time, in Dresden Hoftheater.

“The Triumphs of Liberty,” the prize ode to the memory of former president [George Washington](#) authored by schoolmaster [Ebenezer Bailey](#), was recited by Mr. Finn at the Boston Theatre and would be printed in [Boston](#) by Cummings, Hilliard, & Company.

69. Among interesting minor proceedings in this period were two Senate bills to register slaves so as to prevent illegal importation. They were both dropped in the House; a House proposition to the same effect also came to nothing: 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; 16th Congress 1st session, page 150. Another proposition was contained in the Meigs resolution presented to the House, Feb. 5, 1820, which proposed to devote the public lands to the suppression of the slave-trade. This was ruled out of order. It was presented again and laid on the table in 1821: HOUSE JOURNAL, 16th Congress 1st session, pages 196, 200, 227; 16th Congress 2d session, page 238.

The Triumphs of Liberty.

SPIRIT of freedom, hail ! —
 Whether thy steps are in the sunny vale,
 Where peace and happiness reside
 With innocence and thee, or glide
 To caverns deep and vestal fountains,
 'Mid the stern solitude of mountains,
 Where airy voices still prolong
 From cliff to cliff thy jocund song, —
 We woo thy presence: Thou wilt smile upon
 The full heart's tribute to thy favorite Son,
 Who held communion with thee, and unfurl'd
 In light thy sacred charter to the world.

We feel thy influence, Power divine,
 Whose angel smile can make the desert shine;
 For thou hast left thy mountain's brow,
 And art with men no stranger now.
 Where'er thy joyous train is seen
 Disporting with the merry hours,
 Nature laughs out, in brighter green,
 And wreathes her brow with fairy flowers: —
 Pleasure waves her rosy wand, —
 Plenty opens wide her hand, —
 On Rapture's wings,
 To heaven the choral anthem springs, —
 And all around, above, below,
 Exult and mingle, as they glow,
 In such harmonious ecstasies as play'd,
 When earth was new, in Eden's light and shade.

But not in peaceful scenes alone
 Thy steps appear, — thy power is known.
 Hark ! — the trump ! — Its thrilling sound
 Echoes on every wind,
 And man awakes, for ages bound
 In leaden lethargy of mind:
 He wakes to life ! — earth's teeming plains
 Rejoice in his control;
 He wakes to strength ! — and bursts the chains
 Whose rust was in his soul ;
 He wakes to liberty ! — and walks abroad
 All disenthral'd, the image of his God.

See, on the Andes' fronts of snow
 The battle-fires of Freedom glow
 Where triumph hails the children of the sun,
 Beneath the banner of *their* Washington.
 Go on, victorious Bolivar!
 Oh ! fail not — faint not — in the war
 Waged for the liberty of nations !
 Go on, resistless as the earthquake's shock,
 When all your everlasting mountains rock
 Upon their deep foundations.

And Greece, — the golden clime of light and song,
 Where infant genius first awoke
 To arts and arms and godlike story, —
 Wept for her fallen sons in bondage long:
 She weeps no more ; — Those sons have broke
 Their fetters, — spurn the slavish yoke,
 And emulate their fathers' glory.
 The Crescent wanes before the car
 Of liberty's ascending Star,
 And Freedom's banners wave upon

The ruins of the Parthenon.
 The clash of arms rings in the air,
 As erst it rung at Marathon; —
 Let songs of triumph echo there!
 Be free ! ye Greeks, or, failing, die
 In the last trench of liberty.
 Ye hail the name of Washington ; pursue
 The path of glory he has mark'd for you.
 But should your recreant limbs submit once more
 To hug the soil your fathers ruled before
 Like gods on earth, — if o'er their hallow'd graves
 Again their craven sons shall creep as slaves,
 When shall another Byron sing and bleed
 For you ! — oh, when for you another Webster plead!

Ye christian kings and potentates,
 Whose sacrilegious leagues have twined
 Oppression's links around your States,
 Say, do ye idly hope to bind
 The fearless heart and thinking mind?
 When ye can hush the tempest of the deep,
 Make the volcano in its cavern sleep,
 Or stop the hymning spheres, ye may control,
 With sceptred hand, the mighty march of soul.

But what are ye? and whence your power
 Above the prostrate world to tower,
 And lord it all alone ?
 What god — what fiend — has e'er decreed,
 That one shall reign, while millions bleed
 To prop the tyrant's throne?
 Gaze on the ocean, ye would sway : —
 If from its tranquil breast, the day
 Shine out in beams as bright and fair
 As if the heavens were resting there,
 Ye, in its mirror surface, may
 See that ye are but men;
 But should the angry storm-winds pour
 Its chainless surges to the shore,
 Like Canute, ye may then,
 A fearful lesson learn, ye ne'er would know, —
 The weakness of a tyrant's power, — how low
 His pride is brought, when, like that troubled sea,
 Men rise in chainless might, determined to be free.

And they will rise who lowly kneel,
 Crush'd by oppression's iron heel,
 They yet will rise, — in such a change as sweeps
 The face of nature, when the lightning leaps
 From the dark cloud of night,
 While heaven's eternal pillars reel afar,
 As o'er them rolls the Thunderer's flaming car, —
 And in the majesty and might
 That freedom gives, my country, follow thee,
 In thy career of strength and glorious liberty.

Immortal Washington ! to thee they pour
 A grateful tribute on thy natal hour,
 Who strike the lyre to liberty, and twine
 Wreathes for her triumphs, — for they all are thine,
 Woo'd by thy virtues to the haunts of men,
 From mountain precipice and rugged glen,
 She bade thee vindicate the rights of man,
 And in her peerless march, 't was thine to lead the van.

Though no imperial Mausoleum rise,
 To point the stranger where the hero lies,
 He sleeps in glory. To his humble tomb, —
 The shrine of freedom, — pious pilgrims come,

To pay the heart-felt homage, and to share
 The sacred influence that reposes there.
 Say, ye blest spirits of the good and brave,
 Were tears of holier feeling ever shed
 On the proud marble of the regal dead,
 Than gush'd at Vernon's rude and lonely grave,
 When from your starry thrones, ye saw the Son
 He loved and honor'd, weep for Washington !

As fade the rainbow hues of day,
 Earth's gorgeous pageants pass away :
 Its temples, arches, monuments, must fall ;
 For Time's oblivious hand is on them all.
 The proudest kings will end their toil,
 To slumber with the humble dead, —
 Earth's conquerors mingle with the soil,
 That groan'd beneath their iron tread,
 And all the trophies of their power and guilt,
 Sink to oblivion with the blood they spilt.
 But still the everlasting voice of fame
 Shall swell, in anthems to the Patriot's name,
 Who toil'd — who lived — to bless mankind, and hurl'd
 Oppression from the throne,
 Where long she sway'd, remorseless and alone,
 Her scorpion sceptre o'er a shrinking world.
 And though no sculptured marble guards his dust,
 Nor mouldering urn receives the hallow'd trust,
 For him a prouder mausoleum towers,
 That Time but strengthens with his storms and showers, —
 The land he saved, the empire of *the Free*, —
 Thy broad and steadfast throne, TRIUMPHANT LIBERTY !

 February 23, Wednesday: [Giacomo Meyerbeer](#) returned to Paris from his Italian sojourn (he was there to produce his 1st opera in the city, *Il Crociato in Egitto*).

 February 24, Thursday: Dr. Berlioz, after hearing of the fiasco of December 27th, severed the allowance of his son Hector (this began [Hector Berlioz](#)'s financial troubles, which would persist through the 1830s).

Thomas Bowdler, censor and prude, died.

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

5th day 24th of 2 M / Our Moy [Monthly] Meeting is this day held at [Portsmouth](#) in a very fine pleasant day, tho' the travelling muddy -& I not there, which may not tend to my Spiritual strength but all things considerd I thought I should feel easy my self to stay at home, being rather indisposed & my wife hardly able to keep up from violent head Ach. —

RELIGIOUS SOCIETY OF FRIENDS

 February 25, Friday: English explorer William Moorcroft reached Bokhara (Buxoro, Uzbekistan).

Several thousand [Egyptian](#) troops landed at Methoni on the southwest corner of the Peloponnesus.

Franz Schubert's song *Der zurnenden Diana* to words of Mayrhofer was performed for the initial time, in the Vienna Musikverein.

 February 26, Saturday: The Supreme Court of the United States finally heard the case of the captured negro [Antelope](#) and its human cargo (and this is the very 1st time that it has needed to react to the African slave trade, and the presentation would require until March 3d). Attorney General William Wirt and attorney Francis Scott Key argued on behalf of the United States of America while Savannah attorney and US Senator-elect John Macpherson Berrien argued on behalf of Spain and Charles Jared Ingersoll argued on behalf of Portugal.

[INTERNATIONAL SLAVE TRADE](#)

 February 27, Sunday: Abigail Prescott Minott, mother of [George Minott](#), died in [Concord](#).

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

1st day 27th of 2 M / Very Small Meetings many are sick with a prevailing epidemic call the Influenza & some are absent from home. - Feeling very unwell myself was not there in the forenoon - but went in the Afternoon - Yesterday recd a letter from Samuel Peebles, wherein his health is stated to be very poor - his situation in every respect claims sympathy - he has mine feelingly - his letter was very acceptable being matter of rejoicing to find him alive in spirit tho' depressed in body. -

[RELIGIOUS SOCIETY OF FRIENDS](#)

 February 28, Monday: [Grace Kennedy](#) died. She left an unfinished manuscript which would immediately be published as PHILIP COLVILLE: OR, A COVENANTER'S STORY. UNFINISHED. (Edinburgh: Published by W. Oliphant, 22, South Bridge; and sold by M. Ogle, and Chalmers & Collins, Glasgow; J. Finlay, Newcastle; Beilby & Knotts, Birmingham; J. Hatchard & Son, Hamilton, Adams & Co. J. Nisbet, J. Duncan, B.J. Holdsworth, and F. Westley, London; and R.M. Tims, and W. Curry, Jun. & Co. Dublin).

Two songs by Franz Schubert to words of Schiller were published by Cappi, Vienna as his op.37: Der Pilgrim, and Der Alpenjager.

A treaty between the United Kingdom and Russia set their boundary in North America.

A benefit was held by Jonathan Stevenson, a Tammany boss, Freemason, and a proprietor of the Chatham Garden Theatre in New-York, for the benefit of Anne Royall. Royall had been traveling through the east trying to raise money and find a publisher for her book(s). The benefit gave her the large sum (no irony intended) of \$180.

When Representative Mercer of the US House of Representatives proposed a resolution in regard to the [slave-trade](#), his colleagues refused to consider it (HOUSE JOURNAL, 18th Congress, 2d session, page 280; Gales and Seaton, REGISTER OF DEBATES, I. 697, 736):

Resolved, That the President of the United States be requested to enter upon, and prosecute from time to time, such negotiations with the several maritime powers of Europe and America, as he may deem expedient for the effectual abolition of the slave trade, and its ultimate denunciation, as piracy, under the law of nations, by the consent of the civilized world.

1825

1825

➡ February 29, Tuesday: The US Congress accepted John Quincy Adams as the new President of the United States, holding the electoral privileges of 13 of the 24 states. General Andrew Jackson, who had received a plurality not only of the electoral votes but also of the popular vote, laid charges of corrupt dealings.

MARCH

➡ March: [William Topaz McGonagall](#) was born in Edinburgh, Scotland.

➡ March: Lieutenant [John Franklin](#)'s 2d overland expedition to explore the northern coast of North America, eastwards and westwards from the mouth of the Mackenzie River, arrived by packet boat at New-York. They would travel overland to the Mackenzie River and Great Bear Lake, where they would construct their winter camp, "Fort Franklin," on the western shore. This group included [George Back](#).

THE FROZEN NORTH



➡ March: A [negrero](#) flying the Spanish flag (as shown below), the *Iris*, master unknown, on one of its three known Middle Passage voyages, out of Sao Tome carrying a cargo of 317 [enslaved](#) Africans, arrived at Matanzas, Cuba.



1825

1825

➡ March: Fanny Wright visited New Harmony, Indiana. At this time most of the inhabitants were still Rappites but they were in the process of moving to a new commune, called Economy, north of Pittsburgh, Pennsylvania. Fanny then visited Albion, where she met George Flower.



COMMUNITARIANISM

➡ March: American and British forces cooperated in going ashore at Sagua La Grande, Cuba to catch some [pirates](#).

US MILITARY INTERVENTIONS

➡ March 2, Wednesday: Carl Maria von Weber's opera Der Freischutz was performed in New-York, complete with added fireworks.

➡ March 3, Thursday: Franz Schubert's song Die junge Nonne D.828 to words of Craigher de Jachelutta was performed for the initial time, in the Vienna home of the singer, Sophie Muller.

➡ March 4, Friday: General Andrew Jackson had polled the most popular votes in the 1824 presidential election, but had not obtained enough electoral votes to win outright. The election being thrown to the Electoral College, each state having one vote, the whole thing came down to which way the State of New York would cast its ballot — and New York, being evenly split, came down to one swing elector. This would be the guy who would get to choose the next President of the United States of America. There is a story, that this guy saw the name of John Quincy Adams on a slip of paper on the floor, and interpreted that to be a sign from God. With the electoral college system in such a shameful mess, Henry Clay, one of the front-runners, threw his support to Adams so that Jackson's candidacy would fail, and that enabled the House of Representatives to settle upon this son of a former President. The oath of office was then administered in this chamber by the Chief Justice of the Supreme Court, John Marshall. Here is President Adams's inaugural address:

In compliance with an usage coeval with the existence of our Federal Constitution, and sanctioned by the example of my predecessors in the career upon which I am about to enter, I appear, my fellow-citizens, in your presence and in that of Heaven to bind myself by the solemnities of religious obligation to the faithful performance of the duties allotted to me in the station to which I have been called. In unfolding to my countrymen the principles by which I shall be governed in the fulfillment of those duties my first resort will be to that Constitution which I shall swear to the best of my ability to preserve, protect, and defend. That revered instrument enumerates the powers and prescribes the duties of the Executive Magistrate, and in its first words declares the purposes to which these and the whole action of the Government instituted by it should be invariably and sacredly devoted—to form a more perfect union, establish justice, insure domestic tranquillity,



provide for the common defense, promote the general welfare, and secure the blessings of liberty to the people of this Union in their successive generations. Since the adoption of this social compact one of these generations has passed away. It is the work of our forefathers. Administered by some of the most eminent men who contributed to its formation, through a most eventful period in the annals of the world, and through all the vicissitudes of peace and war incidental to the condition of associated man, it has not disappointed the hopes and aspirations of those illustrious benefactors of their age and nation. It has promoted the lasting welfare of that country so dear to us all; it has to an extent far beyond the ordinary lot of humanity secured the freedom and happiness of this people. We now receive it as a precious inheritance from those to whom we are indebted for its establishment, doubly bound by the examples which they have left us and by the blessings which we have enjoyed as the fruits of their labors to transmit the same unimpaired to the succeeding generation. In the compass of thirty-six years since this great national covenant was instituted a body of laws enacted under its authority and in conformity with its provisions has unfolded its powers and carried into practical operation its effective energies. Subordinate departments have distributed the executive functions in their various relations to foreign affairs, to the revenue and expenditures, and to the military force of the Union by land and sea. A coordinate department of the judiciary has expounded the Constitution and the laws, settling in harmonious coincidence with the legislative will numerous weighty questions of construction which the imperfection of human language had rendered unavoidable. The year of jubilee since the first formation of our Union has just elapsed; that of the declaration of our independence is at hand. The consummation of both was effected by this Constitution. Since that period a population of four millions has multiplied to twelve. A territory bounded by the Mississippi has been extended from sea to sea. New States have been admitted to the Union in numbers nearly equal to those of the first Confederation. Treaties of peace, amity, and commerce have been concluded with the principal dominions of the earth. The people of other nations, inhabitants of regions acquired not by conquest, but by compact, have been united with us in the participation of our rights and duties, of our burdens and blessings. The forest has fallen by the ax of our woodsmen; the soil has been made to teem by the tillage of our farmers; our commerce has whitened every ocean. The dominion of man over physical nature has been extended by the invention of our artists. Liberty and law have marched hand in hand. All the purposes of human association have been accomplished as effectively as under any other government on the globe, and at a cost little exceeding in a whole generation the expenditure of other nations in a single year. Such is the unexaggerated picture of our condition under a Constitution founded upon the republican principle of equal rights. To admit that this picture has its shades is but to say that it is still the condition of men upon earth. From evil—physical, moral, and political—it is not our claim to be exempt. We have suffered sometimes by the visitation of Heaven through disease; often by the wrongs and



injustice of other nations, even to the extremities of war; and, lastly, by dissensions among ourselves—dissensions perhaps inseparable from the enjoyment of freedom, but which have more than once appeared to threaten the dissolution of the Union, and with it the overthrow of all the enjoyments of our present lot and all our earthly hopes of the future. The causes of these dissensions have been various, founded upon differences of speculation in the theory of republican government; upon conflicting views of policy in our relations with foreign nations; upon jealousies of partial and sectional interests, aggravated by prejudices and prepossessions which strangers to each other are ever apt to entertain. It is a source of gratification and of encouragement to me to observe that the great result of this experiment upon the theory of human rights has at the close of that generation by which it was formed been crowned with success equal to the most sanguine expectations of its founders. Union, justice, tranquillity, the common defense, the general welfare, and the blessings of liberty—all have been promoted by the Government under which we have lived. Standing at this point of time, looking back to that generation which has gone by and forward to that which is advancing, we may at once indulge in grateful exultation and in cheering hope. From the experience of the past we derive instructive lessons for the future. Of the two great political parties which have divided the opinions and feelings of our country, the candid and the just will now admit that both have contributed splendid talents, spotless integrity, ardent patriotism, and disinterested sacrifices to the formation and administration of this Government, and that both have required a liberal indulgence for a portion of human infirmity and error. The revolutionary wars of Europe, commencing precisely at the moment when the Government of the United States first went into operation under this Constitution, excited a collision of sentiments and of sympathies which kindled all the passions and imbittered the conflict of parties till the nation was involved in war and the Union was shaken to its center. This time of trial embraced a period of five and twenty years, during which the policy of the Union in its relations with Europe constituted the principal basis of our political divisions and the most arduous part of the action of our Federal Government. With the catastrophe in which the wars of the French Revolution terminated, and our own subsequent peace with Great Britain, this baneful weed of party strife was uprooted. From that time no difference of principle, connected either with the theory of government or with our intercourse with foreign nations, has existed or been called forth in force sufficient to sustain a continued combination of parties or to give more than wholesome animation to public sentiment or legislative debate. Our political creed is, without a dissenting voice that can be heard, that the will of the people is the source and the happiness of the people the end of all legitimate government upon earth; that the best security for the beneficence and the best guaranty against the abuse of power consists in the freedom, the purity, and the frequency of popular elections; that the General Government of the Union and the separate governments of the States are all sovereignties of limited powers, fellow-servants of the same masters,



uncontrolled within their respective spheres, uncontrollable by encroachments upon each other; that the firmest security of peace is the preparation during peace of the defenses of war; that a rigorous economy and accountability of public expenditures should guard against the aggravation and alleviate when possible the burden of taxation; that the military should be kept in strict subordination to the civil power; that the freedom of the press and of religious opinion should be inviolate; that the policy of our country is peace and the ark of our salvation union are articles of faith upon which we are all now agreed. If there have been those who doubted whether a confederated representative democracy were a government competent to the wise and orderly management of the common concerns of a mighty nation, those doubts have been dispelled; if there have been projects of partial confederacies to be erected upon the ruins of the Union, they have been scattered to the winds; if there have been dangerous attachments to one foreign nation and antipathies against another, they have been extinguished. Ten years of peace, at home and abroad, have assuaged the animosities of political contention and blended into harmony the most discordant elements of public opinion. There still remains one effort of magnanimity, one sacrifice of prejudice and passion, to be made by the individuals throughout the nation who have heretofore followed the standards of political party. It is that of discarding every remnant of rancor against each other, of embracing as countrymen and friends, and of yielding to talents and virtue alone that confidence which in times of contention for principle was bestowed only upon those who bore the badge of party communion. The collisions of party spirit which originate in speculative opinions or in different views of administrative policy are in their nature transitory. Those which are founded on geographical divisions, adverse interests of soil, climate, and modes of domestic life are more permanent, and therefore, perhaps, more dangerous. It is this which gives inestimable value to the character of our Government, at once federal and national. It holds out to us a perpetual admonition to preserve alike and with equal anxiety the rights of each individual State in its own government and the rights of the whole nation in that of the Union. Whatsoever is of domestic concernment, unconnected with the other members of the Union or with foreign lands, belongs exclusively to the administration of the State governments. Whatsoever directly involves the rights and interests of the federative fraternity or of foreign powers is of the resort of this General Government. The duties of both are obvious in the general principle, though sometimes perplexed with difficulties in the detail. To respect the rights of the State governments is the inviolable duty of that of the Union; the government of every State will feel its own obligation to respect and preserve the rights of the whole. The prejudices everywhere too commonly entertained against distant strangers are worn away, and the jealousies of jarring interests are allayed by the composition and functions of the great national councils annually assembled from all quarters of the Union at this place. Here the distinguished men from every section of our country, while meeting to deliberate upon the great interests



of those by whom they are deputed, learn to estimate the talents and do justice to the virtues of each other. The harmony of the nation is promoted and the whole Union is knit together by the sentiments of mutual respect, the habits of social intercourse, and the ties of personal friendship formed between the representatives of its several parts in the performance of their service at this metropolis. Passing from this general review of the purposes and injunctions of the Federal Constitution and their results as indicating the first traces of the path of duty in the discharge of my public trust, I turn to the Administration of my immediate predecessor as the second. It has passed away in a period of profound peace, how much to the satisfaction of our country and to the honor of our country's name is known to you all. The great features of its policy, in general concurrence with the will of the Legislature, have been to cherish peace while preparing for defensive war; to yield exact justice to other nations and maintain the rights of our own; to cherish the principles of freedom and of equal rights wherever they were proclaimed; to discharge with all possible promptitude the national debt; to reduce within the narrowest limits of efficiency the military force; to improve the organization and discipline of the Army; to provide and sustain a school of military science; to extend equal protection to all the great interests of the nation; to promote the civilization of the Indian tribes, and to proceed in the great system of internal improvements within the limits of the constitutional power of the Union. Under the pledge of these promises, made by that eminent citizen at the time of his first induction to this office, in his career of eight years the internal taxes have been repealed; sixty millions of the public debt have been discharged; provision has been made for the comfort and relief of the aged and indigent among the surviving warriors of the Revolution; the regular armed force has been reduced and its constitution revised and perfected; the accountability for the expenditure of public moneys has been made more effective; the Floridas have been peaceably acquired, and our boundary has been extended to the Pacific Ocean; the independence of the southern nations of this hemisphere has been recognized, and recommended by example and by counsel to the potentates of Europe; progress has been made in the defense of the country by fortifications and the increase of the Navy, toward the effectual suppression of the African traffic in slaves; in alluring the aboriginal hunters of our land to the cultivation of the soil and of the mind, in exploring the interior regions of the Union, and in preparing by scientific researches and surveys for the further application of our national resources to the internal improvement of our country. In this brief outline of the promise and performance of my immediate predecessor the line of duty for his successor is clearly delineated. To pursue to their consummation those purposes of improvement in our common condition instituted or recommended by him will embrace the whole sphere of my obligations. To the topic of internal improvement, emphatically urged by him at his inauguration, I recur with peculiar satisfaction. It is that from which I am convinced that the unborn millions of our posterity who are in future ages to people this continent will derive their most



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fervent gratitude to the founders of the Union; that in which the beneficent action of its Government will be most deeply felt and acknowledged. The magnificence and splendor of their public works are among the imperishable glories of the ancient republics. The roads and aqueducts of Rome have been the admiration of all after ages, and have survived thousands of years after all her conquests have been swallowed up in despotism or become the spoil of barbarians. Some diversity of opinion has prevailed with regard to the powers of Congress for legislation upon objects of this nature. The most respectful deference is due to doubts originating in pure patriotism and sustained by venerated authority. But nearly twenty years have passed since the construction of the first national road was commenced. The authority for its construction was then unquestioned. To how many thousands of our countrymen has it proved a benefit? To what single individual has it ever proved an injury? Repeated, liberal, and candid discussions in the Legislature have conciliated the sentiments and approximated the opinions of enlightened minds upon the question of constitutional power. I can not but hope that by the same process of friendly, patient, and persevering deliberation all constitutional objections will ultimately be removed. The extent and limitation of the powers of the General Government in relation to this transcendently important interest will be settled and acknowledged to the common satisfaction of all, and every speculative scruple will be solved by a practical public blessing. Fellow-citizens, you are acquainted with the peculiar circumstances of the recent election, which have resulted in affording me the opportunity of addressing you at this time. You have heard the exposition of the principles which will direct me in the fulfillment of the high and solemn trust imposed upon me in this station. Less possessed of your confidence in advance than any of my predecessors, I am deeply conscious of the prospect that I shall stand more and oftener in need of your indulgence. Intentions upright and pure, a heart devoted to the welfare of our country, and the unceasing application of all the faculties allotted to me to her service are all the pledges that I can give for the faithful performance of the arduous duties I am to undertake. To the guidance of the legislative councils, to the assistance of the executive and subordinate departments, to the friendly cooperation of the respective State governments, to the candid and liberal support of the people so far as it may be deserved by honest industry and zeal, I shall look for whatever success may attend my public service; and knowing that "except the Lord keep the city the watchman waketh but in vain," with fervent supplications for His favor, to His overruling providence I commit with humble but fearless confidence my own fate and the future destinies of my country.



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

7th day 5th of 3rd M 1825 / Saw the decease of our Venerable friend James Davis mentioned in the Paper of today - on the 25 ult. aged 81 Years. - he was a Minister in society of many years standing, & one whose minstry was reaching to my feelings in my



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*youthful Days – He is no doubt gathered as a shock [of wheat] fully ripe into the heavenly garner
This has been our Trustees Meeting & the first we have held since the decease of our friend & associate Samuel Thurston, who we missed in our deliberations, & entered on record by an appropriate minute that his lass we felt & that his services had been acceptable & useful for many Years. –*

RELIGIOUS SOCIETY OF FRIENDS



March 6, Sunday: In Vienna, String Quartet op.127 by [Ludwig van Beethoven](#) was performed for the initial time (it was not a success).

In the Teatro San Carlo of Naples meanwhile, *I voti dei sudditi*, an azione pastorale by Gaetano Donizetti to words of Schmidt was being performed for the initial time.

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

1st day 6th of 3rd M / In the forenoon our fr D Buffum was very lively in testimony – Silent in the Afternoon – both meetings were very good ones to me – particularly in the Afternoon when life rose in my feelings greatly to my comfort. I desire to be thankful for this renewd evidence of grace – In the eveng went with John out to D Buffum (R Rodman in company) & took tea on my return stoped at Cousin Henry Goulds for my wife who went there to visit his son Thomas, who is very sick of a complaint that looks alarming

RELIGIOUS SOCIETY OF FRIENDS



March 7, Monday: Representative Joel Roberts Poinsett became US Minister to [Mexico](#).

The University of Virginia, its buildings and curriculum designed by [Thomas Jefferson](#), opened to students (the buildings would be completed in the following year).



March 9, Wednesday: [Anna Laetitia Aikin Barbauld](#) died at the age of 82. She would be interred next to the grave of her husband the Reverend Rochemont Barbauld in the Presbyterian Chapel Cemetery in Newington Green.

A proposed treaty between the United States of America and the United States of Colombia for the suppression of the [international slave trade](#) was rejected by the US Senate (AMERICAN STATE PAPERS, FOREIGN, V. 729-35).

W.E. Burghardt Du Bois: England did not, however, lose hope of gaining some concession from the United States. Another House committee had, in 1822, reported that the only method of suppressing the trade was by granting a Right of Search.⁷⁰ The House agreed, February 28, 1823, to request the President to enter into negotiations with the maritime powers of Europe to denounce the slave-trade as piracy; an amendment "that we agree to a qualified right of search" was, however, lost.⁷¹ Meantime, the English minister was continually pressing the matter upon

70. HOUSE REPORTS, 17th Congress 1st session, II. No. 92.

71. HOUSE JOURNAL, 17th Congress 2d session, pages 212, 280; ANNALS OF CONGRESS, 17th Congress 2d session, pages 922, 1147-1155.



Adams, who proposed in turn to denounce the trade as piracy. Canning agreed to this, but only on condition that it be piracy under the Law of Nations and not merely by statute law. Such an agreement, he said, would involve a Right of Search for its enforcement; he proposed strictly to limit and define this right, to allow captured ships to be tried in their own courts, and not to commit the United States in any way to the question of the belligerent Right of Search. Adams finally sent a draft of a proposed treaty to England, and agreed to recognize the slave-traffic "as piracy under the law of nations, namely: that, although seizable by the officers and authorities of every nation, they should be triable only by the tribunals of the country of the slave trading vessel."⁷²

Rush presented this *project* to the government in January 1824. England agreed to all the points insisted on by the United States; viz., that she herself should denounce the trade as piracy; that slavers should be tried in their own country; that the captor should be laid under the most effective responsibility for his conduct; and that vessels under convoy of a ship of war of their own country should be exempt from search. In addition, England demanded that citizens of either country captured under the flag of a third power should be sent home for trial, and that citizens of either country chartering vessels of a third country should come under these stipulations.⁷³

This convention was laid before the Senate April 30, 1824, but was not acted upon until May 21, when it was so amended as to make it terminable at six months' notice. The same day, President Monroe, "apprehending, from the delay in the decision, that some difficulty exists," sent a special message to the Senate, giving at length the reasons for signing the treaty, and saying that "should this Convention be adopted, there is every reason to believe, that it will be the commencement of a system destined to accomplish the entire Abolition of the Slave Trade." It was, however, a time of great political pot-boiling, and consequently an unfortunate occasion to ask senators to settle any great question. A systematic attack, led by Johnson of Louisiana, was made on all the vital provisions of the treaty: the waters of America were excepted from its application, and those of the West Indies barely escaped exception; the provision which, perhaps, aimed the deadliest blow at American slave-trade interests was likewise struck out; namely, the application of the Right of Search to citizens chartering the vessels of a third nation.⁷⁴

The convention thus mutilated was not signed by England, who demanded as the least concession the application of the Right of Search to American waters. Meantime the United States had invited nearly all nations to denounce the trade as piracy; and the President, the Secretary of the Navy, and a House committee had urgently favored the granting of the Right of Search. The bad faith of Congress, however, in the matter of the Colombian treaty broke off for a time further negotiations with England.⁷⁵

72. BRITISH AND FOREIGN STATE PAPERS, 1823-4, pages 409-21; 1824-5, pages 828-47; AMERICAN STATE PAPERS, FOREIGN, V. No. 371, pages 333-7.

73. AMERICAN STATE PAPERS, FOREIGN, V. No. 371, pages 333-7.

74. AMERICAN STATE PAPERS, FOREIGN, V., No. 374, page 344 ff., No. 379, pages 360-2.

 March 10, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 2rd M / A good solid but small meeting - Anne Dennis appeard in a few words Acceptably - Our Meetings of late have been smaller than usual owing to the many that are sick with the Influenza, which for two or three weeks has been very prevalent, few familys but have had more or less down with it, & but very few who have not been in lesser or greater degree affected

RELIGIOUS SOCIETY OF FRIENDS

 March 12, Saturday: Der Einsame D.800, a song by Franz Schubert to words of Lappe, was published in the Zeitschrift fur Kunst, Vienna.

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

7th day 12 of 3 M / About a quarter past 9 OC this morning Died Content Warner, she was daughter of Walter Easton & Meribeth his wife her first husband was John Wanton from whom she was divorced & then married [] Warner who died & left her a widow after which she returned to her birth right among Friends And died aged 75 Years [?] a few days

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 3rd M 1825 / Our Morning Meeting was silent & well attended - The afternoon small & short testimonys from Jonth Dennis & Father Rodman - Both were good seasons to me for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

 March 15, Tuesday: Gaetano Donizetti was engaged as maestro di cappella at Teatro Carolino in Palermo.

  March 16, Wednesday: The Supreme Court of the United States issued its judgment in regard to the captured negrero [Antelope](#) and its human cargo. Chief Justice John Marshall assailed the slave trade but admitted that because it was still legal in Spain and Portugal, those countries could lay legitimate claim to some of the enslaved Africans. He considered, however, that Portugal had failed to make its case for possession of any of the Africans, and that the Spanish claims could be for a maximum of only 93. The remainder, the chief justice indicated, must be set at liberty and deported to Liberia.

INTERNATIONAL SLAVE TRADE

75. HOUSE REPORTS, 18th Congress 2d session, I. No. 70; AMERICAN STATE PAPERS, FOREIGN, V. No. 379, pages 364-5, No. 414, page 783, etc. Among the nations invited by the United States to co-operate in suppressing the trade was the United States of Colombia. Mr. Anderson, our minister, expressed “the certain belief that the Republic of Colombia will not permit herself to be behind any Government in the civilized world in the adoption of energetic measures for the suppression of this disgraceful traffic”: AMERICAN STATE PAPERS, FOREIGN, V. No. 407, page 729. The little republic replied courteously; and, as a *projet* for a treaty, Mr. Anderson offered the proposed English treaty of 1824, including the Senate amendments. Nevertheless, the treaty thus agreed to was summarily rejected by the Senate, March 9, 1825: AMERICAN STATE PAPERS, FOREIGN, V. No. 407, page 735. Another result of this general invitation of the United States was a proposal by Colombia that the slave-trade and the status of Hayti be among the subjects for discussion at the Panama Congress. As a result of this, a Senate committee recommended that the United States take no part in the Congress. This report was finally disagreed to by a vote of 19 to 24: AMERICAN STATE PAPERS, FOREIGN, V. No. 423, pages 837, 860, 876, 882.

 March 17, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 17th 3rd M / Our Meeting was small, & perhaps smaller than usual from indisposition & bad walking - but to me was a comfortable solid sitting. - My mind has much of late been on the low key, but accompanied with tenderness & a sense of favour.

RELIGIOUS SOCIETY OF FRIENDS

 March 18, Friday: The Senate of the University of Cambridge voted to grant Samuel Wesley the right to publish any part of the collection of manuscripts Lord Fitzwilliam had bequeathed to it in 1816 (at his own expense and risk).

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

6th day 18th of 3 M / Rode to [Portsmouth](#) with Dr Hazard to see Uncle Stanton who is quite sick with the prevailing influenza -

RELIGIOUS SOCIETY OF FRIENDS

 March 19, Saturday: Sir Ralph Noel died.

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

7th day 19 of 3 M / This Afternoon went to the Widow Buckmasters to rectify her clocks. She is very sick & while sitting with her my mind was dipt into sweet feelings - it appears to me she knew where to put her trust & that it was well founded - She is of the Presbyterian persuasion but one of those who has learned in the true school & is very tender in spirit -which mine partook of -

RELIGIOUS SOCIETY OF FRIENDS

 March 20, Sunday: Franz Schubert's vocal quartet Flucht D.825 to words of Lappe was performed for the initial time, in the Landhaussaal, Vienna.

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

*1st day 20th of 3 M / This day was the funeral of Sarah Rogers which went to the forenoon Meeting. The Meeting was large solemn & impressive, attended by many of her relations who were not members
Our frds David Buffum & Hannah Dennis were largely & very acceptably engaged in public testimony. -
The Afternoon Meeting was also a favoured time tho' much smaller than in the Morning - Father Rodman was acceptably engaged in a short testimony. -
Sister Ruth Rodman, in addition to her other complaints has a sharp attack of pleuresy - my wife stays with her tonight. -*

RELIGIOUS SOCIETY OF FRIENDS



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 March 22, Tuesday: Abraham and [Felix Mendelssohn](#) arrived in Paris to accompany Abraham's sister Henriette back to Berlin. While in Paris, Felix would come in contact with and perform for many of the composers and virtuosos of the city including [Johann Nepomuk Hummel](#), Auber, Kalkbrenner, Rossini, Halevy, Liszt, and Kreutzer.

 March 24, Thursday: Mexico allowed immigration from the US into the district of Texco-Coahuila.

Der Berggeist, an opera by Louis Spohr to words of Doring, was performed for the initial time, in the Kassel Hoftheater, as part of celebrations surrounding the marriage of the daughter of Elector Wilhelm II of Hesse-Kassel to Duke Bernhard Erich of Saxe-Meiningen.

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

5th day 24th of 3 M / Our Moy [Monthly] Meeting was comfortably attended on both sides of the house - & I trust it was a season of some favour A short testimony delivered - At Preparative meeting some conversation about holding our first day meeting one month earlier at 10 OC in the Morning - but no conclusion

RELIGIOUS SOCIETY OF FRIENDS

 March 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 27th of 3rd M 1825 / Silent morning Meeting & to me a good one - Short but good testimony by Father Rodman in the Afternoon -5th day 31 of 3 M / Our first meeting was a quiet but rather low time - tho' our friends Ruth Freeborn & Abigail Robinson were favoured to bear good testimonys, & appropriate to the State of things -
In our last (Monthly) buisness went on pretty well tho attended with some exercise*

RELIGIOUS SOCIETY OF FRIENDS

 March 31, Thursday: [Felix Mendelssohn](#) participated in a performance in Paris of Mozart's Requiem, as a violinist. Here he met Luigi Cherubini for a 2d time.

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SPRING

→ Spring: John McPhee's THE FOUNDING FISH (NY: Farrar, Straus & Giroux, 2002) provides the information that during the half century between 1825 and 1875, the spring migrations of the American shad *Alosa sapidissima* would decline by 80%.

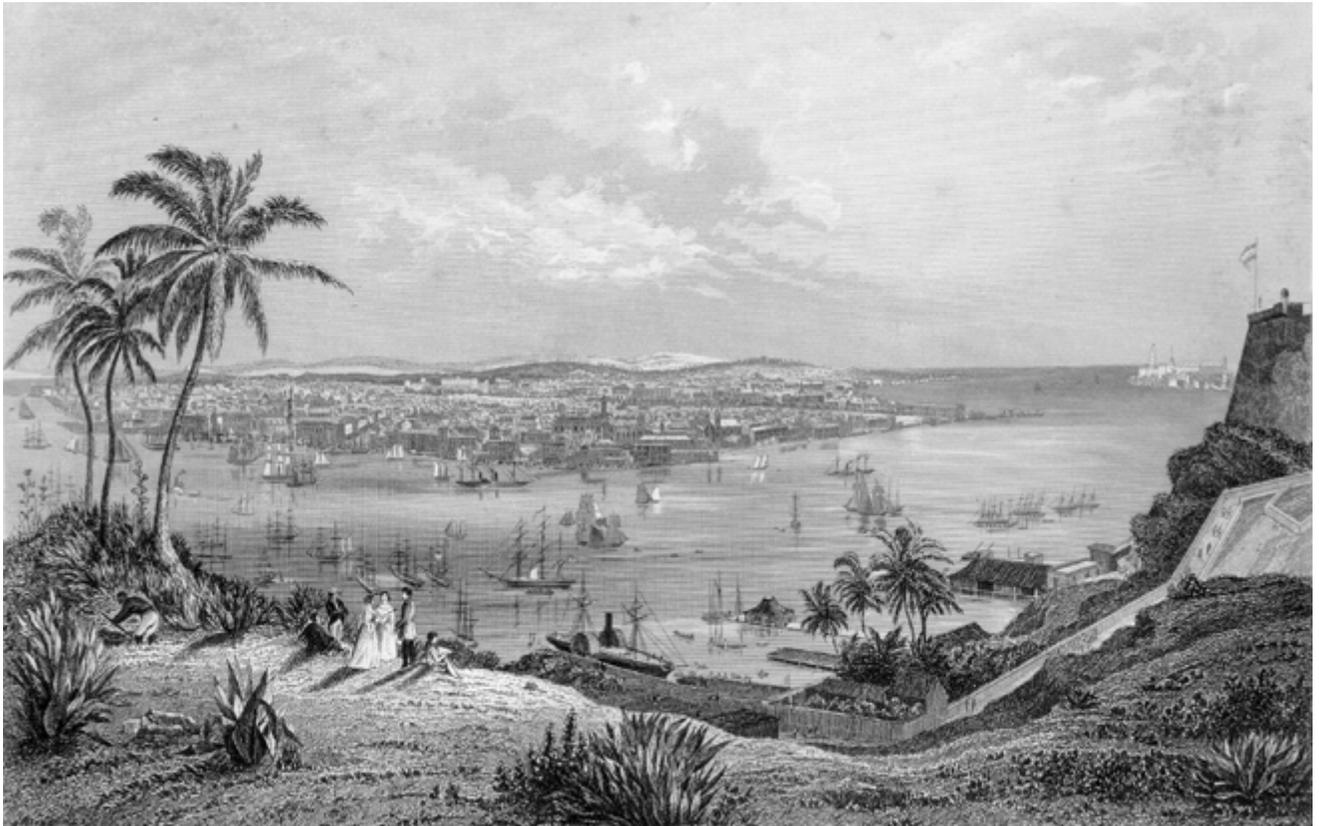




APRIL



April: A [negrero](#) flying the Spanish flag (as shown below), the *Anfitrite*, master Mayor, C.D., on its first of two known Middle Passages, out of an unknown area of Africa, arrived at the port of Havana, Cuba.



The cargo of 255 relocated Africans must have been pleased to learn that they were going to be allowed to live for the rest of their lives in such a peaceful, prosperous tropical paradise of leisure and gentility! (In the above engraving prepared in 1858, we can see what may be one of their descendants in the left foreground, whiling

away his afternoon in the digging of a hole.)



THE MIDDLE PASSAGE
RACE SLAVERY

➡ April 1, Friday: [Felix Mendelssohn](#) heard Franz Liszt for the 1st time, at a Concert Spirituel at the Academie Royale of Paris.

➡ April 2, Saturday: Anne Royall left Albany by stage for Springfield MA, where she would tour the Ames Paper Mill in order to describe its workings in her SKETCHES....

➡ April 3, Easter Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:
1st day 3rd of 4 M 1825 / It has been a violent Snow Storm all Day & evening - Our Morning meeting was very small & the Afternoon still smaller - both low times -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 5, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:
3rd day 5 of 4 M / This Morning about 3 O'clock The Town was alarmed by the cry of Fire which proved to be the house in Broad Street occupied by Richd & Geo: C Shaw which was soon subdued. -About a Quarter of an hour before the Cry of Fire Julia Hall wife of Milton Hall & daughter of John A Collins Died in Child bed aged 19 years a sudden awful Stroke, the consideration



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whereof has affected my mind. –
This Afternoon Attended the funeral of Ruth Hazard wife of
Godfrey Hazard at the Beach aged 67 Years. –

RELIGIOUS SOCIETY OF FRIENDS

 April 6, Wednesday: The old [Friends Meetinghouse](#) on Congress Street in [Boston](#) was sold.

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

5th day 7th of 3rd M / The last part of our meeting was a season of some favour. – Father Rodman engaged in a short but good testimony. -- At the conclusion of the Meeting met with the Overseers to have an opportunity with my Cousin D. Gould who has been long in the habit of neglecting Meetings & has imbibed a prejudice against the Active members of Society & seems to entertain himself with arguments against them & the State of Society - My mind was largely opened in expostulation with him, but he seemed hard & unrelenting over which state of mind we could but Mourn one remain[?]

RELIGIOUS SOCIETY OF FRIENDS

 April 8, Friday: New-York's Atlas Insurance Company was incorporated.

[Johann Nepomuk Hummel](#) gave the 1st of his Friday concerts on his current stay in Paris.

 April 9, Saturday: [New York State](#) authorized \$2,000 annually for a House of Refuge.

 April 10, Sunday: 1st hotel in Hawaii opened.

Der Alpenjager D.588, a song by Franz Schubert to words of Schiller, was performed for the initial time, in the Vienna Musikverein.

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

1st day 10th of 4 M 1825 / Our Meetings were both well attended & a little acceptable service in both of them by Father Rodman. To me hard dull seasons. – Oh for better times - I desire to get low, that the streams of life may yet more & more increase in my mind. – By the return of my Br Isaac in the Steam Boat this Afternoon I recd a short letter & little testimony of remembrance from my frd Thos Thompson Dated 2 M 15 1825 – We set most of the evening with our beloved Sister Ruth who seems mending after a severe attack of Pleurisy. –

RELIGIOUS SOCIETY OF FRIENDS



1825

1825

 April 15, Friday: A new French law made the crime of sacrilege a capital offense.⁷⁶

[Johann Nepomuk Hummel](#) gave the 2d of his concerts on his current stay in Paris.

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Monsieur de [Lafayette](#) has arrived and has been received with the greatest enthusiasm. His progress is a triumphal one. His cause is the emancipation of the Spanish Colonies and of Greece. Both of which are dear to the hearts of Liberals of all nations. When in Paris father received the thanks of the Greek Governor for his efforts on their behalf. Now that I am on the subject it seems so unfair that father was never allowed to accept an order of any kind or to retain any of the superb presents that were given to him—all of which are now in Washington. All that he did keep was a superb set of glass, some eight hundred pieces, that the Emperor Alexander gave him as a purely personal gift.

 April 16, Saturday: Henry Fuseli, Professor of Painting and Keeper of the Royal Academy, died at the age of 84.

 April 17, Sunday: [John Downes](#) got married with Rebecca Pease of Shrewsbury, whose grandfather Captain Levi Pease, owner of a tavern in Shrewsbury, was known as “the father of mail stages in this country,” having started the Boston/Hartford stage line in 1783. For several years Downes worked in [Boston](#) as a wood engraver while attempting to become established there as a musician, and seems to have done some woodcuts at [Parleys Magazine](#) while Nathaniel Hawthorne was there.

King Charles X of France recognized Haiti 21 years after it had expelled the French following its successful revolution, and demanded that they pay 150 million gold francs, 30 million of which they would need to finance through France itself as down payment.

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

1st day 17 of 4 M / Both Meetings pretty well attended & the Afternoon was a season of some favour to me –

RELIGIOUS SOCIETY OF FRIENDS

 April 18, Monday: A foundation stone was laid in the square at the center of town, about five feet east of the town's liberty pole, and the sum of \$500 which had been raised toward the creation of a suitable [Concord Battle Monument](#) was placed in the hands of trustees Samuel Burr, Daniel Shattuck, and Josiah Davis, to accumulate interest against the day when it would be possible to proceed. (When Samuel Burr would die, Ephraim Merriam would become the third trustee.) Because this site was nearly half a mile from the [Old North Bridge](#) where the “Concord Fight” occurred, there was a certain amount of discord and dissatisfaction, and so, during the following winter, persons unknown would during the nighttime erect a sham monument of empty casks and boards about twenty feet high, over this foundation stone, with an inscription:

This monument is erected here to commemorate the battle which took place at the North Bridge.

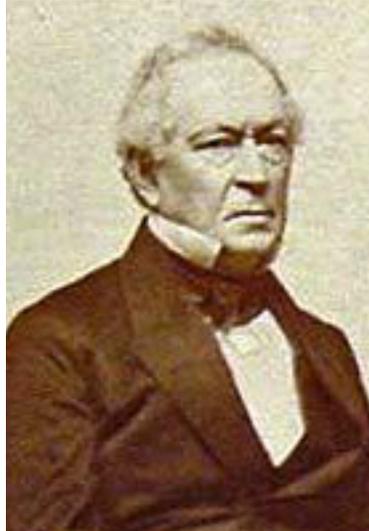
76. The strong have a constant need to be defended against the weak.

1825

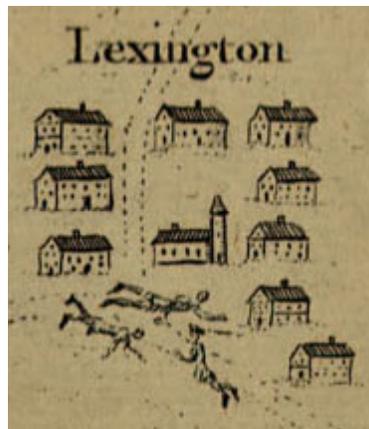
1825

On the following night that winter the structure would be set afire, and the intense heat would damage the foundation stone. This unfortunate incident would be described in an 1859 publication by Louis A. Surett, printed in the town and entitled BY-LAWS OF CORINTHIAN LODGE, OF ANCIENT, FREE AND ACCEPTED MASONS, OF CONCORD, MASS., WITH ... BIOGRAPHIES OF ALL THE PAST MASTERS; AND A HISTORY OF THE LODGE, INCLUDING BIOGRAPHICAL SKETCHES....

April 19, Tuesday: [Concord](#)'s orator of the day was Representative [Edward Everett](#), 60 survivors assembled,



of the dustup between the militia and the army of 1775, and a foundation-stone for a monument was positioned in the town square: "Here on the 19th of April 1775 began the war of that Revolution which gave Independence to America." Some Concordians, however, were rather irritated at their committee's decision to situate this monument at such a distance from the actual battlesite. The pamphlet of Major Elias Phinney was issued by the town of Lexington, detailing the depositions of their survivors to the effect that it had been Lexington, not Concord, that had been the site of the first "battle" between the militia and the army troops,



and that it had been Lexington blood, not Concord blood, which "became the first offering upon the altar of their country's freedom." "Inhabitants of Lexington feel it to be particularly incumbent on them to lay this statement of facts before the publick, on account of some recent publications stating that 'at Concord the first blood was shed between the British and the armed Americans.'"⁷⁷

Because of this controversy which arose between these competing-for-the-tourist-dollar towns half a century after the events, as to which one of the two had been the true righteous manly aggressor which was by right to be annually celebrated versus which one the mere supine effeminate victim which ought to be annually neglected, [Lemuel Shattuck](#) would need to add a special appendix to his 1835 [A HISTORY OF THE TOWN OF CONCORD...](#):



**HISTORICAL VIEW OF THE EVIDENCE
RELATING TO THE EVENTS OF THE 19TH APRIL, 1775.**

FIFTY years after the events of the 19th of April, 1775, occurred, some statements relating to the history of those events became the subject of controversy. The following questions embrace the most material points in discussion.

1. Did the Lexington company disperse as directed by the British officers? and were they *first* fired upon *while dispersing*?

2. Was the *first forcible resistance* to the British armed soldiers made by the provincials at Lexington in the morning; and did they *then* return the fire of the enemy?

Some Individuals are satisfied with a history which describes the whole of the events of that day under the local name of Lexington Battle, whether reference be had to the affair at Lexington in the morning, or to the fight at Concord, or to that in the afternoon, continued during the whole course of the retreat from Concord to Charlestown; and they will consider it of little importance how these questions are answered. But those who regard truth as important in historical matters, even in minute particulars, will look at the subject in a different light. Without any intentions of reviving the controversy, or of stating at length the reasons for the opinions I entertain, or of casting a comparative shade over the honor acquired by the brave "sons of liberty" in either town for the part they acted, I deem it due to historical truth to make the following detail of facts, that the subject may be fairly understood; and that

77. Phinney, Elias. HISTORY OF THE BATTLE OF LEXINGTON, ON THE MORNING OF THE 19TH OF APRIL 1775. Boston MA: Phelps and Farnham, 1825



those who entertain or promulgate opinions relating to these historical events, may have the means of doing it accurately.

The origin of this controversy will appear from the following statements. On the 2d of September, 1824, Lafayette passed through Lexington and Concord; and in an address to him in Concord, the Hon. Samuel Hoar said, "You now behold the *spot on which the first forcible resistance was made*" to British oppression. The same idea had often been given before by Morse, Worcester and others, who had in their Gazetteers, described the geography of the town. In the following October the Bunker Hill Monument Association published an address to the public, soliciting subscriptions in aid of its objects, in which it is said, "At Concord the first [British] blood was shed between the British and armed Americans." — "It is also intended to erect a suitable monument at Concord, where the first conflict was had, bearing proper inscriptions to commemorate the glorious spirit of independence which manifested itself there." This produced two illiberal newspaper articles in "The Boston Patriot," and a reply from the Hon. William Sullivan, chairman of the committee. During the approaching winter the citizens of Concord made arrangements to celebrate by public performances the fiftieth anniversary of the 19th of April, 1775. The Hon. Edward Everett was engaged as the orator, and Lexington and the neighboring towns were invited to unite in the ceremony. The Bunker Hill Monument Association appropriated \$500, — which was somewhat less than the amount of the subscriptions to that Association in Concord, — towards the erection of a monument in that town, and sent to the committee of arrangements a plan of the monument, and proposed that the cornerstone should be laid on the day of the celebration.⁷⁸

In the mean time the inhabitants of Lexington had taken measures to collect and publish a statement, intended, as we are informed in the preface to the publication, to counteract the influence of the two statements above mentioned; and also the testimony given under oath in 1775; and the narrative of the Rev. Mr. Clark published in 1776. The result of these measures was, "The History of the Battle of Lexington," written by Elias Phinney, Esq., a member of the committee chosen by the town for that purpose. This pamphlet was placed in the hands of the honorable and accomplished orator, and he states in a note to the historical Oration, pronounced at the celebration, that his "aim has been not to pronounce on questions in controversy," — "reference being had to the testimony contained" in Mr. Phinney's pamphlet. These two publications (the Oration and History) appeared in print about the same time; and, so far as relates to the particular facts in question, stand equally on controversial ground. In 1827, "the Rev. Ezra Ripley, D.D., and other citizens of Concord, published a "History of the Fight at Concord," intended to invalidate some of the statements contained in the two pamphlets just mentioned. All three of these publications, though they contain much valuable historical matter, must be considered in regard to the points at issue, controversial.

78. This money has been vested on interest by the town for this object. The directors of the Bunker Hill Monument Association have also more recently pledged themselves to pay the additional sum of \$1000; and when received, the whole will be appropriated to building a monument, probably on the very spot where the first British blood was shed, — where the first British life was taken, in the cause of American liberty, and where are the graves of the slain.



About the time these publications were made, several highly controversial articles appeared in the newspapers; but they cannot be regarded by candid minds in the serious light of historical truth. A new lithographic edition of Doolittle's Historical Engraving, first published in 1775, also appeared. In the original no one is represented as firing at the British soldiers at Lexington, but several as dispersing and some as slain. As this would be rather an awkward representation of a battle, the editors, as is sometimes the practice of historians, thought fit to improve the original to suit their views of what the engagement should have been. From this picture wood cuts have been prepared, which appear in some school-books to perpetuate error.

The original evidence, which was for the first time obtained and printed in the above pamphlets, was taken *ex parte*, and designed, so far as relates to the question at issue, to establish some particular facts in controversy, and cannot therefore be considered strictly impartial. If there was an influence which produced defective evidence in 1775, as has been stated, it is not more reasonable to suppose that some other influence, operating fifty years afterwards, when the facts could not be so distinctly remembered, and the points then in controversy were a subject of frequent conversation, might produce evidence so stated and expressed as to give erroneous impressions? Whatever weight might be attached to either of these publications, no accurate historian will be satisfied with their statements merely, or pronounce on questions in controversy, without a reference to the whole original evidence. In this case, as well as in many others, where historians copy the errors of other writers, it will be found to differ materially from the modern version. And what are the original sources of the evidence? What is its purport? And how was it understood?

Some account of those events was published in the "Essex Gazette" of April 21st and 25th, and May 5th, 1775, which, including an introduction, a list of the killed and wounded, and a "Funeral elegy to the immortal memory of those worthies which were slain in the Battle of Concord, April 19, 1775," soon after appeared in a hand-bill 20 inches long and 15 wide, entitled "Bloody Butchery by the British Troops, or the Runaway Fight of the Regulars"; - "being the Particulars of the Victorious Battle fought at and near Concord." Just above the title were pictured 40 coffins over which were printed the names of the slain.

On the 22d of April a committee of the Provincial Congress, consisting of Col. Elbridge Gerry of Marblehead, Hon. Thomas Cushing of Cohasset, Col. James Barrett of Concord, Capt. Josiah Stone of Dracut, Dr. John Taylor of Lunenburgh, Mr. Samuel Freeman of Falmouth, Abraham Watson, Esq. of Cambridge, and Jonas Dix, Esq. of Waltham, were chosen to take the depositions relating to the conduct of the British on the 19th [of April, 1775]; another was appointed to draw up a narrative, and another to make an additional copy of the depositions. After it was collected, the evidence was transmitted to the Continental Congress, and to England;⁷⁹ part of it was published in the "Pennsylvania Ledger," and copied into other American and English newspapers. The whole was published by Isaiah Thomas,



by an order of the Provincial Congress passed May 28th, in a pamphlet of 22 pages, 8vo., entitled, "A Narrative of the Incursions and Ravages of the King's Troops under command of General Gage on the Nineteenth of April, 1775, together with the Depositions taken by order of Congress to support the truth of it." The pamphlet was ordered to be sent to every town in the province, though I have seen but one copy, which is owned by William Lincoln, Esq., of Worcester. These depositions were all taken the next week after the battle; and it is a fact worthy of notice, that those relating to Concord were dated the 23d [of April, 1775], and those relating to Lexington the 25th of April.

"A Narrative of the Concord Fight, with 104 Depositions to support the truth of it," was written by the Rev. Mr. Gordon of Roxbury, and published in George's Almanac for 1776, "by particular desire and for the use of the gentlemen officers and soldiers of the American Army." Lowe's Almanac for that year contains another account by the same gentleman, describing "what he saw, or collected from unquestionable authority on the spot," relating to the same events.

The Rev. Jonas Clark published his Narrative, referred to in our General History, in connexion with his Anniversary Sermon in 1776. He informs us that he was an eye-witness, and that it is "a plain and faithful narrative of facts, as they appeared unto us in this place."

A "circumstantial account," of this affair was transmitted by Gov. Gage to Gov. Trumbull;⁸⁰ and an official account was sent to England, which was not published by the ministry till June 10th, and which drew forth some severe but well deserved criticisms in the "Remembrancer" and other English papers. Gordon says it "had little truth in it;" and all who had even an imperfect knowledge of the facts will say the same. This statement of the material facts is contradicted by the original depositions, by Mr. Clark's Narrative, and by all the recent publications above noticed. It was so drawn up as *especially* to answer a particular purpose, and as a lame apology of Gage to England for murdering innocent citizens. It was probably compiled from letters of Smith and Percy, or from a narrative of the occurrences written by Ensign D. Bernicre, which was left in Boston, when the British evacuated it, and published in 1779, says the title, "for the information and amusement of the curious."⁸¹ This remark in some measure shows the estimation in which its statements were then held. It was not believed by most of the English historians of those time, who have been considered accurate and impartial; though some, who appear willing to adopt the errors of others from prejudice or without careful investigation, have believed and sent it forth as truth.

These were all the material printed original sources of
79. Capt. John Derby of Salem was despatched with these papers to England, where he arrived the 29th of May [1775]. He was the bearer of the "Essex Gazette," containing the first published account of these events, which was printed and circulated in London on the day of his arrival, and gave the first notice of the affair in England. It produced great commotion. General Gage's official account, although despatched four days before Capt. Derby sailed, did not arrive until the 10th of June, eleven days after Capt. Derby's arrival, subjecting the ministry to no small embarrassment and chagrin. The depositions taken out by Capt. Derby were the originals first taken, and contain the real signatures of the deponents. They were intended for the British government, but for some causes not known were never communicated. They have been returned to this country, and are now in the Library of Harvard College. See Washington's Writings, Vol. III. p. 35. The depositions and the letters sent by Capt. Derby may be found in the printed Journals of Congress for 1775.

80.2 [Massachusetts Historical Collections](#), ii, p. 224.

81.2 [Massachusetts Historical Collections](#), iv, p. 215.



evidence.⁸² Most other writers anterior to 1825 have described the events without being eye-witnesses, – without thorough examination, or have been mere copyists from some one of these authorities with comments to suit their own peculiar views.

And what is the purport of this evidence?

In these depositions, Capt. Parker, commander of the Lexington company, testifies under oath, that on the approach of the British troops he "immediately ordered the militia to disperse, and not to fire; immediately said troops made their appearance." John Robbins, that when commanded by the British troops to disperse, they did disperse before any firing took place. 34 others, that "the company began to disperse, and, when their backs were turned upon the troops, they were fired upon." Timothy Smith, that "the troops marched up to the company then dispersing" before the firing. Thomas Fessendon, that "as soon as ever the officer cried, 'Disperse, you rebels,' the said company dispersed as fast as they could; and, while they were dispersing, the regulars kept firing at them." Edward T. Gould, a British officer, that "on our approach they dispersed, and, soon after, firing began." The Rev. Mr. Clark fully confirms these depositions. The British account says, "when the troops came within one hundred yards of them they began to file off towards some stone walls."

How was this testimony understood? Isaiah Thomas, in the *Massachusetts Spy* of May 3d, 1775, published an account of this affair, "collected from those whose veracity is unquestioned," in which he says, "it is to be noticed they fired upon our people as they were dispersing agreeably to their command, and *that they did not even return the fire.*" – "Thus did the troops of the British king fire first at two several times [at Lexington and Concord] upon his loyal American subjects, and put a period to ten lives *before a gun was fired upon them.* Our people THEN returned the fire and obliged them to retreat." The London "Remembrancer" (Vol. I, p. 56) says, "The positive oaths and veracity of witnesses render it unquestionable that the King's troops began the fire, and that too upon a very small body of provincials *who were dispersing.*" Gordon, in the Narrative to which I have referred, says, "Upon seeing the regulars they dispersed." – "The Lexington company upon seeing these troops, and being of themselves so unequal a match for them, were deliberating for a few moments what they should do, when several dispersing of their own heads, the Captain soon ordered the rest to disperse for their own safety." This was before the firing of the British. "They killed 3 or 4 on the common, the rest on the other side of the walls, and while dispersing." This is confirmed by the British account. The Rev. Mr. Pemberton says, "They were fired upon *while dispersing;*"⁸³ and repeats the same idea in his manuscript history.

It has been said that this evidence was "*ex parte* and made for particular purposes," – to decided the question "whether the Americans fired first, and not whether they fired at all." It has also been said, that those "who gave in their evidence would not disclose any "facts which might in all probability expose themselves or their friends to the British halter." These

82. The letter of Paul Revere relates to other occurrences of the day not in controversy. 1 Hist. Coll., Vol. v. p. 106.

83. 1 Massachusetts Historical Collections, ii, p. 48.



objections, to be of force, must, as seems to me, apply equally to all the testimony, to that which relates to Concord as well as to Lexington; and even to the Narrative of Mr. Clark. The Concord deponents testified before "Gen. Gage and other apologists of British outrage," (in the language of Mr. Phinney's preface,) "had asserted that the people of Lexington commenced the attack on the king's troops; and they testified two days before the Lexington deponents gave in their testimony to the same committee. If the Lexington company returned the fire, why, it has been asked, should they not have testified to it after the Concord deponents had done it? Why should one fear the halter more than the other? And why should it be more criminal in one to tell the whole truth than in the other? And it is especially difficult to perceive how Mr. Clark should be influenced by such or any other improper motives. His Narrative was drawn up after being a year on the spot, and after daily conversations on the subject. It is not easy to perceive how any motive could have influenced him to make an imperfect statement, or "color it for a particular purpose." He could not have suppressed the truth, because he feared "the halter"; nor was it necessary at that time to rouse the indignation of the Americans towards the British by erroneous statements, nor to refute their assertions, nor to show that they had committed "the most deliberate murder" at Lexington. Bunker Hill battle had been fought, Washington for some time had had the command of the army; and, among other great events, the enemy had removed from our neighborhood, and evacuated Boston. Why should his Narrative not be believed and received as he says it is, - as "a plain and faithful Narrative of facts as they appeared to us in this place" [Lexington]? And with far more authority than any foreign historian?

None of the original authorities to which I have referred, states that the fire was returned, though it is inferred from what is testified that some guns were fired. But these could not have been fired till after Capt. Parker had "ordered the militia to disperse and not to fire." - "Very few of our people," says Mr. Clark, "fired at all; and even they did not fire till, after being fired upon by the troops, they were wounded themselves, or saw others killed, or wounded by them, and looked upon it next to impossible to escape." But does not the expression *returning the fire*, as usually understood, convey some other meaning than that implied by Mr. Clark? Would two or three guns from behind the walls or from neighboring houses or even on the common, on each one's own responsibility, after orders had been given by the commanding officers, "to disperse and not to fire," be considered, in military affairs, or in the ordinary use of language, as returning the fire, and making a regular, forcible resistance? Whether any British blood was shed or not at Lexington in the morning, so far as regards the sources of evidence to which we have adverted, rests entirely on the assertion in the British account, that a single man was wounded in the leg. Whether this be true is problematical, since this account is not now relied on by any one as authority. It is not pretended by anyone, that a single individual of the enemy was killed at Lexington in the morning.

Notwithstanding the distinguished part Concord acted on that



occasion, her citizens never took the trouble to have the particulars published to the world. This is partly to be ascribed to the premature death of that devoted patriot, the Rev. William Emerson. He and several others left matter in manuscript which has aided me in this work. Lexington, on the other hand, celebrated the day by military parades and religious services on eight successive anniversaries; and the sermons preached on the occasion were printed. The legislature also granted on the 28th of February, 1797, on the petition of Joseph Simonds, then a representative from Lexington, \$200 to erect a monument in that town. Mr. Thomas Park of Harvard built the monument. After some progress had been made in its erection it was found that a further sum would be necessary to complete it, and the Selectmen petitioned for more aid. \$200 more were granted on the 13th of January, 1798.⁸⁴ It was proper that such a monument should be placed there; and the inscription it bears is happily designed for its object. This monument, however, and the celebrations above noticed, combined with various other circumstances, have tended to take off the public mind from an examination of the whole history of the events on the 19th of April, 1775, and to mark this spot for other purposes than the monument was intended - the spot where *the first American blood was shed*; where *the first American life was taken*.

The inhabitants of Lexington deserve great credit for the stand they took in the morning, and the part they acted during the day. That her militia were slain with arms in their hands is an important fact, and highly honorable to their patriotism and valor. As to resistance there, it is not contended by anyone that any was made or attempted, which could have impeded the progress of the troops. Mr. Clark speaks of the place, as "the field, not of battle, but of murder and bloodshed." This was undoubtedly true. It would have been rash and inconsiderate for 70 militia men to have placed themselves in the attitude of opposition to 800 chosen troops; and much more so to have engaged in a battle. It would have been folly and not bravery. It was much more honorable to disperse. It was not so at Concord. There the circumstances were different, and the numbers of both opposing parties more nearly equal. All testimony concurs in saying that *there was cool, deliberate and effectual opposition, by order of the commanding officer. There was the first forcible resistance - there the enemy were first compelled to retreat; and there the first British life was taken.*

I annex all the depositions taken by authority of the Provincial Congress, and published officially in the pamphlet of which we have given the title on page 336 ["A Narrative of the Incursions and Ravages of the King's Troops under command of General Gage on the Nineteenth of April, 1775, together with the Depositions taken by order of Congress to support the truth of it."]. The signatures of the deponents and the certificates of the Justices of the Peace and Notaries Public, only, are omitted.

"We, SOLOMON BROWN, JONATHAN LORING, and ELIJAH SANDERSON,
all of lawful age and of Lexington, in the County of
Middlesex, and Colony of the Massachusetts-Bay, in New

84. Resolves of the General Court.



England, do testify and declare, That on the evening of the eighteenth of April [1775] instant, being on the road between Lexington and Concord, and all of us mounted on horses, we were, about ten of the clock, suddenly surprised by nine persons whom we took to be regular officers, who rode up to us, mounted and armed, each holding a pistol in his hand, and after putting pistols to our breasts, and seizing the bridles of our horses, they swore that if we stirred another step we should be all dead men, upon which we surrendered ourselves, they detained us until two o'clock the next morning, in which time they searched and greatly abused us, having first enquired about the magazine at Concord, whether any guards were posted there and whether the bridges were up, and said four or five regiments of regulars would be in possession of the stores soon, they then brought us back to Lexington, cut the horses bridles and girts, turned them loose, and then left us.

"Lexington, April 25th, 1775.

"I, ELIJAH SANDERSON above-named, do further testify and declare that I was in Lexington Common the morning of the nineteenth of April [1775] aforesaid, having been dismissed by the officers above-mentioned, and saw a large body of regular troops advancing towards Lexington Company, many of whom were then dispersing, I heard one of the regulars, whom I took to be an officer, say, 'Damn them we will have them,' and immediately the regulars shouted aloud, run, and fired on the Lexington Company, which did not fire a gun before the regulars discharged on them, eight of the Lexington Company were killed, while they were dispersing and at considerable distance from each other, and many wounded, and, although a spectator, I narrowly escaped with my life.

"Lexington, April 25th, 1775."

"I, THOMAS RICE WILLARD, of lawful age, do testify and declare, that being in the house of Daniel Harrington, of Lexington, on the nineteenth instant, in the morning, about half an hour before sun-rise, looked out the window of said house and saw (as I suppose) about four hundred of the regulars in one body coming up the road and marched toward the north part of the Common back of the meeting-house, of said Lexington, and as soon as said regulars were against the East-End of the meeting-house, the commanding officer said something, what I know not, but upon that the regulars ran till they came within about eight or nine rods of about an hundred of the militia of Lexington who were collected on said common, at which time the militia of Lexington dispersed, then the officers made an huzza, and the private soldiers succeeded them, directly after this, an officer rode before the regulars, to the other side of the body, and hollowed after the Militia of said Lexington and said, 'Lay down your arms, damn you, why don't you lay down your arms,' and that there was not a gun fired till the militia of Lexington were dispersed,



and further saith not.

"April 23^d, 1775."

"Lexington, 25th of April, 1775.

"SIMON WINSHIP of Lexington, in the county of Middlesex, and province of the Massachusetts-Bay, in New England, being of lawful age testifieth and saith, that on the nineteenth of April instant, about four o'clock in the morning, as he was passing the public road in said Lexington, peaceably and unarmed, about two miles and an half distant from the meeting-house in said Lexington, he was met by a body of the King's regular troops, and being stopped by some officers of said troops was commanded to dismount, upon asking why he must dismount, he was obliged by force to quit his horse, and ordered to march in the midst of the body, and being examined whether he had been warning the minute-men he answered no, but had been out and was then returning to his father's. Said Winship further testifies, that he marched with said troops until he became about half a quarter of a mile of said meeting-house, where an officer commanded the troops to halt, and then to prime and load; this being done, the said troops marched on till they came within a few rods of Capt. Parker, and company, who were partly collected on the place of parade, when said Winship observed an officer at the head of said troops, flourishing his sword and with a loud voice giving the word 'Fire,' which was instantly followed by a discharge of arms from said regular troops, and said Winship is positive, and in the most solemn manner declares, that there was no discharge of arms on either side, till the word fire was given by said officer as above."

"Lexington, April 25th, 1775.

"I, JOHN PARKER, of lawful age, and commander of the militia in Lexington, do testify and declare, that, on the 19th instant, in the morning about one of the clock, being informed that there were a number of the regular officers riding up and down the road, stopping and insulting people as they passed the road, and also was informed that a number of the regular troops were on their march from Boston, in order to take the province stores at Concord, ordered our militia to meet on the common in said Lexington, to consult what to do, and concluded not to be discovered nor meddle or make with said regular troops (if they should approach) unless they should insult or molest us, and upon their sudden approach, I immediately ordered our militia to disperse and not to fire. Immediately said troops made their appearance and rushing furiously, fired upon and killed eight of our party, without receiving any provocation therefor from us."

"Lexington, April 24th, 1775.

"I, JOHN ROBBINS, being of lawful age, do testify and say, that on the 19th instant, the company under the command of Captain John Parker, being drawn up sometime



before sunrise, on the green or common, and I being in the front rank, there suddenly appeared a number of the King's troops, about a thousand, as I thought, at the distance of about sixty or seventy yards from us, hussaing, and on quick pace towards us, with three officers in their front on horseback, and on full gallop towards us, the foremost of which cried, 'Throw down your arms, ye villains, ye rebels,' upon which said company dispersing, the foremost of the three officers ordered their men, saying, 'Fire, by God, fire,' at which moment, we received a very heavy and close fire from them, at which instant, being wounded, I fell, and several of our men were shot dead by me. Capt. Parker's men, I believe, had not fired a gun, and further the deponent saith not."

"We, BENJAMIN TIDD, of Lexington, and JOSEPH ABBOT, of Lincoln, in the county of Middlesex, and colony of the Massachusetts-Bay, in New England, of lawful age, do testify and declare, that on the morning of the nineteenth of April instant, about five o'clock, being on Lexington common and mounted on horses, we saw a body of Regular Troops marching up to the Lexington company which was then dispersing; soon after, the regulars fired, first a few guns, which we took to be pistols, from some of the regulars who were mounted on horses, and then the said regulars fired a volley or two before any guns were fired by the Lexington company. Our horses immediately started and we rode off and further say not.

"Lexington, April 25th, 1775."

"We, NATHANIEL MULLIKEN, PHILIP RUSSELL, MOSES HARRINGTON, JUN., THOMAS HARRINGTON, DANIEL HARRINGTON, WILLIAM GRISMER, WILLIAM TIDD, ISAAC HASTINGS, JONAS STONE, JUN., JAMES WYMAN, THADDEUS HARRINGTON, JOHN CHANDLER, JOSHUA REED, JUN., JOSEPH SIMONDS, PHINEAS SMITH, JOHN CHANDLER, JUN., REUBEN LOCK, JOEL VILES, NATHAN REED, SAMUEL TIDD, BENJAMIN LOCK, THOMAS WINSHIP, SIMEON SNOW, JOHN SMITH, MOSES HARRINGTON, 3d., JOSHUA REED, EBENEZER PARKER, JOHN HARRINGTON, ENOCH WILLINGTON, JOHN HOSMER, ISAAC GREEN, PHINEAS STEARNS, ISAAC DURANT, and THOMAS HEADLY, JUN., all of lawful age, and inhabitants of Lexington, in the county of Middlesex, and Colony of the Massachusetts-Bay, in New England, do testify and declare, that on the 19th of April instant, about one or two o'clock in the morning, being informed that several officers of the regulars had, the evening before, been riding up and down the road, and had detained and insulted the inhabitants passing the same, and also understanding that a body of regulars were marching from Boston towards Concord, with intent (as it was supposed) to take the stores belonging to the colony in that town, we were alarmed and having met at the place of our company's parade, were dismissed by our Captain, John Parker, for the present, with orders to be ready to attend at the beat of a drum, we further testify and declare, that about five o'clock in the morning, hearing our drum beat, we proceeded towards the



parade, and soon found that a large body of troops were marching towards us, some of our company were coming up to the parade and others had reached it, at which time the company began to disperse, whilst our backs were turned on the troops, we were fired on by them, and a number of our men were instantly killed and wounded, not a gun was fired by any person in our company on the regulars, to our knowledge, before they fired on us, and they continued firing until we had all made our escape.

"Lexington, April 25th, 1775."

"We, NATHANIEL PARKHURST, JONAS PARKER, JOHN MUNROE, Jun., JOHN WINSHIP, SOLOMON PIERCE, JOHN MUZZY, ABNER MEADS, JOHN BRIDGE, Jun., EBENEZER BOWMAN, WILLIAM MUNROE, 3d, MICAH HAGAR, SAMUEL SANDERSON, SAMUEL HASTINGS, and JAMES BROWN, of Lexington in the county of Middlesex and colony of the Massachusetts-Bay, in New England, and all of lawful age, do testify and say, that on the morning of the nineteenth of April, instant, about one or two o'clock, being informed that a number of regular officers had been riding up and down the road the evening and night preceding, and that some of the inhabitants as they were passing had been insulted by the officers and stopped by them, and being also informed that the regular troops were on the march from Boston, in order (as it was said) to take the colony stores then deposited in Concord, we met on the parade [grounds] of our company in this town; after the company had collected, we were ordered by Capt. John Parker (who commanded us) to disperse for the present, and to be ready to attend the beat of the drum, and accordingly the company went into houses near the place of parade. We further testify and say, that about five o'clock in the morning, we attended the beat of our drum, and were formed on the parade; we were faced toward the regulars then marching up to us, and some of our company were coming to the parade with their backs towards the troops, and others on the parade began to disperse, when the regulars fired on the company, before a gun was fired by any of our company on them; they killed eight of our company and wounded several, and continued their fire until we had all made our escape."

"Lexington, 25th April, 1775."

"I, TIMOTHY SMITH of Lexington, in the county of Middlesex and colony of Massachusetts-Bay, in New England, being of lawful age, do testify and declare, that on the morning of the nineteenth of April instant, being at Lexington common, as a spectator, I saw a large body of regular troops, marching up towards the Lexington company, then dispersing, and likewise saw the regular troops fire on the Lexington company, before the latter fired a gun. I immediately ran, and a volley was discharged at me, which put me in imminent danger of losing my life: I soon returned to the Common, and saw eight of the Lexington men who were killed, and lay bleeding at a considerable distance from each other, and several were wounded; and further saith not.



"Lexington, April 25th, 1775."

"We, LEVI MEAD and LEVI HARRINGTON, both of Lexington, in the county of Middlesex, and colony of the Massachusetts-Bay, in New England, and of lawful age, do testify and declare, that on the morning of the nineteenth of April, being on Lexington Common, as spectators, we saw a large body of regular troops marching up towards the Lexington company, and some of the regulars on horses, whom we took to be officers, fired a pistol or two on the Lexington company, which was then dispersing. These were the first guns that were fired, and they were immediately followed by several volleys from the regulars, by which eight men belonging to said company were killed, and several wounded.

"Lexington, April 25th, 1775."

"Lexington, April 25th, 1775."

"I, WILLIAM DRAPER, of lawful age, and an inhabitant of Colrain, in the county of Hampshire, and colony of the Massachusetts-Bay, in New England, do testify and declare, that being on the parade of said Lexington, April 19th, instant, about half an hour before sunrise, the King's regular troops appeared at the meeting-house of Lexington; Captain [John] Parker's company, who were drawn up back of said meetinghouse on the parade [grounds], turned from said troops, making their escape by dispersing, in the mean time the regular troops made an huzza, and ran towards Captain Parker's company who were dispersing, and, immediately after the huzza was made, the commanding officer of said troops (as I took him), gave the command to the troops, 'Fire, fire, damn you, fire,' and immediately they fired, before any of Captain Parker's company fired, I then being within three or four rods of said regular troops, and further saith not.

"Lexington, April 23d, 1775."

"I, THOMAS FESSENDEN, of lawful age, testify and declare, that being in a pasture near the meeting-house, at said Lexington, on Wednesday last, at about half an hour before sunrise, I saw a number of regular troops pass speedily by said meeting-house, on their way towards a company of militia of said Lexington, who were assembled to the number of about an hundred in a company, at the distance of eighteen or twenty rods from the meeting-house, and, after they had passed by said meeting-house, I saw three officers on horseback advance to the front of said regulars, when one of them, being within six rods of said militia, cried out, 'Disperse you rebels, immediately,' on which he brandished his sword over his head three times; meanwhile the second officer, who was about two rods behind him, fired a pistol, pointed at said militia, and the regulars kept huzzaing till he had finished brandishing his sword, and when he had thus finished, he pointed it down towards the militia and immediately on which, the said regulars fired a volley at said militia, and then I ran off as fast as I could,



while they continued firing till I got out of their reach. I further testify that as soon as ever the officer cried, 'Disperse, you rebels,' the said company of militia dispersed every way as fast as they could, and while they were dispersing, the regulars kept firing at them incessantly, and further saith not."

"Lincoln, April 23d, 1775.

"I, JOHN BATEMAN, belonging to the fifty-second regiment, commanded by Colonel Jones, on Wednesday morning, on the nineteenth of April instant, was in the party marching to Concord, being at Lexington in the county of Middlesex, being nigh the meeting-house in said Lexington, there was a small party of men gathered together in that place, when our said troops marched by, and I testify and declare, that I heard the word of command given to the troops to fire, and some of said troops did fire, and I saw one of said small party lie dead on the ground nigh said meeting-house, and I testify, that I never heard any of the inhabitants so much as fire one gun on said troops."

"Lexington, April 23d, 1775.

"We, JOHN HOAR, JOHN WHITEHEAD, ABRAHAM GARFIELD, BENJAMIN MUNROE, ISAAC PARKS, WILLIAM HOSMER, JOHN ADAMS, and GREGORY STONE, all of Lincoln, in the county of Middlesex, Massachusetts-Bay, all of legal age, do testify and say, that on Wednesday last, we were assembled at Concord, in the morning of said day, in consequence of information received, that a brigade of regular troops were on their march to the said town of Concord, who had killed six men at the town of Lexington; about an hour afterwards we saw them approaching, to the number, as we apprehended, of about twelve hundred, on which we retreated to a hill about eighty rods back, and the said troops then took possession of the hill where we were first posted; presently after this, we saw the troops moving towards the North Bridge about one mile from the said Concord Meeting-house, we then immediately went before them and passed the bridge, just before a party of them, to the number of about two hundred arrived: They there left about one half of their two hundred at the bridge and proceeded with the rest towards Colonel Barret's, about two miles from the said bridge; we then, seeing several fires in the town, thought the houses in Concord were in danger, and marched towards the said bridge, and the troops who were stationed there, observing our approach, marched back over the bridge, and then took up some of the plank; we then hastened our march towards the bridge, and when we had got near the bridge, they fired on our men, first, three guns one after the other, and then a considerable number more, and then, and not before, (having orders from our commanding officers not to fire till we were fired upon), we fired upon the regulars, and they retreated; on their retreat through this town and Lexington, to Charlestown, they ravaged and destroyed private



property and burned three houses, one barn, and one shop."

"Lexington, April 23d, 1775.

"We, NATHAN BARRET, Captain; JONATHAN FARRER, JOSEPH BUTLER, and FRANCIS WHEELER, Lieutenants; JOHN BARRET, Ensign; JOHN BROWN, SILAS WALKER, EPHRAIM MELVIN, NATHAN BUTTERICK, STEPHEN HOSMER, Jun., SAMUEL BARRETT, THOMAS JONES, JOSEPH CHANDLER, PETER WHEELER, NATHAN PIERCE, and EDWARD RICHARDSON, all of Concord, in the county of Middlesex, in the province of the Massachusetts-Bay, of lawful age, testify and declare, that on Wednesday, the 19th instant, about an hour after sunrise, we assembled on a hill near the meeting-house in Concord, aforesaid, in consequence of an information that a number of regular troops had killed six of our countrymen at Lexington and were on their march to said Concord, and about an hour after we saw them approaching, to the number, as we imagine, of about twelve hundred, on which we retreated to a hill about eighty rods back, and the aforesaid troops then took possession of the hill where we were first posted. Presently after this, we saw them moving towards the North Bridge, about one mile from said meeting-house; we then immediately went before them, and passed the bridge just before a party of them, to the number of about two hundred, arrived; they there left about one half of those two hundred at the bridge, and proceeded with the rest towards Colonel Barrett's, about two miles from the said bridge; we then, seeing several fires in the town, thought our houses were in danger, and immediately marched back towards said bridge and the troops who were stationed there, observing our approach, marched back over the bridge, and then took up some of the planks; we then hastened our steps towards the bridge, and when we had got near the bridge, they fired on our men, first, three guns, one after the other, and then a considerable number more, upon which, and not before, (having orders from our commanding officers not to fire until we were fired upon,) we fired upon the regulars, and they retreated. At Concord, and on their retreat through Lexington, they plundered many houses, burnt three at Lexington, together with a shop and a barn, and committed damage, more or less, to almost every house from Concord to Charlestown."

"Lexington, April 23d, 1775.

"We, JOSEPH BUTLER and EPHRAIM MELVIN, do testify and declare, that when the regular troops fired upon our people at the North Bridge, in Concord, as related in the foregoing depositions, they shot one, and, we believe, two of our people, before we fired a single gun at them."

"Concord, April 23d, 1775.

"I, TIMOTHY MINOT, Jun., of Concord, on the nineteenth day of this instant April, after that I had heard of the regular troops firing upon the Lexington men, and



fearing that hostilities might be committed at Concord, thought it my incumbent duty to secure my family: After I had secured my family, some time after that, returning towards my own dwelling, and finding that the bridge on the northern part of said Concord, was guarded by regular troops, being a spectator of what happened at said bridge, declare that the regular troops stationed on the bridge, after they saw the men that were collected on the westerly side of said bridge, marched towards said bridge, then the troops returned towards the easterly side of said bridge, and formed themselves, as I thought, for a regular fight, after that, they fired one gun, then two or three more, before the men that were stationed on the westerly part of said bridge fired upon them."

"Lexington, April 23d, 1775.

"I, JAMES BARRETT, of Concord, Colonel of a regiment of militia in the county of Middlesex, do testify and say, that on Wednesday morning last, about day-break, I was informed of the approach of a number of the regular troops to the town of Concord, where were some magazines belonging to this province, when there were assembled some of the militia of this and the neighboring towns, when I ordered them to march to the North Bridge, so called, which they had passed and were taking up; I ordered said militia to march to said bridge and pass the same, but not to fire on the King's troops unless they were first fired upon; we advanced near said bridge, when the said troops fired upon our militia, and killed two men dead on the spot, and wounded several others, which was the first firing of guns in the town of Concord; my detachment then returned the fire, which killed and wounded several of the King's troops."

"Lexington, April 23d, 1775.

"We, BRADBURY ROBINSON, SAMUEL SPRING, THADDEUS BANCROFT, all of Concord, and JAMES ADAMS, of Lincoln, all in the County of Middlesex, all of lawful age, do testify and say, that on Wednesday morning last, near ten of the clock, we saw near one hundred of regular troops, being in the town of Concord, at the North Bridge in said town (so called), and, having passed the same, they were taking up said bridge, when about three hundred of our militia were advancing toward said bridge, in order to pass said bridge, when, without saying anything to us, they discharged a number of guns on us, which killed two men dead on the spot, and wounded several other, when we returned the fire on them, which killed two of them, and wounded several, which was the beginning of hostilities in the town of Concord."

"Concord, April 23d, 1775.

"I, JAMES MARR, of lawful age, testify and say, that in the evening of the 18th instant, I received orders from George Hutchinson, Adjutant of the 4th Regiment of the regular troops stations in Boston, to prepare and march, to which order I attended, and marching to



Concord, where I was ordered by an officer, with about one hundred men, to guard a certain bridge there; while attending that service, a number of people came along, in order as I supposed, to cross said bridge, at which time a number of regular troops first fired upon them."

"I, EDWARD THORNTON GOULD, of his Majesty's own regiment of foot, being of lawful age, do testify and declare, that on the evening of the 18th instant, under the order of General Gage, I embarked with the light infantry and grenadiers of the line, commanded by Colonel Smith, and landed on the marshes of Cambridge, from whence we proceeded to Lexington; on our arrival at that place, we saw a body of provincial troops armed, to the number of about sixty or seventy men; on our approach they dispersed, and soon after firing began, but which party fired first I cannot exactly say, as our troops rushed on, shouting, hazzaing, previous to the firing, which was continued by our troops so long as any of the provincials were to be seen. From thence we marched to Concord; on a hill near the entrance of the town, we saw another body of provincials assembled, the light infantry companies were ordered up the hill to disperse them; on our approach they retreated towards Concord, the grenadiers continued the road under the hill towards the town, six companies of light infantry were ordered down to take possession of the bridge which the provincials retreated over; the company I commanded was one of the three companies of the above detachment, went forward about two miles; in the mean time the provincial troops returned, to the number of about three or four hundred; we drew upon the Concord side of the bridge, the provincials came down upon us, upon which we engaged, and gave the first fire: this was the first engagement after the one at Lexington; a continued firing from both parties lasted through the whole day: I myself was wounded at the attack of the bridge, and am now treated with the greatest humanity, and taken all possible care of, by the provincials at Medford.

"Medford, April 20th, 1775."

"A paper having been printed in Boston, representing that one of the British troops at the bridge at Concord, was scalped and the ears cut off from the head, supposed to be done in order to dishonor the Massachusetts people, and to make them appear to be savage and barbarous, the following deposition was taken, that the truth may be known.

"`WE, the subscribers, of lawful age, testify and say, that we buried the dead bodies of the King's troops that were killed at the North Bridge in Concord, on the nineteenth day of April, 1775, where the action first began, and that neither of those persons were scalped, nor their ears cut off, as has been represented.

``ZECHARIAH BROWN,
``THOMAS DAVIS, Jun.



“`Concord, May 11th, 1775.’”

“Cambridge, May 19th, 1775.

“HANNAH ADAMS, wife of Deacon Joseph Adams, of the second precinct in Cambridge, testifieth and saith, that on the nineteenth day of April last past, upon the return of the King’s troops from Concord, divers of them entered our house, by bursting open the doors, and three of the soldiers broke into the room in which I then was, laid on my bed, being scarcely able to walk from my bed to the fire, not having been to my chamber door from my being delivered in child-birth to that time. One of said soldiers immediately opened my curtains with his bayonet fixed, pointing the same to my breast. I immediately cried out ‘For the Lord’s sake do not kill me;’ he replied, ‘Damn you;’ one that stood near said, ‘We will not hurt the woman, if she will go out of the house, but we will surely burn it.’ I immediately arose, threw a blanket over me, went out, and crawled into a corn-house near the door, with my infant in my arms, where I remained until they were gone; they immediately set the house on fire, in which I had left five children and no other person, but the fire was happily extinguished, when the home was in the utmost danger of being utterly consumed.

“Cambridge, Second Precinct, 17th May, 1775.”

“We, BENJAMIN COOPER and RACHEL COOPER, both of Cambridge aforesaid, of lawful age, testify and say, that in the afternoon of the 19th day of April, last, the King’s regular troops, under the command of General Gage, upon their return from blood and slaughter, which they had made at Lexington and Concord, fired more than an hundred bullets into the house where we dwell, through doors, windows, &c.; then a number of them entered the house where we and two aged gentlemen were, all unarmed; we escaped for our lives into the cellar, the two aged gentlemen were immediately most barbarously and inhumanly murdered by them, being stabbed through in many places, their heads mauled, skulls broke, and their brains out on the floor, and the walls of the house” and further saith not.”⁸⁵



April 21, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 21 of 4 M / Meeting pretty well attended, & by close watching was favoured with some life, for which I desire to be thankful. –

In the preparative Meeting All the queries was answerd, it being the preparative Meeting before the Quarter preceeding the Yearly Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

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

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

1825

1825

➡ April 22, Friday: [Johann Nepomuk Hummel](#) gave a 3d concert during his current stay in Paris.

➡ April 24, Sunday: [Robert Michael Ballantyne](#) was born in Edinburgh, [Scotland](#), a scion of a well-known family of printers and publishers. His father was newspaper editor and printer Sandy Ballantyne. One uncle was James Ballantyne, printer for the most famous writer in Scotland, [Sir Walter Scott](#), and he grew up in and around the Scott home. This was the Ballantyne Press:



When Sir Walter made bad investments, this Ballantyne family would also be financially ruined.

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

1st day 24th of 4 M / Our forenoon Meeting was pretty well attended, & our frd Abigail Robinson was largely engaged in testimony beyond any thing we have heard from her in some time – "What will a Man give up in exchange for his soul" was her opening which branched out into much wise counsel & warning & the Youth was feelingly included in the testimony. – Hannah Dennis was also lively in a short communication In the Afternoon, the Meeting small but a season of some favour – With John & Richard & set the evening at D Buffums

RELIGIOUS SOCIETY OF FRIENDS

➡ April 25, Monday: An [Egyptian](#) army landed at the southern tip of the Peloponnesus to aid the Sultan in putting down a Greek rebellion.



1825

1825

 April 27, Wednesday: In [Boston](#), the cornerstone of a new Market House was laid.

Subscriptions for the stock of the [Blackstone Canal](#) went on sale in [Providence, Rhode Island](#).

A new French law would compensate families of noble derivation for losses during the French Revolution.

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

5th day 28 of 4 M / Last night I walked out to Uncle Stantons & found my Mother quite unwell with a humor which has come out on her flesh, very trouble some & if it strikes in dangerous -- This morning I walked to meeting stoping on the way at Aunt Thurstons

At Meeting Mary Hicks & Hannah Dennis preached - & the last (Monthly) we had considerable buisness conducted I thought with Wisdom - Dined at Ruth Mitchells - D Buffum taking me part of the way home in his carriage -

RELIGIOUS SOCIETY OF FRIENDS

 April 29, Friday: [Johann Nepomuk Hummel](#) gave the 4th of his Friday concerts on his current stay in Paris.

 April 30, Saturday: Daniel Bliss Ripley died at St. Stephens, Alabama at the age of 37.

DANIEL BLISS RIPLEY [of [Concord](#)], brother of the preceding [younger brother of Samuel Ripley], was graduated [at [Harvard College](#)] in 1805. He was an attorney, and died at St. Stephens, Alabama; April 30, 1825, aged 37.⁸⁶

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

7th day 30th of 4 M 1825 / Our beloved Sister Ruth spent most of the Day with us, the first time she has been here in Several Months, having been seriously indisposed - & is now in a low state of health, but better than some time ago - from appearances, with the Warm weather she may be still better.

RELIGIOUS SOCIETY OF FRIENDS

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

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

1825

1825

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.

 May: [Giacomo Costantino Beltrami](#) made his way back from [Mexico](#) to New Orleans, and discovered that in his absence his book had more or less been dismissed as a fantasy. Also, the Roman Catholic church –well aware of the reason why he was carrying a red umbrella rather than a black one– had issued a condemnation of him and his writings. He would soon travel on to Philadelphia.

(Also in this year, according to Colonel Robert Campbell, when some Indians paid a visit to St. Louis, the first thing they did was purchase some red umbrellas and they “walked in Indian file, bare headed with the umbrellas spread over them, making a ludicrous appearance.” It is worth the speculation, that these native’s sense of style had been affected by their encounter with [Giacomo Costantino Beltrami](#) two years earlier — because Beltrami had in fact brought with him into the wilderness that large red anticlerical umbrella.)

 May: At this point [Fort Niagara](#) became the venue for a much-recorded event in medical history. When Army Surgeon William Beaumont arrived from Fort Mackinac in the Michigan Territory to take charge of the post hospital, he was accompanied by a French Canadian voyageur named Alexis St. Martin who had three years earlier received a shotgun blast to his torso. St. Martin had somehow survived this trauma, and remained Dr. Beaumont’s patient, since the wound to his stomach had not closed. While treating the man, Beaumont was able to directly observe the process of human digestion.

Batavia newspaper owner Oran Follett moved to Buffalo, New York, leaving his younger brother Frederick as publisher of the Spirit of the Times.

Bricklayer William Morgan was made a Royal Arch Mason, in Le Roy, New York.

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

138	1823	Dec.	9.43750	303	25	25	274	55	5	28	30	20	76	12	60.2267453	R	Nicolai.		
139	1824	July	11.511	134	40	29	260	37	52	234	2	37	54	34	19.0591263	R	Rumcker.		
140	1824	Sept.	29.06645	279	37	53	4	53	15	85	15	22	54	35	32.1049835	D	Encke.		
141	1825	May	30.353	20	38	4	273	25	7	107	12	57	58	35	58.09020186	R	Rumcker.		
142	1825	Aug.	18.71105	193	17	5	10	35	21	177	18	16	89	41	47.08834712	D	Clausen.		
143	1825	Dec.	10.68187	216	3	23	319	6	50	256	56	33	33	32	39.1240849	0.9953690	4386	R	Hansen.
			10.77845	216	5	6	318	49	2	257	16	4	33	31	3.1045837	0.9562464	152	R	Rumcker.
R	1826	May	18.96931	251	46	6	110	11	10	918	25	12	12	22	15.0000000				

SKY EVENT

During this year a [comet](#) exhibited a tail with five distinct branches, 14 degrees in length (I don’t know, however, whether that would be #141, #142, or #143 on the table above).

1825



1825



May: A [negrero](#) flying the Spanish flag (as shown below), the *Barbarita*, master Blanco, P., on its one and only known Middle Passage, delivered a cargo of 190 [enslaved](#) Africans at a port of Cuba.



Early May: Charles, soon to become King Charles X of France, wanted everything to be done the traditional way. No halfway coronations for him! So he went out into the royal forest for a ritual three weeks of the slaughter of animals. At the approach of his carriage, his lackeys fired off a gun salute which frightened the team of horses, and in the resulting wreck he was nearly killed.

Meanwhile, the corpse of Liholiho, Kamehameha II, who had succeeded to the Hawaiian throne upon the death of his father Kamehameha I but had died in 1824 during a visit to England, was being delivered by the British, who would surely have kept it had they had any use for it, to his kingdom of Hawaii:

Mr. Bingham was a sort of patriarch among them, and was always treated with great respect, though he had not the education and energy which gave Mr. Mannini his power over them. I have spent hours in talking with this old fellow about Kamehameha, the Charlemagne of the Sandwich Islands; his son and successor Riho Riho, who died in England, and was brought to Oahu in the frigate *Blonde*, Captain Lord Byron, and whose funeral he remembered perfectly.



May 1, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 1st of 5 M 1825 / Our meetings were not seasons of much life yet a degree of favour was experined. Anne Dennis & father Rodman bore short testimonys.



1825

1825

 May 2, Monday: Samuel Wesley was arrested for failure to pay £25 maintenance to his estranged wife. He will be released on May 7.

 May 3, Tuesday: Le macon, an opera comique by Daniel-Francois-Esprit Auber to words of Scribe and Delavigne, was performed for the initial time, in Theatre Feydeau, Paris.

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

3rd day 3rd of 5 M / Under no small discouragement on various accounts We went on board the Packet this Morning for Greenwich to attend our Quarterly Meeting held there this week. - where we arrived in the Afternoon & got to Daniel Howlands between one & 2 OClock: - Soon after there came up a storm of Rain Thunder lightening & the most & largest Hail I ever saw many of the hail stones were as large as Cherrys & if the wind had blown, many windows must have been broken - The Thunder broke near a House South of our Meeting House in Greenwich but did little damage -

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Wednesday: Henry Huxley was born.

The opera season opened on this night in Palermo under its new director, Gaetano Donizetti (the orchestra performed so poorly that Donizetti would be called to account by the Superintendent of Public Spectacles).

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

4th day Our Select Meeting was a season of favor - Meeting for Sufferings & Trustees Meeting also met which consumed the Day. -

RELIGIOUS SOCIETY OF FRIENDS

 May 5, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day In the first Meeting Wm Almy bore a faithful testimony to the Truth & Alice Rathbone was concerned in solemn Supplication. - In the last meeting buisness was conducted in love & harmony & the Appointment by [Greenwich](#) Moy [Monthly] Meeting of Perez Peck to the Station of an Elder was united with -
After Meeting we dined at the Widow Rounds, & then got into Wm Jenkins Carriage & rode to [Providence](#) & lodged at his house. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Friday: Challenged by Luigi Cherubini to compose a Kyrie for chorus, [Felix Mendelssohn](#) produced a Kyrie in d minor.

[Maria Brontë](#) died of [tuberculosis](#).

Mayor John Phillips of [Boston](#) was fined for "fast riding."

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

6th day - My wife staid with Anne Jenkins & I went out to the



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School House. – where I was occupied with the School Committee all Day - & tho' it was close application & fatiguing yet the consolation of finding the school in good order & affording a promise of future usefulness to Society was a very consoling & encouraging prospect, for which I feel in good measure thankful –In the eveng called to see Dorcas Brown & lodged at Wm Jenkins's

RELIGIOUS SOCIETY OF FRIENDS



May 7, Saturday: At 8AM in Vienna, Antonio Salieri died at the age of 74.

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

7th day With my wife & David Buffum in company we went on board the Packet at 10 OC & after a long but pleasant Passage down the River we got home about 5 OC PM. – Tho' we have been longer from home than we expected, yet the favour experienced particularly in visiting the School yesterday renders the visit a proffitable one to us. – Oh Father I thank thee for the past. –

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 8th of 5 M / Silent Meetings & smaller than usual in consequence of the funeral of Anna Anthony at [Portsmouth](#) which a number of Friends attended – Set most of the eveng with Abigail Robinson who read me a very interesting part of her letter from her sister Mary Morton which gave an account of their Yearly Meeting at Philadelphia as having been a very favoured season, wherein the weight & savour of Divine life rose over all loose spirits, to the comfort & support of many drooping minds. –

RELIGIOUS SOCIETY OF FRIENDS



May 9, Monday: Der Liedler, a song by Franz Schubert to words of Kenner, was published by Cappi, Vienna as his op.38.

May 11, Wednesday: In Rochester, [New York](#), [Austin Steward](#), a man of substance and property, was able to marry:

As time passed on I found myself progressing in a profitable business. I had paid for my house and lot, and purchased another adjoining, on which I had erected a valuable brick building. The Lord prospered all my undertakings and I felt grateful for my good fortune. I kept all kinds of groceries and grain, which met a ready sale; and now I began to look about me for a partner in life, to share my joys and sorrows, and to assist me on through the tempestuous scenes of a life-long voyage. Such a companion I found in the intelligent and amiable Miss B-----, to whom I was married on the eleventh of May, 1825. She was the youngest daughter of a particular friend, who had traveled extensively and was noted for his honesty and intelligence. About this time, too, "Sam Patch" made his last and fatal leap from a scaffold twenty five feet above the falls of Genesee,

1825

1825

which are ninety-six feet in height. From thence he plunged into the foaming river to rise no more in life. The following spring the body of the foolish man was found and buried, after having lain several months in the turbulent waters of the Genesee. This year was also rendered memorable by the efficient labors of Professor Finney, through whose faithful preaching of the gospel, many were brought to a saving knowledge of the truth.



May 12, Thursday: Organization president John Jay addressed New-York's Bible Society, claiming that human knowledge could not encompass the mysteries of the spiritual world.

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

*5th day 12th of 5 M / A good Silent Meeting
Set out with D Buffum to Visit Jos Wilbour in the neck, but going
over a gutter the spring of the Chaise broke so I went on, on
foot & spent most of the Afternoon -*

RELIGIOUS SOCIETY OF FRIENDS



May 13, Friday: Tsar Alyeksandr I, in Warsaw to open the Polish Diet, heard [Fryderyk Franciszek Chopin](#) perform on the aeromelodicon (the monarch handed the child a diamond ring).

King Joao VI of Portugal conceded power in Brazil to his son Pedro.



May 15, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 15th of 5 M 1825 / A little good preaching in the
forenoon from Father RODman & J Dennis. - In the Afternoon Silent
good meeting. - Took tea at cousin Henry Goulds -*

RELIGIOUS SOCIETY OF FRIENDS

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Father has just written to me that I must be present at Uniontown to help him receive [Lafayette](#), who is going to stay a couple of nights with him at Friendship Hill. So I am off to-morrow. Josephine is quite well and so happy with her baby. I do not mind leaving her.

➡ May 16, Monday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Detained until Thursday, as I have just received a list of things which will be wanted by mamma for the 25th: it is a mile long.

➡ May 17, Tuesday: The British House of Lords defeated a Roman Catholic Relief Bill which had passed the House of Commons, that would have provided parliamentary rights to Roman Catholics.

➡ May 18, Wednesday: [Samuel Taylor Coleridge](#) lectured on the Prometheus of [Æschylus](#) before the Royal Society of Literature.

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

5th day 19 of 5 M / A good comfortable meeting to me, in Silence - for which I desire to be thankful - My dear Aged Mother has been for some weeks very unwell. She was taken so at [Portsmouth](#) where she spent last Winter & since her return is no better & rather grows worse. I grow apprehensive that her case is Serious. -

RELIGIOUS SOCIETY OF FRIENDS

➡ May 20, Friday: [George Phillips Bond](#) was born.

ASTRONOMY
HARVARD OBSERVATORY

➡ May 21, Saturday: Le lapin blanc, an opera comique by Ferdinand Herold to words of Melesville and Carmouche, was performed for the initial time, in the Theatre Feydeau, Paris.

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

7th day 21st of 5 M / Rode to [Portsmouth](#) with Uncle Benjn Freeborn, & took tea at Aunt Elizabeth Thurstons - Then Walked on to Uncle Stantons & lodged. - 1st day [Sunday] Morning after breakfast walked up to Asa Shermans, where Jethro T Mitchell soon met me & with him & his son Wm rode over to [Tiverton](#) to attend the Meeting there being part of the committee appointed to visit it occasionally - The number that meet are small & the spring of life evidently low, yet I do not see, any better way than to strive to Keep the Meeting up yet a little longer. - After Meeting we came directly homeward & dined at Assa Shermans, & from thence I rode home with D Buffum Jr who was also at [Tiverton](#). -

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Monday: Gaspere Spontini's zauberoper Alcidor to words of Theaulon de Lambert after Rochon de Chabannes translated by Herklotz, was performed for the initial time, at the Berlin Opera.

[Johann Nepomuk Hummel](#) gave his farewell concert to Paris, at the Salle du Menus-Plaisirs.

 May 25, Wednesday: The steamboat *Washington* made its inaugural New-York-to-Stonington-Connecticut run, with E.S. Bunker as captain.

 May 26, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 26th of 5 M / Our Moy [Monthly] Meeting was this day held in Town, it was a time of love; nothing went hard & friends were comforted together. - there was a little preaching, well ment but not of the first stamp, either for life or correct delivery

RELIGIOUS SOCIETY OF FRIENDS

 May 27, Friday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

The meeting at Uniontown and the reception of Monsieur de Lafayette far surpassed anything I have ever seen in this country. People came from miles away and camped out, bringing their tents. Lafayette is the nation's guest so was surrounded by a huge mounted bodyguard. He spoke just after father had introduced him. Father spoke after him and I really think he must have been inspired. His French accent seemed to leave him as he became excited. The subject was the critical position of the Greeks. He must have inspired his audience, as I have never heard such an outburst of genuine enthusiasm and cheering; it lasted quite half an hour. Monsieur de Lafayette embraced him publicly. We returned to Friendship Hill and quite a thousand sat down to supper in relays. Mamma had arranged everything wonderfully, rows and rows of tables in the garden. Hundreds of niggers all dressed in white to serve. Yesterday we passed in comparative quiet, but there were callers all day for Monsieur de Lafayette. We had a quiet dinner which Monsieur de Lafayette said reminded him of the Rue de l'Universite. I do not think he was the only one who was reminded of it. He left this morning as he has a prolonged tour to make and a very short time to make it in. I go back to-morrow to bring Josephine and my son here for the summer.

 May 29, Sunday: A Mass in A by Luigi Cherubini was performed for the initial time, for the coronation of King Charles X in Rheims. This was the 1st coronation of a French king since 1775.

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

1st day 29th of 5 M / Both Meetings nearly Silent & both pretty good ones to me - Between Meetings several friends arrived in the Steam Boat, among them were our friend James Hazard. - Saml



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Newett & Arnold Buffum also came & gave us some acct of NYork Yearly Meeting, where it appeared great trial was experienced. – Took tea at David Buffums. –

RELIGIOUS SOCIETY OF FRIENDS



Late May: [Samuel Taylor Coleridge's](#) AIDS TO REFLECTION: IN THE FORMATION OF A MANLY CHARACTER, ON THE SEVERAL GROUNDS OF PRUDENCE, MORALITY, AND RELIGION: ILLUSTRATED BY SELECT PASSAGES FROM OUR ELDER DIVINES, ESPECIALLY FROM ARCHBISHOP LEIGHTON (Henry Thoreau would study the 1829 edition of this).

AIDS TO REFLECTION

For serious young people who were interested in pushing the edges of the envelope, such as [Coleridge](#), the remedy for slings and arrows was Kendal Black Drop, famous for having four times the power of ordinary [laudanum](#) –don't leave home without it. The Black Drop was being merchandised by a Quaker family of Kendal, the Braithwaites, at the high price of 11 shillings per 4-ounce bottle, although two other [Quaker](#) families had entered the lists with somewhat less expensive opium potions. In Kendal, Mrs. Braithwaite, the Quaker angel of mercy, died. The drug business had been doing so well that she was able to leave her daughter not only this family business –which retailed ironmongery and marble chimneypieces as well as selling to druggies– but also the sum of £10,000. At the time, to stir up business, the Quakers were carefully planting rumors to the effect that their [opium](#) potions were powerful because their pots of potion were being stirred at night, by women, who were wearing masks.

RELIGIOUS SOCIETY OF FRIENDS

DOPE

JUNE



June: The Marquis de [Lafayette](#) visited Geneva.

Things had reached such a pretty pass in England, that the House of Commons was debating whether a citizen could legitimately refuse to accept the government's paper banknotes with pretty printed images on them in full payment for an obligation at face value, and demand instead to be paid in gold coins with pretty embossed images on them.

1825



1825



June: A [negrero](#) flying the Spanish flag (as shown below), the *Dorotea*, master Gardullo, J., on its one and only known Middle Passage, delivering a cargo of 352 [enslaved](#) Africans, arrived at a port of Cuba.



June 2, Thursday: Rondo in c minor op.1 becomes the 1st work of [Fryderyk Franciszek Chopin](#) to be commercially published, courtesy of Brzezina & Co.

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

5th day 2nd of 6 M 1825 / Our friend Huldah Hoag from Vermont arrived in the Steam Boat on 3rd day & Attended our Meeting today -also our friend James Hazard from Cornwall NYork State was there & both had acceptable testimonys -

RELIGIOUS SOCIETY OF FRIENDS



June 3, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 3 of 6 M / Went this Morning with Huldah Hoag & her temporary companion Susanna Warham from Maryland - to Conannicut to attend an Appointed Meeting there at 3 OC this Afternoon. - After settling the way for them to get to Narragansett I returned home, without attending the Meeting with them feeling it extremely inconvenient for me to be from home at a time so near the Yearly Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



1825

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 June 5, Sunday: The two nurses who attended Antonio Salieri reasserted that since Winter 1823, at no point had their patient said anything to them about having murdered Wolfgang Amadeus [Mozart](#).

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

1st day 5 of 6 M / Stormy Day with much Rain - Our forenoon meeting small but a very solid & good one in which father Rodman had a few words to deliver -

RELIGIOUS SOCIETY OF FRIENDS

 June 7, Tuesday: The [Marquis de Lafayette](#), touring America, arrived in Rochester, [New York](#), on the [Governor Clinton](#) via the [Erie Canal](#).

 June 9, Thursday: The [Marquis de Lafayette](#), touring America, arrived in Rome, [New York](#), on the [Governor Clinton](#) via the [Erie Canal](#).

Suleika II D.717, a song by Franz Schubert to words of [Johann Wolfgang von Goethe](#), was performed for the initial time, in the Jagor'schersaal, Berlin. Other Schubert songs also were performed to great success.

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

5th day 9th of 6 M / Our Meeting tho' small was a season of favour a time in which celestial dew fell on some minds to their Strengthening & comfort. - James Hazard David Buffum & Father Rodman were engaged in lively seasonable & pertinent testimonys & James Hazard appeared in the conclusion in humble supplication

RELIGIOUS SOCIETY OF FRIENDS

 June 10, Friday: [Fryderyk Franciszek Chopin](#) played at a charity concert in Warsaw where he engages in lengthy improvisations. A critic for the Leipzig Allgemeine Musikalische Zeitung was present. His review marks the 1st time that Chopin's fame travels outside of Poland.

[Johann Nepomuk Hummel](#) was given honorary membership in the Societe de Musique, Geneva.

Pharamond, an opera by Adrien Boieldieu, Berton and Rodolphe Kreutzer to words of Ancelot, Guiraud, and Soumet, was performed for the initial time, in the Academie Royale de Musique, Paris. The work was presented for the coronation of Charles X.

The [Marquis de Lafayette](#), touring America, arrived in Whitesboro, [New York](#), on the [Governor Clinton](#) via the [Erie Canal](#).

 June 11, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 11th of 6th M 1825 / Yearly Meeting has commenced & my wife & I have been to [Portsmouth](#) to attend the Select Meeting, which was Measurably favoured - It appeared that we had with us as visiting Brothers & Sisters Vizt James Hazard from Cornwall NYork, George Hatton of Indiana who is a grand son of Susannah Hatton afterwards Leightfoot - Abigail Barker from Burlington & her companion Mary Allenson - Huldah from Vermont & Abigail R Hoag from the same place who is daughter of Thos Robinsons & a

Native of [Newport](#) –
 We dined at Aunt Thurstons, & afer the Meeting for Sufferings
 we came home –

RELIGIOUS SOCIETY OF FRIENDS

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

1st day - Both Meetings very large & George Hatton James Hazard engaged in both - George very largely - I suppose it may be called a favourd time - The people very still & attentive

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Monday: At our nation's puzzle palace, President John Quincy Adams was out for his usual after-breakfast skinny-dip in the Potomac. At the middle of the river, in a sudden gust of wind, the canoe capsized and, the record states, the life of our President, although he was an expert swimmer who swam for one to two hours daily, was endangered. Some of the President's clothing was lost and he was forced to hike back to the [White House](#) in only one shoe.⁸⁷

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

2nd day - Our Meeting was remarkably favourd with quiet -The buisness conducted in harmony & good feeling - which is a favour we ought to be & I have no doubt many are humbly thankful for –

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day My mind low & oppressed with my own infirmitys & in addition to which have heard this Morning that my brother James W Gould has arrived at [Warren](#) & my Brother Isaac has gone in a Chaise to see him – I am going to Select Meeting & hope to feel divine help

Both our Meetings today, Select & that for the body at large, were seasons of favour, order & harmony, in which my mind has been comforted & enlarged – we have had many of our dear Friends at our house & [Moses Brown](#), Abigail Barker, Mary Allenson & some others at tea

*Brother James returned home with Br Isaac this afternoon -
 The first time we have seen him in about 16 Years*

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Wednesday: [Elizabeth Brontë](#) died of [tuberculosis](#).

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

4th day Meetings again favourd with Quiet - thankfulness prevails in many minds that we have been thus preserved. –

RELIGIOUS SOCIETY OF FRIENDS

87. The record is silent as to whether the life of the President's slave, paddling said canoe, was also endangered when it overturned, and is also silent as to how Antoine might have been punished for having sent the Presidential attire down the river.

 June 16, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day The Meeting this morning met at half past 7 OC & concluded about 10 under a solemn sense of the favours vouchsafed to us in the several sittings. -The Public meeting held at 11 OC was not as large as I have sometimes seen it on that Day but a more favoured Meeting taken generally I perhaps never saw at this time. -The Solemnity of the Silence was to be felt, Geo Hatton began with a short testimony, & was followed by our friend Abigail Barker in a long sound & living gospel testimony The Meeting concluded after a short testimony by Huldah Hoag
The Afternoon has been spent in parting with our friends some of us perhaps have parted forever. - George Hatton & his companion took tea with us - Our lodgers this Year have been Danl & Thos Howland, Thos Anthony & wife, John R Davis & his wife, Daniel Johnson, Stephen Oliver, Benjamin Percival, Micajah C Pratt, Meriam Newhall & Hannah Johnson -*

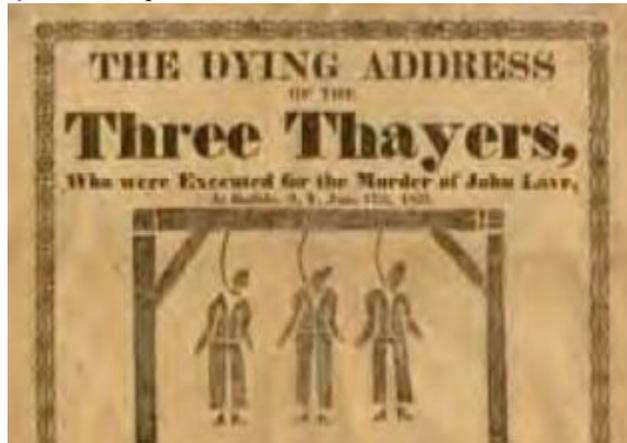
RELIGIOUS SOCIETY OF FRIENDS

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

6th day 17th of 6 M / 1825 / We have had the company of our Dear Sister Elizabeth R Nichols & her husband Br Jonathon Nichols with their Child eight months old to spend the Day with us

RELIGIOUS SOCIETY OF FRIENDS

 June 17, Friday: At 2:00 PM in the Niagara Square of Buffalo, New York, [Israel Thayer, Isaac Thayer, and Nelson Thayer](#), who had murdered a man who loaned them money, attired in white caps and shrouds, were “[launched into eternity](#)” and then placed in three coffins before a crowd of some 20,000-30,000.



A decision was reached, that we would commemorate the Battle of Bunker Hill upon its 50th anniversary by implementation of Gridley Bryant’s project for a railway to bring the granite of a ledge in Milton a dozen miles to the top of Breed’s Hill. The granite of this Milton ledge was quite similar to the syenite which the ancient Egyptians had quarried at Aswan for their own high-culture creations. This 12-mile track would be the 1st direct ancestor of what is now, brag, by far the world’s most extensive and elaborate rail system.

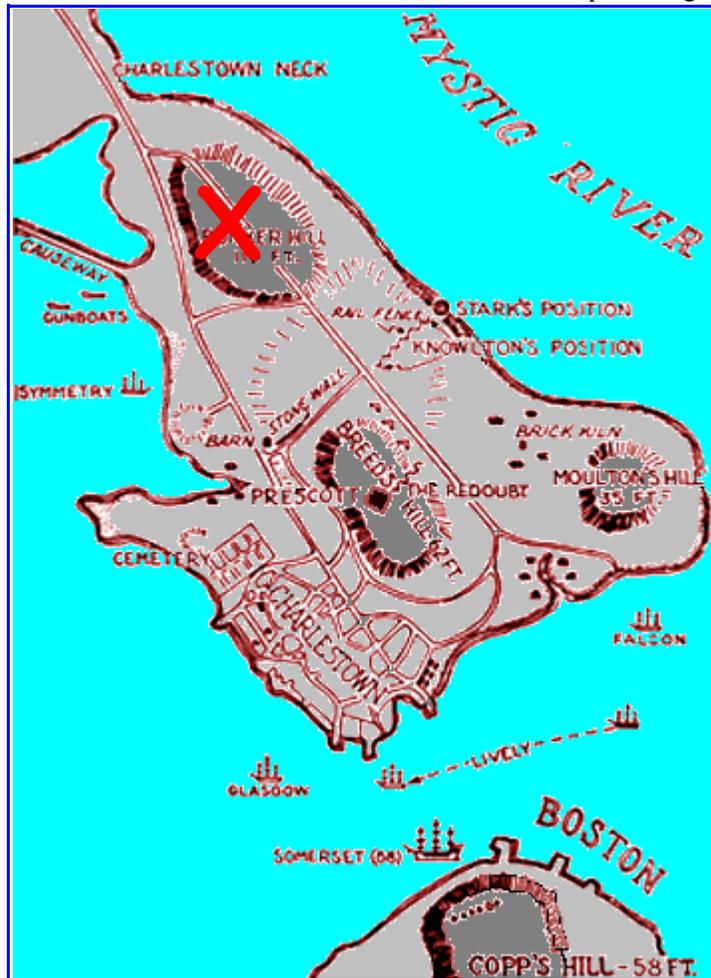
At the 50th Anniversary celebration of the Battle of Bunker Hill, Elizabeth Palmer Peabody “Shook hands with La Fayette with the gloves on herewith enclosed —.” Anne Royall, seeking support to publish her first book,

1825

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was in [Boston](#), and attended the *Marquis de Lafayette*'s laying of the cornerstone (of course with the assistance of laborers) of the Bunker Hill monument. The speech in dedication was of course made by [Daniel Webster](#). ("X" marks the spot, below. Why Bunker Hill rather than Breeds Hill where the revolutionary redoubt actually had been positioned?—a good reason would be because that was where nobody got murdered, but do we ever do anything like this for any good reason?)

The cornerstone of a Bunker Hill monument was laid. On this swing through Boston, [Margaret Fuller](#), who had written longingly to the Marquis when she was fifteen years of age, finally got her opportunity to meet the man of her dreams. When the FrancoAmerican hero went back to Paris, he would sail with heavy trunks of dirt not from Bunker Hill but from Breed's Hill — later to be used to top off his grave.





WALDEN: 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.

PEOPLE OF
WALDEN

LAFAYETTE
SAM PATCH

PEOPLE MENTIONED IN WALDEN

Due to insufficient funds and insufficient interest, this misplaced misbegotten Bunker Hill monument would stand uncompleted — until indiscriminate patriotism would overwhelm poor planning during the Year of Our Lord 1843.

As early as 1776, some steps were taken toward the commemoration of the battle of Bunker Hill and the fall of General Warren, who was buried upon the hill the day after the action. The Massachusetts Lodge of Masons, over which he presided, applied to the provisional government of Massachusetts, for permission to take up his remains and to bury them with the usual solemnities. The Council granted this request, on condition that it should be carried into effect in such a manner that the government of **the Colony** might have an opportunity to erect a monument to his memory. A funeral procession was had, and a Eulogy on General Warren was delivered by Perez Morton, but no measures were taken toward building a monument.

A resolution was adopted by the Congress of the United States on the 8th of April, 1777, directing that monuments should be erected to the memory of General Warren, in Boston, and of General Mercer, at Fredericksburg; but this resolution has remained to the present time unexecuted.

On the 11th of November, 1794, a committee was appointed by King Solomon's Lodge, at Charlestown,⁸⁸ to take measures for the erection of a monument to the memory of General Joseph Warren at the expense of the Lodge. This resolution was promptly carried into effect. The land for this purpose was presented to the Lodge by the Hon. James Russell, of Charlestown, and it was dedicated with appropriate ceremonies on the 2d of December, 1794. It was a wooden pillar of the Tuscan order, eighteen feet in height, raised on a pedestal eight feet square, and of an elevation of ten feet from the ground. The pillar was surmounted by a gilt urn. An appropriate inscription was placed on the south side of the pedestal.

In February, 1818, a committee of the legislature of Massachusetts was appointed to consider the expediency of building a monument of American marble of the memory of General Warren, but this proposal was not carried into effect.

As the half-century from the date of the battle drew toward a

88. General Warren, at the time of his decease, was Grand Master of the Masonic Lodges in America.



close, a stronger feeling of the duty of commemorating it began to be awakened in the community. Among those who from the first manifested the greatest interest in the subject, was the late William Tudor, Esq. He expressed the wish, in a letter still preserved, to see upon the battle-ground "the noblest monument in the world," and he was so ardent and persevering in urging the project, that it has been stated that he first conceived the idea of it. The steps taken in execution of the project, from the earliest private conferences among the gentlemen first engaged in it to its final completion, are accurately sketched by Mr. Richard Frothingham, Jr., in his valuable History of the Siege of Boston. All the material facts contained in this note are derived from his chapter on the Bunker Hill Monument. After giving an account of the organization of the society, the measures adopted for the collection of funds, and the deliberations on the form of the monument, Mr. Frothingham proceeds as follows:-

"It was at this stage of the enterprise that the directors proposed to lay the corner-stone of the monument, and ground was broken (June 7th) for this purpose. As a mark of respect to the liberality and patriotism of King Solomon's Lodge, they invited the Grand Master of the Grand Lodge of Massachusetts to perform the ceremony. They also invited General Lafayette to accompany the President of the Association, Hon. Daniel Webster, and assist in it.

"This celebration was unequalled in magnificence by any thing of the kind that had been seen in New England. The morning proved propitious. The air was cool, the sky was clear, and timely showers the previous day had brightened the vesture of nature into its loveliest hue. Delighted thousands flocked into Boston to bear a part in the proceedings, or to witness the spectacle. At about ten o'clock a procession moved from the State House towards Bunker Hill. The military, in their fine uniforms, formed the van. About two hundred veterans of the Revolution, of whom forty were survivors of the battle, rode in barouches next to the escort. These venerable men, the relics of a past generation, with emaciated frames, tottering limbs, and trembling voices, constituted a touching spectacle. Some wore, as honorable decorations, their old fighting equipments, and some bore the scars of still more honorable wounds. Glistening eyes constituted their answer to the enthusiastic cheers of the grateful multitudes who lined their pathway and cheered their progress. To this patriot band succeeded the Bunker Hill Monument Association. Then the Masonic fraternity, in their splendid regalia, thousands in number. Then Lafayette, continually welcomed by tokens of love and gratitude, and the invited guests. Then a long array of societies, with their various badges and banners. It was a splendid procession, and of such length that the front nearly reached Charlestown Bridge ere the rear had left Boston Common. It proceeded to Breed's Hill, where the Grand Master of the Freemasons, the President of the Monument



Association, and General Lafayette, performed the ceremony of laying the corner-stone, in the presence of a vast concourse of people."

The procession then moved to a spacious amphitheatre on the northern declivity of the hill, when the following address was delivered by Mr. Webster, in the presence of as great a multitude as was ever perhaps assembled within the sound of a human voice.⁸⁹

Oration began:

This uncounted multitude before me and around me proves the feeling which the occasion has excited. These thousands of human faces, glowing with sympathy and joy, and from the impulses of a common gratitude turned reverently to heaven in this spacious temple of the firmament, proclaim that the day, the place, and the purpose of our assembling have made a deep impression on our hearts.

If, indeed, there be any thing in local association fit to affect the mind of man, we need not strive to repress the emotions which agitate us here. We are among the sepulchres of our fathers. We are on ground, distinguished by their valor, their constancy, and the shedding of their blood. We are here, not to fix an uncertain date in our annals, nor to draw into notice an obscure and unknown spot. If our humble purpose had never been conceived, if we ourselves had never been born, the 17th of June, 1775, would have been a day on which all subsequent history would have poured its light, and the eminence where we stand a point of attraction to the eyes of successive generations. But we are Americans. We live in what may be called the early age of this great continent; and we know that our posterity, through all time, are here to enjoy and suffer the allotments of humanity. We see before us a probable train of great events; we know that our own fortunes have been happily cast; and it is natural, therefore, that we should be moved by the contemplation of occurrences which have guided our destiny before many of us were born, and settled the condition in which we should pass that portion of our existence which God allows to men on earth.

We do not read even of the discovery of this continent, without feeling reminded how much it has affected our own fortunes and our own existence. It would be still more unnatural for us, therefore, than for others, to contemplate with unaffected minds that interesting, I may say that most touching and pathetic scene, when the great discoverer of America stood on the deck of his shattered bark, the shades of night falling on the sea, yet no man sleeping; tossed on the billows of an unknown ocean, yet the stronger billows of alternate hope and despair tossing his own troubled thoughts; extending forward his harassed frame, straining westward his anxious and eager eyes, till Heaven at last granted him a moment of rapture and ecstasy, in blessing his vision with the sight of the unknown world.

Nearer to our times, more closely connected with our fates, and

89. 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). Whipple derived this material from Octavius Brooks Frothingham's HISTORY OF THE SIEGE OF BOSTON.



therefore still more interesting to our feelings and affections, is the settlement of our own country by colonists from England. We cherish every memorial of these worthy ancestors; we celebrate their patience and fortitude; we admire their daring enterprise; we teach our children to venerate their piety; and we are justly proud of being descended from men who have set the world an example of founding civil institutions on the great and united principles of human freedom and human knowledge. To us, their children, the story of their labors and sufferings can never be without its interest. We shall not stand unmoved on the shore of Plymouth, while the sea continues to wash it; nor will our brethren in another early and ancient Colony forget the place of its first establishment, till their river shall cease to flow by it.⁹⁰ No vigor of youth, no maturity of manhood, will lead the nation to forget the spots where its infancy was cradled and defended.

But the great event in the history of the continent, which we are now met here to commemorate, that prodigy of modern times, at once the wonder and the blessing of the world, is the American Revolution. In a day of extraordinary prosperity and happiness, of high national honor, distinction, and power, we are brought together, in this place, by our love of country, by our admiration of exalted character, by our gratitude for signal services and patriotic devotion.

The Society whose organ I am⁹¹ was formed for the purpose of rearing some honorable and durable monument to the memory of the early friends of American Independence. They have thought, that for this object no time could be more propitious than the present prosperous and peaceful period; that no place could claim preference over this memorable spot; and that no day could be more auspicious to the undertaking, than the anniversary of the battle which was here fought. The foundation of that monument we have now laid. With solemnities suited to the occasion, with prayers to Almighty God for his blessing, and in the midst of this cloud of witnesses, we have begun the work. We trust it will be prosecuted, and that, springing from a broad foundation, rising high in massive solidity and unadorned grandeur, it may remain as long as Heaven permits the works of man to last, a fit emblem, both of the events in memory of which it is raised, and of the gratitude of those who have reared it.

We know, indeed, that the record of illustrious actions is most safely deposited in the universal remembrance of mankind. We know, that if we could cause this structure to ascend, not only till it reached the skies, but till it pierced them, its broad surfaces could still contain but part of that which, in an age of knowledge, hath already been spread over the earth, and which history charges itself with making known to all future times. We know that no inscription on entablatures less broad than the earth itself can carry information of the events we commemorate where it has not already gone; and that no structure, which shall

90. An interesting account of the voyage of the early emigrants to the Maryland Colony, and of its settlement, is given in the official report of Father White, written probably within the first month after the landing at St. Mary's. The original Latin manuscript is still preserved among the archives of the Jesuits at Rome. The "Ark" and the "Dove" are remembered with scarcely less interest by the descendants of the sister colony, than is the "Mayflower" in New England, which thirteen years earlier, at the same season of the year, bore thither the Pilgrim Fathers.

91. Mr. Webster was at this time President of the Bunker Hill Monument Association, chosen on the decease of Governor John Brooks, the first President.



not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is, by this edifice, to show our own deep sense of the value and importance of the achievements of our ancestors; and, by presenting this work of gratitude to the eye, to keep alive similar sentiments, and to foster a constant regard for the principles of the Revolution. Human beings are composed, not of reason only, but of imagination also, and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments, and opening proper springs of feeling in the heart. Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit. It is higher, purer, nobler. We consecrate our work to the spirit of national independence, and we wish that the light of peace may rest upon it for ever. We rear a memorial of our conviction of that unmeasured benefit which has been conferred on our own land, and of the happy influences which have been produced, by the same events, on the general interests of mankind. We come, as Americans, to mark a spot which must for ever be dear to us and our posterity. We wish that whosoever, in all coming time, shall turn his eye hither, may behold that the place is not undistinguished where the first great battle of the Revolution was fought. We wish that this structure may proclaim the magnitude and importance of that event to every class and every age. We wish that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections which it suggests. We wish that labor may look up here, and be proud, in the midst of its toil. We wish that, in those days of disaster, which, as they come upon all nations, must be expected to come upon us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power are still strong. We wish that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependence and gratitude. We wish, finally, that the last object to the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country. Let it rise! let it rise, till it meet the sun in his coming; let the earliest light of the morning gild it, and parting day linger and play on its summit.

We live in a most extraordinary age. Events so various and so important that they might crowd and distinguish centuries are, in our times, compressed within the compass of a single life. When has it happened that history has had so much to record, in the same term of years, as since the 17th of June, 1775? Our own Revolution, which, under other circumstances, might itself have been expected to occasion a war of half a century, has been achieved; twenty-four sovereign and independent States erected; and a general government established over them, so safe, so wise, so free, so practical, that we might well wonder its establishment should have been accomplished so soon, were it not for the greater wonder that it should have been established at all. Two or three millions of people have been augmented to twelve, the great forests of the West prostrated beneath the arm



of successful industry, and the dwellers on the banks of the Ohio and the Mississippi become the fellow-citizens and neighbors of those who cultivate the hills of New England.⁹² We have a commerce, that leaves no sea unexplored; navies, which take no law from superior force; revenues, adequate to all the exigencies of government, almost without taxation; and peace with all nations, founded on equal rights and mutual respect. Europe, within the same period, has been agitated by a mighty revolution, which, while it has been felt in the individual condition and happiness of almost every man, has shaken to the centre her political fabric, and dashed against one another thrones which had stood tranquil for ages. On this, our continent, our own example has been followed, and colonies have sprung up to be nations.⁹³ Unaccustomed sounds of liberty and free government have reached us from beyond the track of the sun; and at this moment the dominion of European power in this continent, from the place where we stand to the south pole, is annihilated for ever.

In the mean time, both in Europe and America, such has been the general progress of knowledge, such the improvement in legislation, in commerce, in the arts, in letters, and, above all, in liberal ideas and the general spirit of the age, that the whole world seems changed.

Yet, notwithstanding that this is but a faint abstract of the things which have happened since the day of the battle of Bunker Hill, we are but fifty years removed from it; and we now stand here to enjoy all the blessings of our own condition, and to look abroad on the brightened prospects of the world, while we still have among us some of those who were active agents in the scenes of 1775, and who are now here, from every quarter of New England, to visit once more, and under circumstances so affecting, I had almost said so overwhelming, this renowned theatre of their courage and patriotism.

VENERABLE MEN! you have come down to us from a former generation. Heaven has bounteously lengthened out your lives, that you might behold this joyous day. You are now where you stood fifty years ago, this very hour, with your brothers and your neighbors, shoulder to shoulder, in the strife for your country. Behold, how altered! The same heavens are indeed over your heads; the same ocean rolls at your feet; but all else how changed! You hear now no roar of hostile cannon, you see no mixed volumes of smoke and flame rising from burning Charlestown. The ground strewn with the dead and the dying; the impetuous charge; the steady and successful repulse; the loud call to repeated assault; the summoning of all that is manly to repeated resistance; a thousand bosoms freely and fearlessly bared in an instant to whatever of terror there may be in war and death;—all these you have witnessed, but you witness them no more. All is peace. The heights of yonder metropolis, its towers and roofs, which you then saw filled with wives and children and countrymen in distress and terror, and looking with unutterable emotions for the issue of the combat, have presented you to-day with the sight of its whole happy population, come out to welcome

92. That which was spoken of figuratively in 1825 has, in the lapse of a quarter of a century, by the introduction of railroads and telegraphic lines, become a reality. It is an interesting circumstance, that the first railroad on the Western Continent was constructed for the purpose of accelerating the erection of this monument.

93. See President Monroe's Message to Congress in 1823, and Mr. Webster's speech on the Panama Mission, in 1826.

and greet you with a universal jubilee. Yonder proud ships, by a felicity of position appropriately lying at the foot of this mount, and seeming fondly to cling around it, are not means of annoyance to you, but your country's own means of distinction and defence.⁹⁴ All is peace; and God has granted you this sight of your country's happiness, ere you slumber in the grave. He has allowed you to behold and to partake the reward of your patriotic toils; and he has allowed us, your sons and countrymen, to meet you here, and in the name of the present generation, in the name of your country, in the name of liberty, to thank you!

But, alas! you are not all here! Time and the sword have thinned your ranks. Prescott, Putnam, Stark, Brooks, Read, Pomeroy, Bridge! our eyes seek for you in vain amid this broken band. You are gathered to your fathers, and live only to your country in her grateful remembrance and your own bright example. But let us not too much grieve, that you have met the common fate of men. You lived at least long enough to know that your work had been nobly and successfully accomplished. You lived to see your country's independence established, and to sheathe your swords from war. On the light of Liberty you saw arise the light of Peace, like

"another morn,
Risen on mid-noon";

and the sky on which you closed your eyes was cloudless. But ah! Him! the first great martyr in this great cause! Him! the premature victim of his own self-devoting heart! Him! the head of our civil councils, and the destined leader of our military bands, whom nothing brought hither but the unquenchable fire of his own spirit! Him! cut off by Providence in the hour of overwhelming anxiety and thick gloom; falling ere he saw the star of his country rise; pouring out his generous blood like water, before he knew whether it would fertilize a land of freedom or of bondage!—how shall I struggle with the emotions that stifle the utterance of thy name!⁹⁵ Our poor work may perish; but thine shall endure! This monument may moulder away;

94. It is necessary to inform those only who are unacquainted with the localities, that the United States Navy Yard at Charlestown is situated at the base of Bunker Hill.



95. See the North American Review, Vol. XIII. p. 242.



the solid ground it rests upon may sink down to a level with the sea; but thy memory shall not fail! Wheresoever among men a heart shall be found that beats to the transports of patriotism and liberty, its aspirations shall be to claim kindred with thy spirit!

But the scene amidst which we stand does not permit us to confine our thoughts or our sympathies to those fearless spirits who hazarded or lost their lives on this consecrated spot. We have the happiness to rejoice here in the presence of a most worthy representation of the survivors of the whole Revolutionary army. VETERANS! you are the remnant of many a well-fought field. You bring with you marks of honor from Trenton and Monmouth, from Yorktown, Camden, Bennington, and Saratoga. VETERANS OF HALF A CENTURY! when in your youthful days you put every thing at hazard in your country's cause, good as that cause was, and sanguine as youth is, still your fondest hopes did not stretch onward to an hour like this! At a period to which you could not reasonably have expected to arrive, at a moment of national prosperity such as you could never have foreseen, you are now met here to enjoy the fellowship of old soldiers, and to receive the overflowings of a universal gratitude.

But your agitated countenances and your heaving breasts inform me that even this is not an unmixed joy. I perceive that a tumult of contending feelings rushes upon you. The images of the dead, as well as the persons of the living, present themselves before you. The scene overwhelms you, and I turn from it. May the Father of all mercies smile upon your declining years, and bless them! And when you shall here have exchanged your embraces, when you shall once more have pressed the hands which have been so often extended to give succor in adversity, or grasped in the exultation of victory, then look abroad upon this lovely land which your young valor defended, and mark the happiness with which it is filled; yea, look abroad upon the whole earth, and see what a name you have contributed to give to your country, and what a praise you have added to freedom, and then rejoice in the sympathy and gratitude which beam upon your last days from the improved condition of mankind!

The occasion does not require of me any particular account of the battle of the 17th of June, 1775, nor any detailed narrative of the events which immediately preceded it. These are familiarly known to all. In the progress of the great and interesting controversy, Massachusetts and the town of Boston had become early and marked objects of the displeasure of the British Parliament. This had been manifested in the act for altering the government of the Province, and in that for shutting up the port of Boston. Nothing sheds more honor on our early history, and nothing better shows how little the feelings and sentiments of the Colonies were known or regarded in England, than the impression which these measures everywhere produced in America. It had been anticipated, that, while the Colonies in general would be terrified by the severity of the punishment inflicted on Massachusetts, the other sea-ports would be governed by a mere spirit of gain; and that, as Boston was now cut off from all commerce, the unexpected advantage which this blow on her was calculated to confer on other towns would be greedily enjoyed. How miserably such reasoners deceived



themselves! How little they knew of the depth, and the strength, and the intenseness of that feeling of resistance to illegal acts of power, which possessed the whole American people! Everywhere the unworthy boon was rejected with scorn. The fortunate occasion was seized, everywhere, to show to the whole world that the Colonies were swayed by no local interest, no partial interest, no selfish interest. The temptation to profit by the punishment of Boston was strongest to our neighbors of Salem. Yet Salem was precisely the place where this miserable proffer was spurned, in a tone of the most lofty self-respect and the most indignant patriotism. "We are deeply affected," said its inhabitants, "with the sense of our public calamities; but the miseries that are now rapidly hastening on our brethren in the capital of the Province greatly excite our commiseration. By shutting up the port of Boston, some imagine that the course of trade might be turned hither and to our benefit; but we must be dead to every idea of justice, lost to all feelings of humanity, could we indulge a thought to seize on wealth and raise our fortunes on the ruin of our suffering neighbors." These noble sentiments were not confined to our immediate vicinity. In that day of general affection and brotherhood, the blow given to Boston smote on every patriotic heart from one end of the country to the other. Virginia and the Carolinas, as well as Connecticut and New Hampshire, felt and proclaimed the cause to be their own. The Continental Congress, then holding its first session in Philadelphia, expressed its sympathy for the suffering inhabitants of Boston, and addresses were received from all quarters, assuring them that the cause was a common one, and should be met by common efforts and common sacrifices. The Congress of Massachusetts responded to these assurances; and in an address to the Congress at Philadelphia, bearing the official signature, perhaps among the last, of the immortal Warren, notwithstanding the severity of its suffering and the magnitude of the dangers which threatened it, it was declared, that this Colony "is ready, at all times, to spend and to be spent in the cause of America."

But the hour drew nigh which was to put professions to the proof, and to determine whether the authors of these mutual pledges were ready to seal them in blood. The tidings of Lexington and Concord had no sooner spread, than it was universally felt that the time was at last come for action. A spirit pervaded all ranks, not transient, not boisterous, but deep, solemn, determined,

"totamque infusa per artus
Mens agitat molem, et magno se corpore miscet."

War, on their own soil and at their own doors, was, indeed, a strange work to the yeomanry of New England; but their consciences were convinced of its necessity, their country called them to it, and they did not withhold themselves from the perilous trial. The ordinary occupations of life were abandoned; the plough was staid in the unfinished furrow; wives gave up their husbands, and mothers gave up their sons, to the battles of a civil war. Death might come, in honor, on the field; it might come, in disgrace, on the scaffold. For either and for both they were prepared. The sentiment of Quincy was full in



their hearts. "Blandishments," said that distinguished son of genius and patriotism, "will not fascinate us, nor will threats of a halter intimidate; for, under God, we are determined that, wheresoever, whensoever, or howsoever we shall be called to make our exit, we will die free men."

The 17th of June saw the four New England Colonies standing here, side by side, to triumph or to fall together; and there was with them from that moment to the end of the war, what I hope will remain with them for ever, one cause, one country, one heart.

The battle of Bunker Hill was attended with the most important effects beyond its immediate results as a military engagement. It created at once a state of open, public war. There could now be no longer a question of proceeding against individuals, as guilty of treason or rebellion. That fearful crisis was past. The appeal lay to the sword, and the only question was, whether the spirit and the resources of the people would hold out, till the object should be accomplished. Nor were its general consequences confined to our own country. The previous proceedings of the Colonies, their appeals, resolutions, and addresses, had made their cause known to Europe. Without boasting, we may say, that in no age or country has the public cause been maintained with more force of argument, more power of illustration, or more of that persuasion which excited feeling and elevated principle can alone bestow, than the Revolutionary state papers exhibit. These papers will for ever deserve to be studied, not only for the spirit which they breathe, but for the ability with which they were written.

To this able vindication of their cause, the Colonies had now added a practical and severe proof of their own true devotion to it, and given evidence also of the power which they could bring to its support. All now saw, that, if America fell, she would not fall without a struggle. Men felt sympathy and regard, as well as surprise, when they beheld these infant states, remote, unknown, unaided, encounter the power of England, and, in the first considerable battle, leave more of their enemies dead on the field, in proportion to the number of combatants, than had been recently known to fall in the wars of Europe.

Information of these events, circulating throughout the world, at length reached the ears of one who now hears me.⁹⁶ He has not forgotten the emotion which the fame of Bunker Hill, and the name of Warren, excited in his youthful breast.

SIR, we are assembled to commemorate the establishment of great public principles of liberty, and to do honor to the distinguished dead. The occasion is too severe for eulogy of the living. But, Sir, your interesting relation to this country, the peculiar circumstances which surround you and surround us, call on me to express the happiness which we derive from your presence and aid in this solemn commemoration.

Fortunate, fortunate man! with what measure of devotion will you not thank God for the circumstances of your extraordinary life! You are connected with both hemispheres and with two generations. Heaven saw fit to ordain, that the electric spark of liberty should be conducted, through you, from the New World to the Old; and we, who are now here to perform this duty of

96. Among the earliest of the arrangements for the celebration of the 17th of June, 1825, was the invitation to General Lafayette to be present; and he had so timed his progress through the other States as to return to Massachusetts in season for the great occasion.



patriotism, have all of us long ago received it in charge from our fathers to cherish your name and your virtues. You will account it an instance of your good fortune, Sir, that you crossed the seas to visit us at a time which enables you to be present at this solemnity. You now behold the field, the renown of which reached you in the heart of France, and caused a thrill in your ardent bosom. You see the lines of the little redoubt thrown up by the incredible diligence of Prescott; defended, to the last extremity, by his lion-hearted valor; and within which the corner-stone of our monument has now taken its position. You see where Warren fell, and where Parker, Gardner, McCleary, Moore, and other early patriots, fell with him. Those who survived that day, and whose lives have been prolonged to the present hour, are now around you. Some of them you have known in the trying scenes of the war. Behold! they now stretch forth their feeble arms to embrace you. Behold! they raise their trembling voices to invoke the blessing of God on you and yours for ever.

Sir, you have assisted us in laying the foundation of this structure. You have heard us rehearse, with our feeble commendation, the names of departed patriots. Monuments and eulogy belong to the dead. We give them this day to Warren and his associates. On other occasions they have been given to your more immediate companions in arms, to Washington, to Greene, to Gates, to Sullivan, and to Lincoln. We have become reluctant to grant these, our highest and last honors, further. We would gladly hold them yet back from the little remnant of that immortal band. *Serus in coelum redeas*. Illustrious as are your merits, yet far, O very far distant be the day, when any inscription shall bear your name, or any tongue pronounce its eulogy!

The leading reflection to which this occasion seems to invite us, respects the great changes which have happened in the fifty years since the battle of Bunker Hill was fought. And it peculiarly marks the character of the present age, that, in looking at these changes, and in estimating their effect on our condition, we are obliged to consider, not what has been done in our own country only, but in others also. In these interesting times, while nations are making separate and individual advances in improvement, they make, too, a common progress; like vessels on a common tide, propelled by the gales at different rates, according to their several structure and management, but all moved forward by one mighty current, strong enough to bear onward whatever does not sink beneath it.

A chief distinction of the present day is a community of opinions and knowledge amongst men in different nations, existing in a degree heretofore unknown. Knowledge has, in our time, triumphed, and is triumphing, over distance, over difference of languages, over diversity of habits, over prejudice, and over bigotry. The civilized and Christian world is fast learning the great lesson, that difference of nation does not imply necessary hostility, and that all contact need not be war. The whole world is becoming a common field for intellect to act in. Energy of mind, genius, power, wheresoever it exists, may speak out in any tongue, and the **world** will hear it. A great chord of sentiment and feeling runs through two continents, and vibrates over both.



Every breeze wafts intelligence from country to country; every wave rolls it; all give it forth, and all in turn receive it. There is a vast commerce of ideas; there are marts and exchanges for intellectual discoveries, and a wonderful fellowship of those individual intelligences which make up the mind and opinion of the age. Mind is the great lever of all things; human thought is the process by which human ends are ultimately answered; and the diffusion of knowledge, so astonishing in the last half-century, has rendered innumerable minds, variously gifted by nature, competent to be competitors or fellow-workers on the theatre of intellectual operation.

From these causes important improvements have taken place in the personal condition of individuals. Generally speaking, mankind are not only better fed and better clothed, but they are able also to enjoy more leisure; they possess more refinement and more self-respect. A superior tone of education, manners, and habits prevails. This remark, most true in its application to our own country, is also partly true when applied elsewhere. It is proved by the vastly augmented consumption of those articles of manufacture and of commerce which contribute to the comforts and the decencies of life; an augmentation which has far outrun the progress of population. And while the unexampled and almost incredible use of machinery would seem to supply the place of labor, labor still finds its occupation and its reward; so wisely has Providence adjusted men's wants and desires to their condition and their capacity.

Any adequate survey, however, of the progress made during the last half-century in the polite and the mechanic arts, in machinery and manufactures, in commerce and agriculture, in letters and in science, would require volumes. I must abstain wholly from these subjects, and turn for a moment to the contemplation of what has been done on the great question of politics and government. This is the master topic of the age; and during the whole fifty years it has intensely occupied the thoughts of men. The nature of civil government, its ends and uses, have been canvassed and investigated; ancient opinions attacked and defended; new ideas recommended and resisted, by whatever power the mind of man could bring to the controversy. From the closet and the public halls the debate has been transferred to the field; and the world has been shaken by wars of unexampled magnitude, and the greatest variety of fortune. A day of peace has at length succeeded; and now that the strife has subsided, and the smoke cleared away, we may begin to see what has actually been done, permanently changing the state and condition of human society. And, without dwelling on particular circumstances, it is most apparent, that, from the before-mentioned causes of augmented knowledge and improved individual condition, a real, substantial, and important change has taken place, and is taking place, highly favorable, on the whole, to human liberty and human happiness.

The great wheel of political revolution began to move in America. Here its rotation was guarded, regular, and safe. Transferred to the other continent, from unfortunate but natural causes, it received an irregular and violent impulse; it whirled along with a fearful celerity; till at length, like the chariot-wheels in the races of antiquity, it took fire from the rapidity



of its own motion, and blazed onward, spreading conflagration and terror around.

We learn from the result of this experiment, how fortunate was our own condition, and how admirably the character of our people was calculated for setting the great example of popular governments. The possession of power did not turn the heads of the American people, for they had long been in the habit of exercising a great degree of self-control. Although the paramount authority of the parent state existed over them, yet a large field of legislation had always been open to our Colonial assemblies. They were accustomed to representative bodies and the forms of free government; they understood the doctrine of the division of power among different branches, and the necessity of checks on each. The character of our countrymen, moreover, was sober, moral, and religious; and there was little in the change to shock their feelings of justice and humanity, or even to disturb an honest prejudice. We had no domestic throne to overturn, no privileged orders to cast down, no violent changes of property to encounter. In the American Revolution, no man sought or wished for more than to defend and enjoy his own. None hoped for plunder or for spoil. Rapacity was unknown to it; the axe was not among the instruments of its accomplishment; and we all know that it could not have lived a single day under any well-founded imputation of possessing a tendency adverse to the Christian religion.

It need not surprise us, that, under circumstances less auspicious, political revolutions elsewhere, even when well intended, have terminated differently. It is, indeed, a great achievement, it is the master-work of the world, to establish governments entirely popular on lasting foundations; nor is it easy, indeed, to introduce the popular principle at all into governments to which it has been altogether a stranger. It cannot be doubted, however, that Europe has come out of the contest, in which she has been so long engaged, with greatly superior knowledge, and, in many respects, in a highly improved condition. Whatever benefit has been acquired is likely to be retained, for it consists mainly in the acquisition of more enlightened ideas. And although kingdoms and provinces may be wrested from the hands that hold them, in the same manner they were obtained; although ordinary and vulgar power may, in human affairs, be lost as it has been won; yet it is the glorious prerogative of the empire of knowledge, that what it gains it never loses. On the contrary, it increases by the multiple of its own power; all its ends become means; all its attainments, helps to new conquests. Its whole abundant harvest is but so much seed wheat, and nothing has limited, and nothing can limit, the amount of ultimate product.

Under the influence of this rapidly increasing knowledge, the people have begun, in all forms of government, to think and to reason, on affairs of state. Regarding government as an institution for the public good, they demand a knowledge of its operations, and a participation in its exercise. A call for the representative system, wherever it is not enjoyed, and where there is already intelligence enough to estimate its value, is perseveringly made. Where men may speak out, they demand it; where the bayonet is at their throats, they pray for it.



When Louis the Fourteenth said, "I am the state," he expressed the essence of the doctrine of unlimited power. By the rules of that system, the people are disconnected from the state; they are its subjects; it is their lord. These ideas, founded in the love of power, and long supported by the excess and the abuse of it, are yielding, in our age, to other opinions; and the civilized world seems at last to be proceeding to the conviction of that fundamental and manifest truth, that the powers of government are but a trust, and that they cannot be lawfully exercised but for the good of the community. As knowledge is more and more extended, this conviction becomes more and more general. Knowledge, in truth, is the great sun in the firmament. Life and power are scattered with all its beams. The prayer of the Grecian champion, when enveloped in unnatural clouds and darkness, is the appropriate political supplication for the people of every country not yet blessed with free institutions:—

"Dispel this cloud, the light of heaven restore,
Give me TO SEE,—and Ajax asks no more."

We may hope that the growing influence of enlightened sentiment will promote the permanent peace of the world. Wars to maintain family alliances, to uphold or to cast down dynasties, and to regulate successions to thrones, which have occupied so much room in the history of modern times, if not less likely to happen at all, will be less likely to become general and involve many nations, as the great principle shall be more and more established, that the interest of the world is peace, and its first great statute, that every nation possesses the power of establishing a government for itself. But public opinion has attained also an influence over governments which do not admit the popular principle into their organization. A necessary respect for the judgment of the world operates, in some measure, as a control over the most unlimited forms of authority. It is owing, perhaps, to this truth, that the interesting struggle of the Greeks has been suffered to go on so long, without a direct interference, either to wrest that country from its present masters, or to execute the system of pacification by force, and, with united strength, lay the neck of Christian and civilized Greek at the foot of the barbarian Turk. Let us thank God that we live in an age when something has influence besides the bayonet, and when the sternest authority does not venture to encounter the scorching power of public reproach. Any attempt of the kind I have mentioned should be met by one universal burst of indignation; the air of the civilized world ought to be made too warm to be comfortably breathed by any one who would hazard it.

It is, indeed, a touching reflection, that, while, in the fulness of our country's happiness, we rear this monument to her honor, we look for instruction in our undertaking to a country which is now in fearful contest, not for works of art or memorials of glory, but for her own existence. Let her be assured, that she is not forgotten in the world; that her efforts are applauded, and that constant prayers ascend for her success. And let us cherish a confident hope for her final triumph. If the true spark of religious and civil liberty be kindled, it will burn. Human agency cannot extinguish it. Like the earth's



central fire, it may be smothered for a time; the ocean may overwhelm it; mountains may press it down; but its inherent and unconquerable force will heave both the ocean and the land, and at some time or other, in some place or other, the volcano will break out and flame up to heaven.

Among the great events of the half-century, we must reckon, certainly, the revolution of South America; and we are not likely to overrate the importance of that revolution, either to the people of the country itself or to the rest of the world. The late Spanish colonies, now independent states, under circumstances less favorable, doubtless, than attended our own revolution, have yet successfully commenced their national existence. They have accomplished the great object of establishing their independence; they are known and acknowledged in the world; and although in regard to their systems of government, their sentiments on religious toleration, and their provisions for public instruction, they may have yet much to learn, it must be admitted that they have risen to the condition of settled and established states more rapidly than could have been reasonably anticipated. They already furnish an exhilarating example of the difference between free governments and despotic misrule. Their commerce, at this moment, creates a new activity in all the great marts of the world. They show themselves able, by an exchange of commodities, to bear a useful part in the intercourse of nations.

A new spirit of enterprise and industry begins to prevail; all the great interests of society receive a salutary impulse; and the progress of information not only testifies to an improved condition, but itself constitutes the highest and most essential improvement.

When the battle of Bunker Hill was fought, the existence of South America was scarcely felt in the civilized world. The thirteen little Colonies of North America habitually called themselves the "Continent." Borne down by colonial subjugation, monopoly, and bigotry, these vast regions of the South were hardly visible above the horizon. But in our day there has been, as it were, a new creation. The southern hemisphere emerges from the sea. Its lofty mountains begin to lift themselves into the light of heaven; its broad and fertile plains stretch out, in beauty, to the eye of civilized man, and at the mighty bidding of the voice of political liberty the waters of darkness retire.

And, now, let us indulge an honest exultation in the conviction of the benefit which the example of our country has produced, and is likely to produce, on human freedom and human happiness. Let us endeavor to comprehend in all its magnitude, and to feel in all its importance, the part assigned to us in the great drama of human affairs. We are placed at the head of the system of representative and popular governments. Thus far our example shows that such governments are compatible, not only with respectability and power, but with repose, with peace, with security of personal rights, with good laws, and a just administration.

We are not propagandists. Wherever other systems are preferred, either as being thought better in themselves, or as better suited to existing condition, we leave the preference to be enjoyed. Our history hitherto proves, however, that the popular



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form is practicable, and that with wisdom and knowledge men may govern themselves; and the duty incumbent on us is, to preserve the consistency of this cheering example, and take care that nothing may weaken its authority with the world. If, in our case, the representative system ultimately fail, popular governments must be pronounced impossible. No combination of circumstances more favorable to the experiment can ever be expected to occur. The last hopes of mankind, therefore, rest with us; and if it should be proclaimed, that our example had become an argument against the experiment, the knell of popular liberty would be sounded throughout the earth.

These are excitements to duty; but they are not suggestions of doubt. Our history and our condition, all that is gone before us, and all that surrounds us, authorize the belief, that popular governments, though subject to occasional variations, in form perhaps not always for the better, may yet, in their general character, be as durable and permanent as other systems. We know, indeed, that in our country any other is impossible. The **principle** of free governments adheres to the American soil. It is bedded in it, immovable as its mountains.

And let the sacred obligations which have devolved on this generation, and on us, sink deep into our hearts. Those who established our liberty and our government are daily dropping from among us. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us, as our appropriate object. We can win no laurels in a war for independence. Earlier and worthier hands have gathered them all. Nor are there places for us by the side of Solon, and Alfred, and other founders of states. Our fathers have filled them. But there remains to us a great duty of defence and preservation; and there is opened to us, also, a noble pursuit, to which the spirit of the times strongly invites us. Our proper business is improvement. Let our age be the age of improvement. In a day of peace, let us advance the arts of peace and the works of peace. Let us develop the resources of our land, call forth its powers, build up its institutions, promote all its great interests, and see whether we also, in our day and generation, may not perform something worthy to be remembered. Let us cultivate a true spirit of union and harmony. In pursuing the great objects which our condition points out to us, let us act under a settled conviction, and an habitual feeling, that these twenty-four States are one country. Let our conceptions be enlarged to the circle of our duties. Let us extend our ideas over the whole of the vast field in which we are called to act. Let our object be, OUR COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of Wisdom, of Peace, and of Liberty, upon which the world may gaze with admiration for ever!



June 18, Saturday: [Noah Webster, Esq.](#) returned to his family in New Haven, Connecticut after his lengthy research trip to European and British libraries.

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



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7th day 18th of 6th M / This & yeasterday is always a lonesome Day after Yearly Meeting. - but as we have had a time of favour, let us be thankful -

RELIGIOUS SOCIETY OF FRIENDS



June 19, Sunday: Il viaggio a Reims, ossia L'albergo del giglio d'oro, a dramma giocoso by Gioachino Rossini to words of Balocchi after de Stael, was performed for the initial time, at the Theatre-Italien, Paris. The work was performed during coronation festivities for Charles X, who attended but was bored (hey, he had a lot going on in his life).

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

*1st day 19th of 6 M / The Funeral of Rowena Bowen wife of Stephen Bowen went to the Meeting this forenoon - life was low, & there was but little Said - she was not a member but carried there by request of the family. -
In the Afternoon we had a low time - so we find the tide is always low after a flood. -*

RELIGIOUS SOCIETY OF FRIENDS



June 20, Monday: The [Marquis de Lafayette](#) visited the unfinished [Eastern State Penitentiary](#) on Fairmount Avenue in Philadelphia.

In his 2d Birmingham concert, Franz Liszt presented an overture (presumably the overture to his unperformed opera Don Sanche).

Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

We are all very happy here [at Friendship Hill]. The country is beautiful and mamma certainly has the art of making everybody comfortable. Josephine is delicate but loves the good air here, particularly for our boy, who is growing apace. Father worships him at a distance. A few days since I told father for the first time of Mr. Adams' letter to me of February last. I had written privately to Mr. Adams informing him of father's reasons for refusing the Treasury under his administration. Father has always been above suspicion and I may frankly say (although he is my father) that he is the only one of either party who has not fallen into some error which has cast suspicion on their motives. This Mr. Adams frankly acknowledges in his letter to me. When I read this paragraph I could see father's evident gratification at the opinion held of him by a political opponent-and that opponent the actual President of the United States. We drifted into reminiscences of Paris. Father's heart is there and in Geneva, but only stern duty keeps him here.

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

2nd day 20 of 6 M / Sister Elizabeth left us with her husband & child for home. - Sister Ruth accompying them as far as [Providence](#) where she intends to spend a few days in hopes a change of Air may be beneficial to her health. -

RELIGIOUS SOCIETY OF FRIENDS

 June 22, Wednesday: An Act to Regulate Cotton Mills and Factories was passed by the British Parliament — workers younger than 16 were no longer to be allowed to labor more than 12 hours per day. Wasn't good for them.

 June 23, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 23rd of 6 M / We had at Meeting Isaac W Morris with his sister & two daughters & Abigail R Hoag the former of Philada & the latter from Vermont — Also Lorenzo Dow came & sat with us - I do not think he did the meeting much hurt, tho' we had a low time Jonathon & Hannah Dennis said a few words. — Lorenzo is in low health, his countenance ghastly & his long beard together, gives him a very unpleasant appearance. —

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 24 of 6 M / This Afternoon we had the company of our old acquaintance Abigail R Hoag - she seems very natural, pleasant & agreeable - I remember her well when she lived at her grandfather Thomas Robinsons, a pleasant innocent little girl - Since her removal to Vermont she has become a Minister in Society — Married Nathan Hoag & become the mother of nine Children & is now only about 35 Years of Age —

RELIGIOUS SOCIETY OF FRIENDS

 June 26, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 26th of 6th M 1825 / In our Meeting this forenoon we had the public appearances of Susanna Vigineron[?], Hannah Dennis & Abigail R Hoag — In the Afternoon Jonathon Dennis & father Rodman bore short testimonies
We took tea at Father Rodmans & in the evening call on Isaac Williams & family who were at Meeting & are boarding at Sarah Perrys - they appear to be wise discreet friends, their company was interesting & edifying. —*

RELIGIOUS SOCIETY OF FRIENDS

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

5th [sic] day 28 of 6 M / Brother James took breakfast with us this morning after which, as is our usual practice, we read a portion of Scripture, which came in course to be the 5 Chapt of Luke, which appeared to me to be well fitting both our condition, as having toiled all night & caught nothing - but tho' late in the day, there is encouraging hope that by putting the net on the right side we may be favoured to obtain sufficient for our subsistence, both spiritually & temporally, & also to put our trust in Jesus Christ by whose power the man full of leprosy was cleansed, & his power is not shortened, but acts by his Holy



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spirit in the hearts of men, now, as in the days of his flesh. –

RELIGIOUS SOCIETY OF FRIENDS



June 30, Thursday: Carl Friedrich Zelter oversaw the laying of the cornerstone of the new Berlin Singakademie.

On her 2d visit to London, Maria Szymanowska gave a concert before the royal family.

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

5th day 30th of 6 M / Yesterday I was Bled & today under the affects of Medicine, which renders me unfit to attend our Moy [Monthly] Meeting at [Portsmouth](#) today – My head has been long out of order & distressingly so for several days -- This eveng our frd Sarah Morris & Catherine W Morris set a while with us – Isaac being unwell did not come, so we walked home with them at 9 OC & set with them a few minutes just to take leave of Isaac & their two daughters, all of them are friends to whom we feel nearly united, tho' our acquaintance has been short. – They leave town in the course of tomorrow for [New Bedford](#) & [Nantucket](#). –

RELIGIOUS SOCIETY OF FRIENDS

SUMMER

→ Summer: When a white vigilante group using not only noisemakers but also pitchforks invaded the brothels and gambling dens of Boston's North End, they did so in blackface. Why were these middleclass businessmen wearing blackface when they invaded black establishments, were they merely intent upon concealing their identities? –No, masks would have been more effective in the mere concealment of identity. There was more

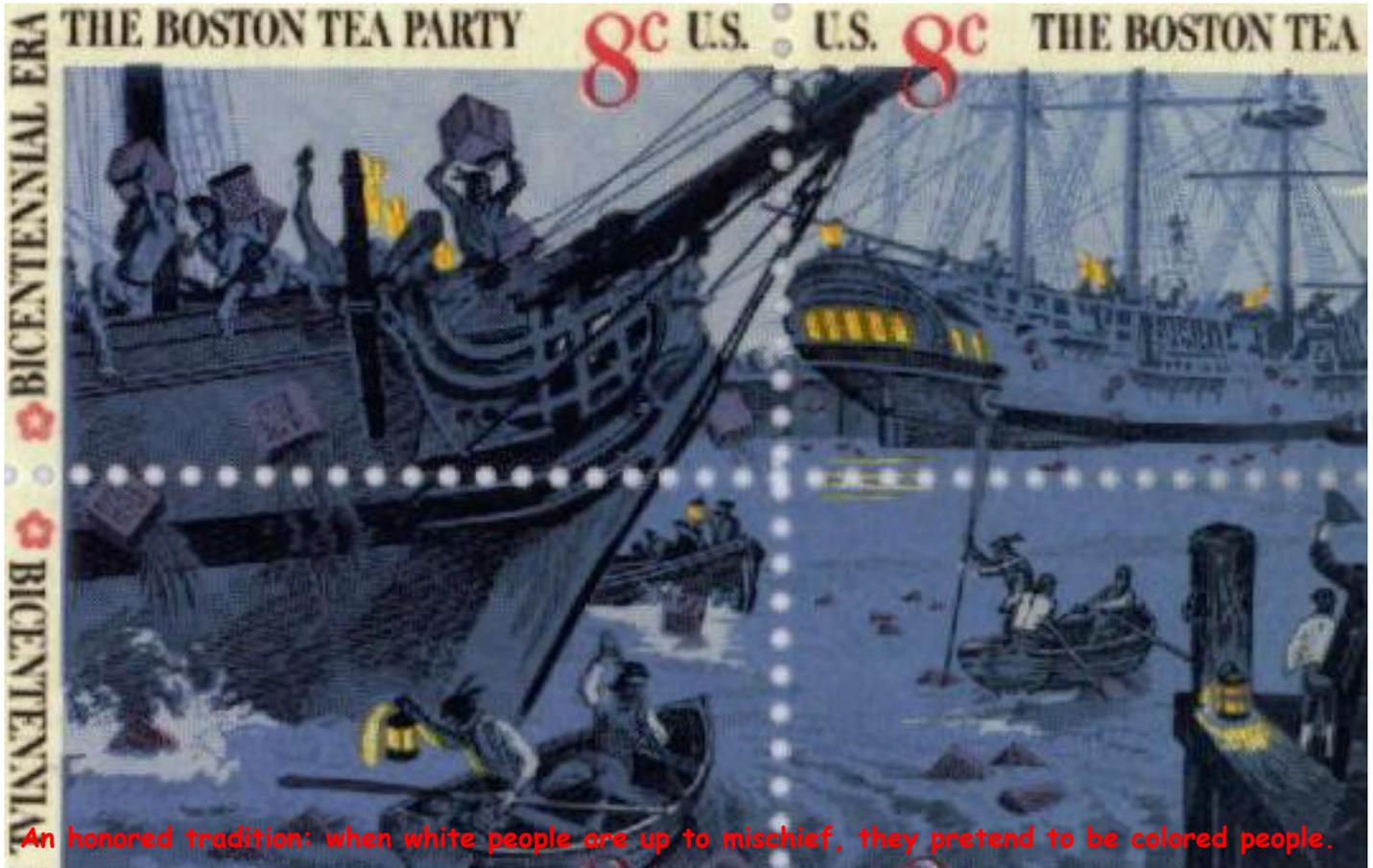


to it than that. Remember, the participants in the Boston Tea Party had dressed up as native Americans, although they had made no other attempt to conceal their identities. Blackness was for the members of this white mob a symbol of the baser instincts of the less civilized and the sexually irresponsible, a metaphor for lack of self-control. For more on this, refer to David Roediger's THE WAGES OF WHITENESS: RACE AND THE

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MAKING OF THE AMERICAN WORKING CLASS (NY: Verso, 1991).



Mayor Josiah Quincy, Sr. was out on horseback on one of his regular inspections of the cleanliness and order of the city of [Boston](#), when he came upon one such mob of indignant and determined citizens intent upon their usual self-appointed task of “destroying some houses of ill-fame.” Although he had eighteen watchmen under his command, he was unable to quench this spirit. After the incidents had continued for nearly a week, he would call upon the truckmen and stevedores to bully these righteous protestors “out of the street by the mere

force of muscle, and send them about their business.”



➡ Late Summer: At the post hospital of [Fort Niagara](#), Army Surgeon William Beaumont began a series of tests on the open stomach of Alexis St. Martin. He would continue conducted at other posts during the 1830s. Eventually, publication of the first detailed observations on the functioning of the human stomach would earn Dr. Beaumont and patient St. Martin a place in medical history.

JULY

➡ July: [Concord](#) was in the grip of record heat.

In several of its divisions the *Natural History* of [Concord](#) does not essentially differ from that of the surrounding county and state. Situated but sixteen miles from [Boston](#), and nearly in the same latitude, in its climate it does not vary essentially from that city. It was said by Mr. John Josselyn, who visited this country in 1673, that “this place [Concord] is subject to bitter storms”⁹⁷ Though it is not easy to see how the remark is particularly applicable to Concord, yet local circumstances have been supposed to have some influence in the changes of its

97. Voyages, p. 170.

atmosphere. The evaporation from a sluggish river and extensive meadows sometimes produces here, at night, a damp atmosphere; but the waters are pure; and the sun's rays, reflected from a loose soil, soon dry and purify it. Few places are more healthy or exhibit a higher average term of human life. The extremes of heat and cold are, however, probably greater than in many places, though the average temperature may not be so low. Two instances are recorded, one in 1755,⁹⁸ and the other in July, 1825, when the heat was so great that fish died in the river. Probably others have occurred. At the latter period the thermometer rose to 105 degrees of Fahrenheit in the shade, and continued nearly as high for several days. Snow does not usually fall quite so deep here as in the adjoining towns, and frequently goes off earlier. The cold is, however, sometimes felt in great intensity; and the thermometer often sinks to 8, 10, and sometimes 12 degrees below zero. It stood at this last point on Tuesday, February 1, 1814, noted as *the cold Tuesday*.⁹⁹



July: A [negrero](#) flying the Spanish flag (as shown below), the *Atrevida*, master Herrera, J.A., on its one and only known Middle Passage, delivered a cargo of 380 [enslaved](#) Africans at a port of Cuba.



98. Minott's Continuation, Vol. I. p. 107

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

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

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July: The Reverend [Jared Sparks](#) reviewed [HOBOMOK: A TALE OF EARLY TIMES](#) in the [North American Review](#) and found that although the plot was in bad taste, the writing in this first New England historical novel was of “agreeable style.” Sales picked up, and the “anonymous” author [Lydia Maria Child](#) would become something of a darling in [Boston](#)’s cultured society. One story has it that when the [Marquis de Lafayette](#) kissed her hand, the young lady ventured that she would never again wash it. That may or may not be a shaggy-hand story — but Maria did indeed promptly begin to attend a school to learn French.



HOBOMOK



July: Construction began on New Jersey’s [Morris Canal](#). Also, the initial American ascent in a hot-air balloon.

[Daniel Webster](#) had a bumper sticker for our sort of hyperactivity:

“Let our age be the age of improvement.”



July: Dr. [Charles Jarvis](#) was attacked with a fatal disease and was taken to his father Deacon [Francis Jarvis](#)’s house in [Concord](#).



July 1, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 1st of 7th M 1825 / Our friend Abigail Hoag called to take leave of us this Afternoon, as she leaves Town tomorrow for her home in Vermont. – I have felt glad of this renewal



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of acquaintance with her, she was a Goodly child before she left R Island & I think has improved in the best things, & has a good tho' small gift in the Ministry

RELIGIOUS SOCIETY OF FRIENDS



July 3, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 3rd of 7 M / In our meeting this morning our friend Abigail Robinson was engaged in a pretty extensive testimony & rose a second time - which was rather a singular circumstance for her - It was a season of some favour - In the Afternoon Father Rodman said a few words - very good -

RELIGIOUS SOCIETY OF FRIENDS



Our national birthday, Monday the 4th of July:¹⁰⁰ In [Washington DC](#), taking part in a 4th-of-July parade that included a stage representing 24 states, mounted on wheels, President John Quincy Adams marched from the [White House](#) to the Capitol building.

In [Boston](#), members of the military shared breakfast at the Exchange Coffee House (which must be what war is all about, unless you have a need to offer some alternate explanation).

Construction began on Connecticut's [Farmington Canal](#), from Massachusetts to Paumanok Long Island Sound, along the Connecticut River.

New York governor De Witt Clinton and Ohio governor Jeremiah Morrow presided at the groundbreaking for the [Ohio and Erie Canal](#) at Licking Summit, Ohio.

The geriatric general [Lafayette](#) came to Brooklyn to lay the cornerstone for the Apprentices' Library, and 6-year-old Walt Whitman was present along with other children. Some of the children were lifted to spots where they could see, and 36 years later Whitman would reminisce that it had been the general himself who had lifted him: "It is one of the dearest of the boyish memories of the writer, that he now only saw, but was touched by the hands, and taken a moment to the breast of the immortal old Frenchman." Young Whitman was so impressed by this event that he would write it up a total of three times (on one occasion he produced

100. [Nathaniel Hawthorne](#)'s 21st birthday.

this memory of a manly kiss for the amazement of his buddy [John Burroughs](#)). No story such as this loses anything in the retelling, and by the time he would get to the 3d version he would not be merely handled at that 4th-of-July dedication long ago — but bussted as well:

On the visit of General Lafayette to this country, in 1824, he came over to Brooklyn in state, and rode through the city. The children of the schools turn'd out to join in the welcome. An edifice for a free public library for youths was just then commencing, and Lafayette consented to stop on his way and lay the corner-stone. Numerous children arriving on the ground, where a huge irregular excavation for the building was already dug, surrounded with heaps of rough stone, several gentlemen assisted in lifting the children to safe or convenient spots to see the ceremony. Among the rest, Lafayette, also helping the children, took up the five-year-old Walt Whitman, and pressing the child a moment to his breast, and giving him a kiss, handed him down to a safe spot in the excavation.

— John Burroughs.



CELEBRATING OUR B-DAY

So who cares what actually happened?

Walt would be learning his letters in a [Quaker](#) school in Brooklyn which taught according to the system pioneered in England by Friend Joseph Lancaster. The class size was a hundred and the children were seated at desks in groups of ten. Some of the older children were assigned as monitors and gave instruction, while the room was supervised by a single adult.



 July 5, Tuesday: Construction began on the [Ohio and Erie Canal](#).

 July 6, Wednesday: About \$16,000 having been obtained, the cornerstone of the [Harvard Divinity School](#) building was laid.

New York Governor De Witt Clinton broke ground for the [Miami and Erie Canal](#).

The Duke of Schleswig-Holstein-Sonderburg-Beck gained possession of Glücksburg and changed his title to Friedrich Wilhelm, Duke of Schleswig-Holstein-Sonderburg-Glücksburg (the line of Schleswig-Holstein-Sonderburg-Glücksburg would later become the Royal House of Greece, Denmark, and Norway).

 July 7, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 7th of 7th M / Our Meeting was small & heavy, I have heard a number say they were very sleepy & I am sure I have seldom suffered more with heaviness — one little boy got to sleep & slept till nearly all the folks had got out of meeting. —This

is frequently the case that our meetings are small & heavy at the time of haymaking. – But alas were we all in that quick & living frame of spirit we ought to be in, this would not be the case. – My health is poor I have suffered this day exceedingly with my old difficulty in my head. –

RELIGIOUS SOCIETY OF FRIENDS

 July 9, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 9 of 7 M / This morning Son John left us for [Providence](#) with a prospect of staying there some Months at the Boarding School – I feel thankfull – for the priviledge of his being there, but must acknowledge it is no small trial to My feelings to part with him, he has been our constant care, for 13 Years & over, & generally a pleasant companion – but the time is coming & may not be far distant when a more solemn parting will take place – & may we be prepared for it
Last night I was very sick with fever, sore throat & distress in my head & system generally some better this Morning*

7th day continued / Brother J Rodman returned from [Providence](#) in the Steam Boat towards night, said he Saw John & Thomas safely landed at the School House by half past 12 OClock. –

RELIGIOUS SOCIETY OF FRIENDS

 July 10, Sunday: Messe solennelle by Hector Berlioz was performed for the initial time, in the Church of St. Roch (in spite of the fiasco of December 28th, 1824 this time the work was a great success).

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

1st day 10th of 7th M 1825 / My health is poor & it has been a very depressed day in body & Mind – I could not attend meeting, Set out to walk there early in the morning to unlock the Doors & gates but found myself unable to do it, & employed another hand. –

RELIGIOUS SOCIETY OF FRIENDS

 July 11, Monday: A survey was ordered of the freshwater headwaters near [Boston](#), as a potential water supply for the city. Also, it was allowed by the Boston council, that churches might place chains across the street on a Sunday so that their congregations would not be disturbed by the noises of traffic.

 [David Henry Thoreau](#)'s 9th stanza began on his birthday, July 12th, Tuesday, 1825.

- David Henry returned for a 2d year of instruction at the Concord public Town School. “I remember how glad I was when I was kept from school a half a day to pick huckleberries on a neighboring hill all by myself to make a pudding for the family dinner.”
- David Henry began to attend the Concord Academy and study under Preceptor Phineas Allen.
- Nathaniel Hawthorne (Hathorne) graduated from Bowdoin College 18th in a class of 35.
- Waldo Emerson taught in a Classical School at Chelmsford in order to pay his way while attending Harvard Divinity School, but enrollment dropped so he began in addition to tutor privately. He preached his first sermon.



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- Concord's orthodox meetinghouse was constructed. Dissident members of Concord's 1st Parish Church society, a group that had been by imperceptible degrees becoming Unitarian, acquired a building lot on Walden Street, and a cornerstone was laid. Under the leadership of Deacon John White, the constitution of a Trinitarian Congregationalist Society of Concord was signed by 69 persons (but by the time the church formed, it had only 16 members).
- Bronson Alcott published an article "On the Education of Children."
- The Thoreaus moved from the brick house Jonas Hastings had erected in about 1790 at the corner of Main Street and Walden Street in Concord into the Davis house next door to the substantial residence of the attorney Samuel Hoar and across the street from the "Shattuck House (now William Monroe's)."
- The Middlesex Mutual Fire Insurance Company of Concord sold its first policy.

BACKGROUND EVENTS OF 1825

BACKGROUND EVENTS OF 1826

 July 12, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day [sic] 12th of 7th M / This Afternoon recd a pleasing note from John, who has sent for his Latin books, & expresses much satisfaction in his new situation so far

RELIGIOUS SOCIETY OF FRIENDS

 July 13, Wednesday: Construction on the [Delaware and Hudson Canal](#) began, at Wurtsboro, [New York](#).

 July 14, Thursday: In writing a sister, [Hawthorne](#) signed his letter "Nathaniel Hathorne." We can see that at this point he had not yet changed the spelling.

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

*5th day 14 of 7 M / Our Meeting was small & owing to the infirmity of my body, my feelings were very low
In the Select Meeting, we had some buisness of importance to judge of, but my feelings were so low that I dare not enter much into judgement. -*

RELIGIOUS SOCIETY OF FRIENDS

 July 15, Friday: Carl Maria von Weber arrived in Bad Ems, near Koblenz, to take the cure (his [tuberculosis](#) would continue to worsen).

 July 16, Saturday: George Parsons, husband of Susan Goss Parsons of Gloucester, died while at sea.

 July 17, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 17th of 7 M / Our Meetings were both small & to me dry seasons, but I expect some thought there was some favour as we had preaching in both, but none of it of a stamp that stood very



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*high in my mind. –
Took tea at D Buffums, who is complaining & not at Meeting he
appears to have some fever, but better*

RELIGIOUS SOCIETY OF FRIENDS

Daniel Webster wrote from Niagara Falls:

My dear Mrs. Blake,
Before leaving here I wish to say an additional word or two on the subject of the Falls, by way of explaining or correcting some things in my letter.
In the first place I said, I think, that Goat Island was midway of the Rapids. This may lead to an erroneous opinion. The Rapids in fact, commence precisely at the head of Goat Island, We may stand at the head of the island, and look up and see a mild and even surface. The shore is level to the water, and we may amuse ourselves by throwing in sticks, and speculating on their course, either to the British or American Fall.
In the next place, I am convinced that I over-estimated both the breadth of the stream and the amount of water on the American side. I think the stream is not more than one fourth as wide as on the other side; and the proportion of water still less.
In the last place, when saying that the rock over which the river falls is limestone, I ought to have added that this limestone constituted but a part of the bank or wall. The first, or upper fifty feet, is limestone, lying in regular strata, as I have mentioned; the next hundred feet is a soft slate stone, which yields in some measure to the action of air, frost, and water. It comes off in small parcels, and is easily picked out of the sides of the bank. I pulled off a piece six feet long, as straight as a walking stick, and not much larger. As these pieces fall down they become pulverized, and turn to a sort of earth. The wearing away of this slate stone necessarily lets fall the limestone from above. Table Rock is the projecting platform of limestone.
The slate stone underneath it is already worn away a great depth into the bank; and Table Rock will one day doubtless precipitate itself into the river.
At the bottom of this course of slate stone, just about even with the surface of the river, commences another kind of stone. It seems to be a red sandstone, lying in very thin layers. It is of so bright a color that it may sometimes be seen, forming the bottom of the river, where the water is very deep.
You will excuse me, my dear Mrs. Blake, for adding these remarks to my long and tedious letter. It is doubtful whether I shall ever see the Falls again. You will be here at some time, and I hope soon. I will not promise myself, that, as you view the scene, you will find any great correspondence between the view itself and my account of it; but I trust you will call to mind those who have been over the spot before you, and be willing to remember even this unsuccessful attempt to describe it to you by
Your affectionate and faithful,

D. WEBSTER.

P. S. We set out this morning for home.

 July 18, Monday: Uruguay seceded from Brazil.

 July 19, Thursday: Members of the liberal wing of the Congregationalists of New England formed an American [Unitarian](#) Association.

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

5th day 19 of 7 M / Last evening a letter was recd from Thomas P Rodman & this morning we had one from John which was very pleasing, as both of them appear to be much satisfied with their new situation, pleased with their instructors, & other associates at the School & evince a disposition to be doing all they can to attain learning -- May they do WELL -

RELIGIOUS SOCIETY OF FRIENDS

 July 21, Thursday: New York governor De Witt Clinton and Ohio governor Jeremiah Morrow presided at the groundbreaking for the [Miami and Erie Canal](#), at Middletown, Ohio.

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

*5th day 21st of 7th M 1825 / Our Meeting was small & nearly Silent - In the preparative Meeting we had no buisness but that which comes in regular course -
Mt feelings are much alive to Johns situation - it is extremely warm & How he will Stand it I do not know, tho' I know the School House at [Providence](#) is in cool airy situation, yet the climate there is so much warmer than [Newport](#) I fear the heat will be too much for his constitution*

RELIGIOUS SOCIETY OF FRIENDS

1825

1825

→ July 23, Saturday: In Palermo, Sicily the singer Antonia Bianchi from Como, Italy, who had for a couple of years been touring with [Nicolò Paganini](#) in a relationship that was intimate as well as professional, bore him a son, grandly named as Achilles Cyrus Alexander. Although the couple would not wed, the father would lavish affection on this son for the rest of his life.



Il Papa poses with his Canone

→ July 24, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 24th of 7 M / Our Morning meeting was a good one -
D Buffum was engaged in a remarkably Solemn & impressive
testimony, & Father Rodman & J Dennis also spoke acceptably. -
In the Afternoon we were small silent & heavy. -*

RELIGIOUS SOCIETY OF FRIENDS

→ July 25, Monday: Two songs by Franz Schubert were published by Pennauer as his op.43: Die junge Nonne to words of Craigher, and Nacht und Traume to words of von Collin.

→ July 26, Tuesday: On the 26th, one of the deadliest Caribbean hurricanes of Thoreau's *florut* hit a number of islands including Puerto Rico (next screen). On Puerto Rico, 1,300 died and six villages were totally destroyed. Many lives were lost in Basse-Terre. On Guadeloupe, the Bishop of the French West Indies, Abbe Graffe, died. On Dominica, Martinique, and Guadeloupe, 372 died.



WEATHER THE **40 DEADLIEST ATLANTIC HURRICANES OF ALL** **HURRICANES**
WEATHER **HURRICANES**

November 1590	Gulf of Mexico	1,000 dead (34th deadliest)
1601	Veracruz, Mexico	1,000 dead (38th deadliest)
1605	Offshore Nicaragua	1,300 dead (30th deadliest)
September 1622	Florida Straits	1,090 dead (33rd deadliest)
October 1644	Cuba, Florida Straits	1,500 dead (28th deadliest)
August 1666	Guadeloupe, Martinique	2,000 dead (25th deadliest)
September 1694	Offshore Barbados	1,000 dead (35th deadliest)
July 1715	Florida Straits, Bahamas	1,000 dead (36th deadliest)
August 1767	Martinique	600 dead (26th deadliest)
October 1768	Cuba	1,000 dead (37th deadliest)
September 1775	Newfoundland Banks	4,000 dead (8th deadliest)
September 1776	Guadeloupe	6,000 dead (7th deadliest)
October 1780	Barbados, St. Eustatius, Martinique	20,000-22,000 dead (deadliest)
October 1780	Eastern Gulf of Mexico	2,000 dead (22nd deadliest)
October 1780	Jamaica, Cuba	1,115 dead (32nd deadliest)
1781	Offshore Florida	2,000 dead (20th deadliest)
September 1782	Central Atlantic offshore	3,000 dead (12th deadliest)
June 1791	Cuba	3,000 dead (15th deadliest)
August 1813	Martinique	3,000 dead (13th deadliest)
July 1825	Guadeloupe, Puerto Rico	1,300 dead (29th deadliest)
August 1831	Barbados	1,500 dead, 2,500 missing (16th deadliest)
October 1870	Cuba	1,000-2,000 dead (23rd deadliest)
August 1893	South Carolina, Georgia	2,000-2,500 dead (21st deadliest)
October 1893	Louisiana	1,800 dead, 2,000 missing (24th deadliest)
August 1899	Puerto Rico, Carolinas	3,063 dead, 3,433 missing (9th deadliest)
September 1900	Galveston,	8,000-12,000 dead (3rd deadliest)
August 1909	Mexico	1,000 dead, 1,500 missing (27th deadliest)
September 1928	Martinique, Guadeloupe, Puerto Rico, Turks and Caicos, Florida	3,375 dead, 4,075 missing (10th deadliest)
September 1930	Dominican Republic	2,000-8,000 dead (5th deadliest)

September 1931	Belize	1,500 dead, 2,500 missing (17th deadliest)
November 1932	Cayman Islands, Jamaica, Cuba	2,500 dead, 3,107 missing (11th deadliest)
June 1934	El Salvador, Honduras	2,000-3,006 dead (14th deadliest)
October 1935	Haiti, Jamaica, Honduras	1,000-2,168 dead (18th deadliest)
October 1954	Hazel, Grenada, Haiti, USA, Canada	1,000 dead (39th deadliest)
October 1963	Flora, Haiti, Cuba	8,000 dead (6th deadliest)
September/ October 1966	Inez, Caribbean, Mexico	1,000 dead (40th deadliest)
September 1974	Fifi, Honduras	8,000-10,000 dead (4th deadliest)
September 1979	David, Dominica, Dominican Republic, United States	2,063 dead, 2,068 missing (19th deadliest)
November 1994	Gordon, Costa Rica, Haiti, Dominican Republic, Florida	1,145 dead (31st deadliest)
October 1998	Mitch, Honduras, Nicaragua, El Salvador, Guatemala, Belize	9,086 dead, 9190 missing (2nd deadliest)



Largest Scale Global Weather Oscillations 1824-1832

	Southern Oscillation	South Pacific current reversal	Indonesian monsoon	Australian droughts	Indian monsoon	Annual Nile flood
1824	strong	warm El Niño moderate +		drought	deficient	extremely poor
1825	strong	cold La Niña		adequate	deficient	extremely poor
1826	absent	cold La Niña		adequate	adequate	adequate
1827	very strong	cold La Niña		adequate	deficient	adequate
1828	very strong	warm El Niño very strong		drought	deficient	quite weak
1829	absent	cold La Niña		adequate	adequate	adequate
1830	moderate	warm El Niño moderate		adequate	adequate	quite weak
1831	absent	cold La Niña		adequate	adequate	adequate
1832	very strong	warm El Niño moderate +		drought	deficient	low

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.



July 28, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 28 of 7 M / Our friend George Hatton from the State of Indiana attended our Moy [Monthly] Meeting & was largely & acceptably engaged in testimony. – In the meeting for buisness we had rather more buisness than usual in addition to the Queries & Answers - A request was recd from [Portsmouth](#) Preparative Meeting by Josiah Chase to be admitted to membership & a concern was laid before the Meeting by Hannah Dennis to accompany Sarah Tucker on a religious visit to some parts of the Yearly Meeting to Pennsylvania, which obtained the Unity of the Meeting - & a committee appointed to prepare a certificate, which was presented at an adjournment at 5 OClock & approved & Signed. – We had at dinner Anne Greene, Wait Lawton Benj Freeborn & Adam Anthony. –

RELIGIOUS SOCIETY OF FRIENDS



July 29, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 29th of 7 M / This Afternoon we had the Company of our cousin Sarah G Lawton daughter of my wifes Uncle James Lawton from Ohio - her mother was Susannah Gould daughter of John Gould & I do freely acknowledge myself pleased & gratified with the inetrvieu She is an intersting Young woman, & much interested with the account I gave of the Gould family.

RELIGIOUS SOCIETY OF FRIENDS

July 31, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 31st of 7th M 1825 / George Hatton attends Meeting in the Morning he was silent & in the Afternoon large & Acceptably in testimony. -

Attended the funeral of the Widow Freeborn, who was a Friendly woman & attended our meetings many years when in health. -

RELIGIOUS SOCIETY OF FRIENDS

AUGUST

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

138	1823	Dec.	9.43750	303	25	25	274	55	5	28	30	20	76	12	60.2267453				R	Rumcker.
139	1824	July	11.511	134	40	29	260	37	52	234	2	37	54	34	190.591263				R	Rumcker.
140	1824	Sept.	29.06645	279	37	53	4	53	15	85	15	22	54	35	321.049835				D	Encke.
141	1825	May	30.353	20	38	4	273	25	7	107	12	57	58	35	580.9020186				R	Rumcker.
142	1825	Aug.	18.71105	193	17	5	10	35	21	177	18	16	89	41	470.8834712				D	Clausen.
143	1825	Dec.	10.68187	216	3	23	319	6	50	256	56	33	33	32	391.240849	0.9953690	4386		R	Hansen.
																			R	Rumcker.
R	1826	May	18.96931	251	46	6	110	11	10	218	25	18	13	29	150.0000000	0.9562464	152		R	Rumcker.

SKY EVENT

During this year a [comet](#) exhibited a tail with five distinct branches, 14 degrees in length (I don't know, however, whether that would be #141, #142, or #143 on the table above).

1825



1825



August: A [negrero](#) flying the Spanish flag (as shown below), the *Alerta*, master unknown, on 1 of its 4 known [Middle Passage](#) voyages, out of an unknown area of Africa with a cargo of 450 [enslaved](#) Africans, arrived at the port of Cabanas in Cuba.



August: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Father at last acknowledges that he made a mistake in building this house, and that we will never inhabit it after this summer. He has commissioned me to find a house in [Baltimore](#) for the winter as it is quite near enough to Washington for him in case he is obliged to go there. I was much gratified at receiving a beautiful silver bowl from some of my friends in Paris for my son. Albertine de Stael sent the most beautiful baby clothes. The first clothes my boy wore were those of Napoleon. The Queen of Westphalia gave them to Madame Reubel when her boy was born, and she gave them to Josephine. He still wears the little dressing-gown that was made by Madame Mere.



August: Jefferson Davis was court-martialed for a visit he had made on July 31st to Benny Havens' pub (it's all makebelive when you're dealing with the white boys; this cadet's sentence would be remitted).



August 1, Monday: At Fort Niagara, New York, US Army doctor William Beaumont began experiments on French Canadian Alexis St. Martin on the nature of digestion. (St. Martin had been shot in the abdomen in 1822 and the wound had never closed. Beaumont would be the first person to clinically observe digestion as it happened. He would publish his observations in 1833.)

 August 3, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 3rd of 8th M 1825 / Rode to [Portsmouth](#) with my wife to Attend our Select Quartelry Meeting - before Meeting we went down to Uncle Stantons & stoped at Aunt Thurstons After Meeting we dined at Uncle Benjn Freeborns & after the Sittings of several sittings of committees in the Afternoon we went to Uncle P Lawtons & lodged -

RELIGIOUS SOCIETY OF FRIENDS

 August 4, Thursday: The name of [Walton Felch](#) was “erased” from the records of the 1st [Baptist](#) Church of [Providence, Rhode Island](#) — which is to say, he was removed from their register of members despite the fact that he had neither died nor transferred his membership to some other church.

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

5th day Our first Meeting was large & an excellent Gospel testimony from Micajah Collins who has just returned & is on his way home from a long journey in the Western & Southern States. -Huldah Hoag had short testimony but Geo: Hatton was silent in the first meeting - In the last we had more buisness than usual -Hannah Dennis was liberated to accompany Sarah Tucker on a religious visit to some Quarterly Meetings in Philadelphia Yearly Meeting - & South Kingston Moy [Monthly] Meeting was united with in the Appointment of Hannah Knowles to the Station of an Elder. - We dined at Aunt Thurstons & rode home -

RELIGIOUS SOCIETY OF FRIENDS

 August 5, Friday: [Julia Thuillier Savage Landor](#) gave birth prematurely to an infant that would be christened [Charles](#), after a grandfather.

 August 6, Saturday: With the instigation of Simón Bolívar, at a congress in Chuquisaca Bolivia gained its independence from Spain as a republic.

 August 7, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 7 of 8 M / Meetings thin & heavy. - a short testimony in the Afternoon from Father Rodman - In the morning a number of Strangers were present who looked as if they might be Southerners -& all day a considerable portion of our own usual attenders were Absent & some of the members away. - Took tea at Father Rodmans

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Wednesday: Franz Schubert and Johann Vogl arrived at Salzburg from Steyr.

 August 11, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 11th of 8th M 1825 / After Meeting this Afternoon I went

on board the Wickford Packet with Our old frd & acquaintance Ann Swinburne intending for [Greenwich](#) where she intends visiting her relations - We did not get to Wickford till too late to set out for [Greenwich](#) & took tea & lodged at Avis & Ann Smiths & next Morning (6th day) by 5 OC we were on the road & arrived at [Greenwich](#) in season to Breakfast at Saml Browns - previous to which I rode up to Thos Howlands on a little buisness I had with him - he had gone out & I did not see him - I got back to Wickford at half past nine & found the Packet had left me a Quarter of an hour - so I set out on foot through Boston Neck for the South ferry & arrived after a warm fatiguing walk at cousin Hannah Gardiners who I found with her children very glad to see me, & I was glad to see them, being the first time I have seen them since Cousin Lewis's death - I got home by 4 OC in the Afternoon, not more, nor so much fatigued as I expected, tho' taken a slight cold

RELIGIOUS SOCIETY OF FRIENDS

 August 12, Friday: The 2d setting of Suleika, a song by Franz Schubert to words of [Johann Wolfgang von Goethe](#), was published by Pennauer as his op.31.

 August 14, Sunday: Gaetano Donizetti's Cantata for the King's Birthday was performed for the initial time, in Palermo.

Franz Schubert and Johann Vogl traveled from Salzburg to Bad Gastein. (there he would work further on the Great C Major symphony, and compose the Piano Sonata D.850).

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

*1st day 14th of 8 M / Our Meetings were both thinner than usual, as I think they have generally been thro the Summer - A little Preaching the Afternoon
In the evening called at Dorcas Earls, & sat a while with her & her daughter Sarah in sympathy with them in their loss of her Daughter Phebe Robinson.-*

RELIGIOUS SOCIETY OF FRIENDS

 August 18, Thursday: Gregor MacGregor issued a £300,000 loan with 2.5% interest through the London bank of Thomas Jenkins & Company. (This would eventuate in the Panic of 1825, the first modern stock market crash in London.)

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

5th day 18th of 8 M / Hannah Dennis & Father Rodman bore short testimonys at Meeting - No buisness in the Preparative Meeting

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 19th of 8 M / Was called this Afternoon to the bedside of a Sister in Society Abigail Lee, who was desirous of making a Will which I wrote for her & she executed - She is exceedingly



1825

1825

low, has been for some Months blind & now seems wearing out with the Dysentary - She is an old acquaintance of mine & the particular associate of My Aunts Martha Mary & Hannah Gould, also of cousin Jonathon & Ruth Marsh - She seemed quiet patient & resigned. -

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21 of 8 M 1825 / Last night about half past 12 OClock Abigail Lee departed this life. -
Very Rainy day & small Meetings short testimonys were however delivered in both -*

RELIGIOUS SOCIETY OF FRIENDS

 August 21, Sunday: [Hannah Barnard](#) died in Haslingfield, Cambridge, England.

 August 24, Wednesday: Die Wiener in Berlin, a liederspiel by Heinrich August Marschner to words of von Holtei, was performed for the initial time, in Dresden.

 August 25, Thursday: Uruguay declared its independence from Brazil and was reincorporated into the United Provinces of the Rio de la Plata.

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

5th day 25th of 8 m / Rode to [Portsmouth](#) with sister Ruth Rodman to attend the Moy [Monthly] Meeting. - In the first Anne Dennis, Abigail Robinson, Ruth Freeborn & Hannah Dennis bore testimonys & I thought there was a remarkable correspondency in all their appearances, & I have no doubt their labours will be useful. - The meeting seemed much like a dry brook in the forepart of it, to me, but low before it closed a comfortable degree of life arose, which I thought assisted me in the labours of the last Meeting in which some important subjects were before us - particularly the request of John Hedly for membership - & the appointment of a committee to consider the propriety of giving testimony concerning some of our deceased Ancient friends. - Before Meeting we stoped at Aunt Elizabeth Thurstons who we found very sick & no better than when I saw her some weeks ago -After meeting we dined & took tea at Uncle Stantons. -

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Saturday: Frederick Douglass's Aunt Jenny, along with her husband Noah, escaped from slavery — and 7-year-old Freddy learned of this.

The English explorer William Moorcroft died of fever in Andkhvoy, Afghanistan.

 August 28, Sunday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 28th of 8 M / This morning went on board the Steam boat



1825

1825

for [Providence](#) for the three fold purpose of visiting our son John at the Yearly Meeting boarding School & to attend a special Meeting of the Meeting for Sufferings & the Sub committee meeting in the course

We got to [Providence](#) in season to dine at Wm Jenkins & attend the Afternoon Meeting where in Wm Almy preached with soundness & life. – After which Wm carried me in his chaise to the School House, where I found John, well & very glad to see me, as I was him – After sitting sometime & taking tea at the School House for the purpose of having his company I took him down to [Moses Browns](#) House where we lodged together –

RELIGIOUS SOCIETY OF FRIENDS



August 29, Monday: Brazil agreed to a proposed treaty between itself and Portugal, recognizing the independence of Brazil.

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

2nd day Spent this forenoon mostly in [Providence](#) attending to a little buisness & dined at Jos Anthonys - returned to the School House & spent the Afternoon in the boys school & was pleased with the progress of the learners & order that was observed among them. – it was comfortable also to find that an openess & freedom existed between the Teachers Superintendents & Schollars - to find that the inmates of the institution harmonised throughout & that all things were in a comfortable state – Towards night Wm Almy called at the School House & carried me out to his house at [Cranston](#) where I found Daniel & Thomas Howland who were a pleasant addition to our evening circle. –

RELIGIOUS SOCIETY OF FRIENDS



August 30/31, Tuesday/Wednesday: [Johann Nepomuk Hummel](#) became an honorary member of the Societe Academique des Enfants d'Apollon in Paris.

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

3rd day, after breakfast at Wm Almys - he brought me into [Providence](#) where I spent the Day in attending the Meeting for Sufferings & Sub School committee, at the School House. – it was a pleasant day & I was glad & in measure thankful to be there. – I lodged at [Moses Browns](#) & 4th day Morning rose early & called at the School House on my way to town, & parted with John - After stiring round [Providence](#) to accomplish a little buisness got on board the Packet & arrived in [Newport](#) in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

SEPTEMBER

September: By this point the “Egyptian Hall” in Piccadilly that had in 1821 inspired [Edward William Lane](#) to take up the study of Arabic had passed on to displays about other exotic climes (such as Mexico). Lane landed in Alexandria and soon went on to Cairo. He would remain in [Egypt](#) for some two and a half years, using his language skill and mingling with the locals. He dressed as a Turk since the Ottoman Empire was then dominant in the region, and took notes of everything he saw and heard. In Old Cairo, he lived near Bab al-Hadid and studied Arabic, among others, with Sheikh Muhammad ’Ayyad al-Tantawi (1810-1861), who would later be invited to teach at Saint Petersburg, Russia.

A [negrero](#) flying the Spanish flag (as shown below), the *Iris*, master Echevarria, M.S., on one of its three known Middle Passage voyages, came out of an unknown area of Africa with a cargo of 350 [enslaved](#) Africans toward Cuba.





1825

1825



September: The Middlesex Cattle Show, which [Henry David Thoreau](#) usually would visit (and in 1860 he would be its principal speaker, with his “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.

WALDEN: Ancient poetry and mythology suggest, at least, that husbandry was once a sacred art; but it is pursued with irreverent haste and heedlessness by us, our object being to have large farms and large crops merely. We have no festival, nor procession, nor ceremony, not excepting our Cattle-shows and so called Thanksgivings, by which the farmer expresses a sense of the sacredness of his calling, or is reminded of its sacred origin. It is the premium and the feast which tempt him. He sacrifices not to Ceres and the Terrestrial Jove, but to the infernal Plutus rather. By avarice and selfishness, and a grovelling habit, from which none of us is free, of regarding the soil as property, or the means of acquiring property chiefly, the landscape is deformed, husbandry is degraded with us, and the farmer leads the meanest of lives.



A WEEK: As I pass along the streets of our village of Concord on the day of our annual Cattle-Show, when it usually happens that the leaves of the elms and buttonwoods begin first to strew the ground under the breath of the October wind, the lively spirits in their sap seem to mount as high as any plough-boy's let loose that day; and they lead my thoughts away to the rustling woods, where the trees are preparing for their winter campaign. This autumnal festival, when men are gathered in crowds in the streets as regularly and by as natural a law as the leaves cluster and rustle by the wayside, is naturally associated in my mind with the fall of the year. The low of cattle in the streets sounds like a hoarse symphony or running bass to the rustling of the leaves. The wind goes hurrying down the country, gleaning every loose straw that is left in the fields, while every farmer lad too appears to scud before it, - having donned his best pea-jacket and pepper-and-salt waistcoat, his unbent trousers, outstanding rigging of duck or kerseymere or corduroy, and his furry hat withal, - to country fairs and cattle-shows, to that Rome among the villages where the treasures of the year are gathered. All the land over they go leaping the fences with their tough, idle palms, which have never learned to hang by their sides, amid the low of calves and the bleating of sheep, - Amos, Abner, Elnathan, Elbridge, -

“From steep pine-bearing mountains to the plain.”

I love these sons of earth every mother's son of them, with their great hearty hearts rushing tumultuously in herds from spectacle to spectacle, as if fearful lest there should not be time between sun and sun to see them all, and the sun does not wait more than in haying-time.

“Wise Nature's darlings, they live in the world
Perplexing not themselves how it is hurled.”

Running hither and thither with appetite for the coarse pastimes of the day, now with boisterous speed at the heels of the inspired negro from whose larynx the melodies of all Congo and Guinea Coast have broke loose into our streets; now to see the procession of a hundred yoke of oxen, all as august and grave as Osiris, or the droves of neat cattle and milch cows as unspotted as Isis or Io. Such as had no love for Nature

“at all,
Came lovers home from this great festival.”

They may bring their fattest cattle and richest fruits to the fair, but they are all eclipsed by the show of men. These are stirring autumn days, when men sweep by in crowds, amid the rustle of leaves, like migrating finches; this is the true harvest of the year, when the air is but the breath of men, and the rustling of leaves is as the trampling of the crowd. We read now-a-days of the ancient festivals, games, and processions of the Greeks and Etruscans, with a little incredulity, or at least with little sympathy; but how natural and irrepressible in every people is some hearty and palpable greeting of Nature. The Corybantes, the Bacchantes, the rude primitive tragedians with their procession and goat-song, and the whole paraphernalia of the Panathenaea, which appear so antiquated and peculiar, have their parallel now. The husbandman is always a better

Greek than the scholar is prepared to appreciate, and the old custom still survives, while antiquarians and scholars grow gray in commemorating it. The farmers crowd to the fair to-day in obedience to the same ancient law, which Solon or Lycurgus did not enact, as naturally as bees swarm and follow their queen.

It is worth the while to see the country's people, how they pour into the town, the sober farmer folk, now all agog, their very shirt and coat-collars pointing forward, – collars so broad as if they had put their shirts on wrong end upward, for the fashions always tend to superfluity, – and with an unusual springiness in their gait, jabbering earnestly to one another. The more supple vagabond, too, is sure to appear on the least rumor of such a gathering, and the next day to disappear, and go into his hole like the seventeen-year locust, in an ever-shabby coat, though finer than the farmer's best, yet never dressed; come to see the sport, and have a hand in what is going, – to know "what's the row," if there is any; to be where some men are drunk, some horses race, some cockerels fight; anxious to be shaking props under a table, and above all to see the "striped pig." He especially is the creature of the occasion. He empties both his pockets and his character into the stream, and swims in such a day. He dearly loves the social slush. There is no reserve of soberness in him.

I love to see the herd of men feeding heartily on coarse and succulent pleasures, as cattle on the husks and stalks of vegetables. Though there are many crooked and crabbed specimens of humanity among them, run all to thorn and rind, and crowded out of shape by adverse circumstances, like the third chestnut in the burr, so that you wonder to see some heads wear a whole hat, yet fear not that the race will fail or waver in them; like the crabs which grow in hedges, they furnish the stocks of sweet and thrifty fruits still. Thus is nature recruited from age to age, while the fair and palatable varieties die out, and have their period. This is that mankind. How cheap must be the material of which so many men are made.



September: Gottfried Duden reached Montgomery County in Missouri and provided us with a description of a wagon trip to this frontier; of the establishment of a new home in the American wilderness, and of the food and supply needs for a typical frontier family:



A large freight wagon (or several, according to the needs of the family) is loaded with the household goods in such a manner that a covered space remains free for passengers. In addition to the household goods, tents and provisions are included: smoked pork, beans, peas, rice, flour, cheese, and fruit; also for the first week, bread, and maize for the energetic horses. Thus the journey is begun. Sometimes the owner rides with his wife and children in a special wagon, sometimes in a coach, or he rides on horseback. If he has male slaves, one of these will be the driver. Otherwise he or some other member of the family does it. On the entire trip of perhaps more than 1,200 English miles, there is no thought of stopping at an inn. During the feeding of the horses at noon the kitchen also goes into operation. A stopping place is chosen near a spring or a brook, either in the shade or in the open according to the weather. A fire is quickly lighted and housekeeping proceeds as if they were at home. In



the evening, more thought is given to the selection of the next campsite. If something is needed; such as cooking utensils or provisions, they stop near a farm and tents are set up, especially if the weather is bad. Some members of the party tend to the domestic animals (if the journey is not too long even the cattle are taken along), and others are busy with the kitchen. Finally, the lodging for the night is prepared. Everywhere the wagon train stops for the night, the natives are polite and ready to supply what is desired. Household goods are loaned, provisions are sold at low prices, horses are granted places to graze if it is preferred to let them graze in the open. The latter rarely presents any difficulties. Usually it is necessary only to hang a bell around the neck of the leader of the herd and to make his walking more difficult by fastening hobbles to his legs. They are tired and hungry and will not easily leave a good grazing place. Also, a trained dog would easily find their trail. However, there are cases when they take advantage of a moment of freedom to run back home. No distance and no stream will then hold them back, and they know how to find the way back to their old homes even through great forests. In my neighborhood there are two oxen that recently returned from a distance of one hundred English miles, having swum across the Missouri. A horse came back alone from Franklin (a distance of about one hundred twenty English miles)... As soon as a traveling family has arrived at the site of its new home, it stops at the exact spot where the buildings are to stand. Then an enclosure is erected as a temporary protection for household goods and tents, which are now set up for a longer period of time. Fencing is needed to keep out the cows of neighboring settlements. The young calves are also kept in this enclosure to restrict the movement of the freely grazing cows, which return regularly and, without the slightest attention or care, constantly provide the family with milk and cream. The site for the house is chosen near a good spring or brook. A small building is immediately erected over the spring to protect it from pollution and also to provide a cool place for storing milk, butter, and meat.

The next concern is the building of a dwelling in the manner previously described. The wood for it is not hewn and, in the beginning, only a barnlike structure is planned to provide temporary shelter. A second one is built for the Negroes; then a third to be used as a barn, anti a smaller building to serve as a smokehouse. The tree trunks are felled in the neighborhood and dragged up by horses or oxen. The building itself is erected with the help of neighbors if the family cannot manage it alone. Not more than four or five persons are required to erect such a building. Boards are sawed for doors and floors, or trees are split into planks, for which purpose the ash and hackberry trees (*Celtis crassifolia*, or lotus tree) are especially suitable. The hearth, together with the chimney, is built very simply of wood, lined below with a stone wall and covered at the top with clay. If the chimney is six inches higher than the top of the roof smoke will not be a bother. The danger of fire depends on the construction of the stone wall and the clay covering. Anyone who looks upon such a dwelling with too much contempt is not familiar with the local climate. I have been in some where



cleanliness and good furniture made for a very attractive appearance. Many families desire nothing else, since in other matters they live a life of plenty. The only thing that I have to criticize about the houses is that they usually have no cellar (the hut around the spring takes its place). In the summer a moldy odor rises out of the humus under the rough floor. This rarely offends one's nose but obviously endangers one's health. A floor laid by a carpenter affords perfect protection. Whoever does not want to spend that much on it can take care of the matter himself by removing the humus from the building site, or by burning cut wood from the clearing on the home site.

When the building is completed, which requires scarcely two to three weeks, the family already feels at home and the next step is to make the land arable. They usually begin by fencing in the chosen area in order to use it temporarily as an enclosed pasture for the horses and oxen which they want to keep close for convenience...

Very rarely is the cold said to interrupt outside work for more than two days. Even in January the weather is not always unfavorable for removing the roots of brush. Where horses, cattle, and hogs, not excluding the tenderest calves, can survive the winter without shelter, the climate cannot be too harsh.

It is remarkable how quickly all these domestic animals become accustomed to their homestead. Milk cows are kept near their fenced-in calves. Therefore, when a cow is sold its calf is part of the bargain. Calves are never slaughtered, partly because they grow up without any care or expense. During the first months cows return to their young at temporarily and this seems too inconvenient to a new settler...

At the beginning an acreage of four to five Morgen is sufficient for a small family. A half Morgen may be used for garden vegetables; a second half Morgen for wheat, although it is usually too late to sow it during the first fall. This leaves three or four Morgen for maize.

In the western regions of America maize is a main product of agriculture. One could call it the wet nurse of the growing population. It serves all domestic animals as food, as it is used for fattening. The flour from it is simply called meal. On the other hand, the ground product of wheat is called flower [sic]. When boiled with milk, it makes a very nutritious healthful, and palatable food. If it is kneaded with the boiled pulp of the pumpkin (*Concurbita pepo*), however, a bread can be baked that I prefer to wheat bread, especially if the dough is fermented by subjecting it to heat for approximately twelve hours. A dough of cornmeal mixed with water or milk and then baked produces a bread that is too dry, but with fatty foods it is quite palatable. The bread is baked in covered iron pots which are placed on a bed of glowing wood coals on the hearth and also covered with them. In most households fresh bread is prepared every day, and in general, the cooking and baking are not very inconvenient because of the constant supply of glowing coals on the spacious hearth. Bread is also made of wheat flour. As well as I remember, the cornmeal is called groats in the Rhine region. There are many varieties of maize here. The most common varieties have white and yellow grains. There are also red,



blue, and red-and-blue-speckled ones, and some that are transparent like beautiful pearls. These variations are preserved by propagation. The meal from all of them is the same. The stalks grow very tall, ten to fifteen and even twenty feet. The garden provides the best European garden produce. Peas and beans flourish beyond all expectation. Only the finer varieties of beans are found. In order to require neither poles nor a special bed they are usually planted in the maize fields where the tall cornstalks serve as support for the vines. Pumpkins, lettuce, and several other things are planted there also. In this fertile soil, without the least fertilization, all these plants grow at the same time just as luxuriously after twenty years as in the first ones. I assure you that there is no exaggeration in this statement and that I have convinced myself many times of its truth. One of my neighbors, by the name of William Hencock [Hancock], owns a farm on the banks of the Missouri that was started twenty years ago. Every year without interruption these areas have produced the richest harvests which no fertilizer can increase. In fact, the only change is that wheat can now be grown on fields that have been under cultivation for so long, whereas formerly it always fell over. However, some garden produce requires natural fertilizer. The farmer provides this in a very simple manner. He quarters his sheep overnight in the area intended for beds. Every year there is an abundance of cucumbers and melons (watermelons, and others), of course without any care. A good vegetable for the garden is the Bataten (called sweet potato here; the common potatoes are called Irish potatoes). They require a long summer and probably would not develop well in Germany. Prepared in steam they taste like the best chestnuts. I like them very much with coffee in the morning, although so early I can rarely eat the fried meat that is usually served in addition. Like the cucumber, the plant has vines that spread over the ground.

In the second year cotton is raised also; however, north of the Missouri only for family use. On the whole, the American farmer tries to spend no money for food or drink or clothes (with the exception of real finery). Therefore, flax and hemp are cultivated, and a small herd of sheep is kept. The products are all made at home. The spinning wheel is found everywhere, and if there is no loom, the housewife or one of the daughters goes from time to time to a neighbor who owns one.

Just as most men are skilled at making shoes, few women find it difficult to make not only their own clothes but also those of the men. The demands of changing fashions are not ignored.

After housekeeping has been organized and the first purchases have been paid for, the whole family lives a carefree and happy life without any cash. And this is the real reason small sums are less important here than in Europe. [In Europe] when the husband brings home a little ready money, the wife immediately needs something, and usually there is no peace and quiet in the home until it has all been spent in the nearest store, usually for tawdry finery...

If the farmer owns two slaves, he may devote his time merely to supervision without doing any of the work himself and, in this case, the housewife will have little reason to complain about keeping house. Food is abundant. Also beer can easily be brewed



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since enough hops grow in the forests. The apple and peach orchards found on every farm furnish cider and brandies. Although a very good whiskey can be made from corn, the apple and peach brandies are preferred. I have tasted old corn whiskey that cost thirty cents a gallon (about two Cologne quarts) and it was as good as the best French brandy. Even without slaves, the farmer lives in a manner that surpasses by far that of a European farmer of the same financial status.

For most of the harder work of housekeeping there are ways of making the labor easier. If, for instance, laundry is to be done, a fire is lighted next to a nearby brook and a kettle is hung over it. The bleaching ground cannot be far away either, and it is a matter of course that during the summer a shady place is chosen. If butchering is to be done, there are similar advantages. Usually, animals to be slaughtered, oxen as well as hogs, are shot. The animals are lured to a suitable place with a little feed and very rarely does a shot fail to serve its purpose. In this way a single person can do the entire job, although it is the custom that neighbors help each other in this work.

Finally, I must correct the erroneous opinion that the difficulty of social intercourse is the dark side of the vaunted lot of the American settler. One should dismiss from his mind the idea that the accomplishment of his purpose demands a great degree of isolation from neighbors and consider, at the same time, that a distance of from two to three English miles here is negligible, even for the female sex. No family is so poor that it does not own at least two horses. Everyone strives to make these animals, which are kept at so little expense, his first purchase. Next in line are good saddles, and it is not unusual to spend twenty-four to thirty dollars for a woman's saddle (which would suffice for three saddles on the Atlantic coast, for example, in [Baltimore](#)). Women and girls, old and young, ride (sidesaddle in the English manner) at a rapid or a slow pace without any difficulty, and they last in the saddle as long as the men. Not a week passes in which the housewife does not visit her neighbors on horseback either alone or with a companion. On Sundays, only the weather can be a hindrance. Often the whole family leaves the house without the slightest worry about thieves. Some houses are not even provided with locks, although the kitchen utensils alone are worth more than twenty dollars. Horse racing, cock fights, and target shooting are here, as in North America in general, the most frequent occasions for the gathering of men.



September 1, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

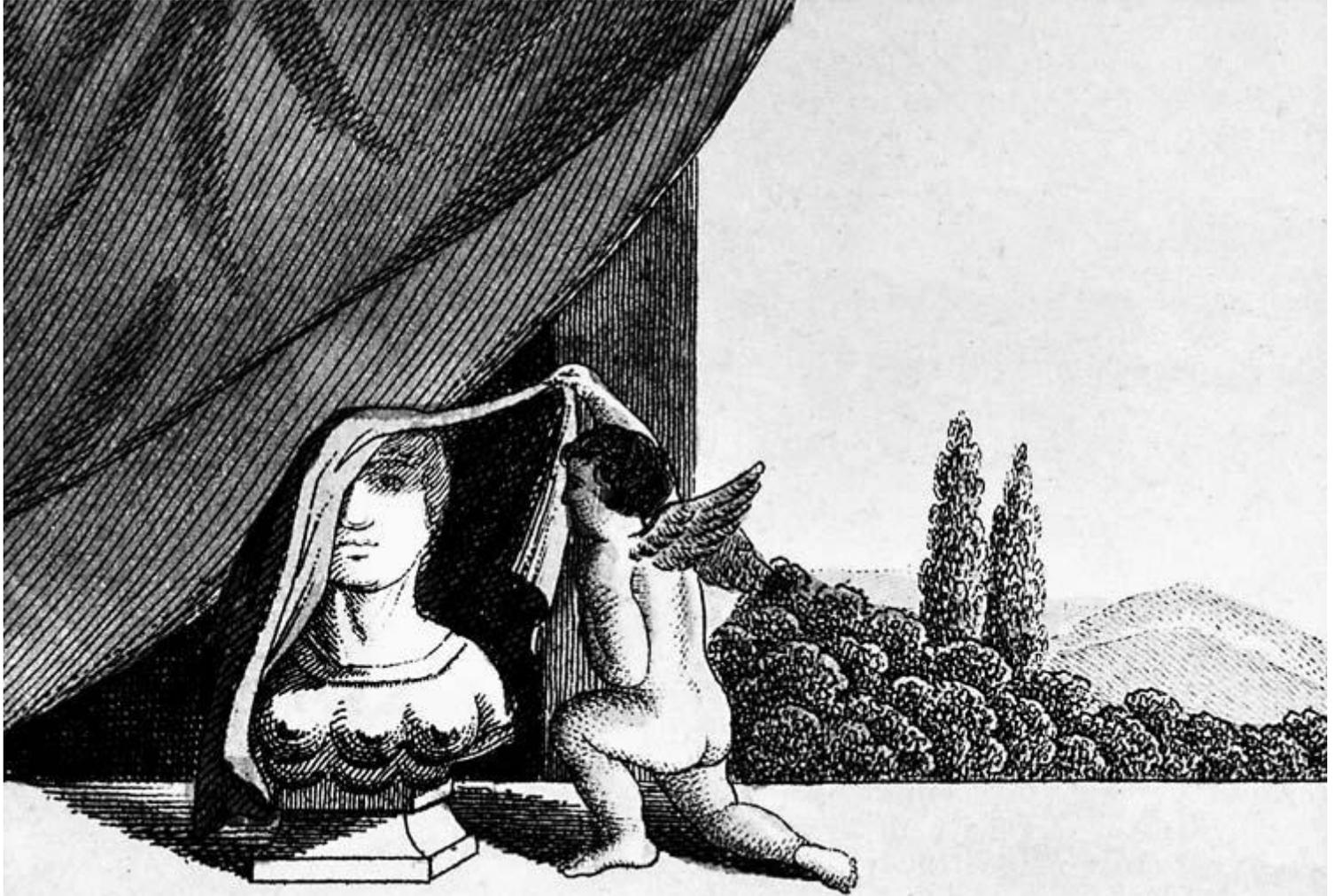
5th day 1st 9th M 1825 / Our meeting was small & the forepart of it to me lively, but alas, it did not end as well as it began. -Father Rodman was engaged in a short but good testimony

RELIGIOUS SOCIETY OF FRIENDS



September 2, Friday: At a dinner party at the residence of [Ludwig van Beethoven](#) in Baden, the composer wrote a canon for Friedrich Kuhlau on the Bach theme "Kuhl, nicht lau."

September 3, Saturday: "Genius Unveiling a Bust of Nature," per [Johann Wolfgang von Goethe](#):





WALDEN: With a little more deliberation in the choice of their pursuits, all men would perhaps become students and observers, for certainly their nature and destiny are interesting to all alike. In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change nor accident. The oldest Egyptian or Hindoo philosopher raised a corner of the veil from the statue of the divinity; and still the trembling robe remains raised, and I gaze upon as fresh a glory as he did, since it was I in him that was then so bold, and it is he in me that now reviews the vision. No dust has settled on that robe; no time has elapsed since that divinity was revealed. That time which we really improve, or which is improvable, is neither past, present, nor future.

PEOPLE OF
WALDEN

ISIS

EGYPT

Quoting from page 349 of Pierre Hadot's *THE VEIL OF ISIS: AN ESSAY ON THE HISTORY OF THE IDEA OF NATURE*, in the 2006 translation by Michael Chase:

In 1814, when the archduke Karl August returned from a trip to England, there was a celebration at Weimar to mark his homecoming. Goethe had the town's drawing school decorated with eight paintings that were intended to symbolize the various arts and the protection Karl August accorded to them.¹⁰¹ Among these symbolic figures executed in the style of emblems, there was one that represented "Genius Unveiling a Bust of Nature," with Nature represented in her traditional aspect as Isis/Artemis. In the distant background, behind the figure, a landscape could be seen, which contrasted strongly with the somewhat artificial atmosphere created by this statue of Nature unveiled. Goethe used these same pictures to decorate his own house for the jubilee of Karl August on September 3, 1825, and for his own jubilee, or more precisely for the anniversary of his entry into the service of the archduke, on November 7 of the same year.

The meaning that Goethe ascribed to this drawing can be inferred from his poetry:

Respect the mystery;
Let not your eyes give way to lust.
Nature the Sphinx, a monstrous thing,
Will terrify you with her innumerable breasts.

Seek no secret initiation
beneath the veil; leave alone what is fixed.
If you want to live, poor fool,
Look only behind you, toward empty space.

If you succeed in making your intuition
First penetrate within,
Then return toward the outside,

101. Johann Wolfgang von Goethe, *Weimars Jubelfest am 3ten September 1825 . . .*, ed. Johann Peter Eckermann (Weimar: Hoffmann, 1825), sec. 1.



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Then you will be instructed in the best way.¹⁰²

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

7th day 3 of 9 M / Most of this day engaged in the Trustees Meeting - my time is much consumed in the concerns of Society - I often feel discouraged under it -

RELIGIOUS SOCIETY OF FRIENDS

 September 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 4th of 9 M / Meeting pretty well attended, two short testimonys A Dennis in the morning & Father Rodman in the Afternoon
I thought I might acknowledge a degree of favour. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 6, Tuesday: Recycling the Greek term $\alpha\kappa\rho\nu$ meaning “high,” General Simon Perkins laid out a city at the highest point of the projected Ohio and Erie [Canal](#) system which would be completed in 1832, to connect the city of Portsmouth on the Ohio River with the city of Cleveland on Lake Erie. Akron, Ohio.

102. “Genius die Büste der Natur enthüllend.”

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 September 7, Wednesday: [Nathaniel Hawthorne](#) ([Nathaniel Hathorne](#)) graduated from Bowdoin College,



18th in a class of 35, after majoring in wine and cards at Ward's Tavern.



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Whittier-Holmes-Emerson-Motley-Alcott-Hawthorne-Lowell-Agassiz-Longfellow

His record of four years of increasing punishments for spending his study time partying with his cronies in bars and gambling house contrasted markedly not only with the behavior of his classmate [Henry Wadsworth Longfellow](#), who entered and graduated in the same years but with whom he was not close, but also with his



own lifelong self-advertisements as a person afflicted with unbearable sensitivity and personal modesty. He moved from his college digs in Brunswick, Maine to 12 Herbert Street in Salem, Massachusetts to live with his mother and sisters while attempting, for a full decade, to establish himself as a writer.¹⁰³ At this point, presumably, being at the age of 21, Hawthorne had achieved his full growth.

[Longfellow](#), upon graduation, became professor of foreign language at Bowdoin College, with an agreement for him to travel abroad and study languages (France, Spain, Italy, Germany).

On this same date of September 7th, in an alternate universe somewhat farther to the south, Frederick Douglass's father and master Aaron Anthony was selling his Aunt Maryann and three of his cousins "down the river" to slave traders from Alabama. Freddy did not know as of that date, of course, since he was only seven years old and anyway was being held in slavery far away from these family members, but he would of course eventually learn of the events of this day.

September 8, Thursday: The Marquis de [Lafayette](#) headed back toward France, aboard the [USS Brandywine](#).

Franz Schubert's Erstes Offertorium D.136 for vocal soloist, clarinet, orchestra, and organ, Zweites Offertorium D.223 for soprano, orchestra, and organ, and a setting of Tantum ergo D.739 for chorus, orchestra, and organ, were all performed for the initial time, in the Maria-Trost-Kirche of Vienna.

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

5th day 8th of 9 M / At Meeting a short but good testimony from Father Rodman - Tho Rainy well attended - & I thought as little life was experienced in my own particular but it is indeed a low time with me -

RELIGIOUS SOCIETY OF FRIENDS

September 9, Friday: [Ludwig van Beethoven](#)'s final performance was the initial presentation of his String Quartet op.132 and was performed before a private audience in Vienna.

September 11, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 11th of 9th M / I thought our meetings were favoured with a good degree of life - In the forenoon Father Rodman was lively & acceptable in testimony

103. "In this dismal and squalid chamber FAME was won," he would pen in 1836, referring to his room "under the eaves" of the Manning home. Discouraged by initially poor reception, he would burn his manuscript of SEVEN TALES OF MY NATIVE LAND but around 1829 would plan another collection, PROVINCIAL TALES, and, in 1834, THE STORY TELLER. Portions of these second and third collections would see publication in periodicals as separate tales and sketches. Though his mother and sisters lived reclusively, often taking their meals apart, he was not as much a melancholic as he would later enjoy describing himself to have been, for we know that in addition to keeping a notebook record of his encounters, impressions, and literary ideas, he took trips from time to time by stagecoach and on foot into the New England countryside.

With my H took tea at David Buffums who was confined at home thro' the day with an alarming swelling under his Arm, not decided whether it is a Bile or something of a Cancerous kind. –

RELIGIOUS SOCIETY OF FRIENDS

 September 12, Monday: Andre-Marie Ampere read his most celebrated work, Memoir on a new electrodynamic experience –about its application to a formula that gives the mutual action between two Voltaic conductors and about the new consequences deduced from this formula– to the French Royal Academy of Sciences.

 September 17, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:
7th day 17th of 9th M 1825 / Went this Afternoon to [Portsmouth](#) to Uncle Stantons & Lodged –

RELIGIOUS SOCIETY OF FRIENDS

 September 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day At meeting we had the company of Sarah Tucker & Hannah Dennis who have met to set out on their journey into Pennsylvania State. – They both were engaged in Testimony & a very favoured Meeting it was to me in particular. it has been a memorable day to me for which I desire to be thankful – When I retired to rest last night my desire was fervant that I might have a Good Day which has been granted –
After the close of the Meeting with the others of the committee had an opportunity with John Hedly who had requested to be a member of our Society - the interview was pleasant & encouraging – Dined & took tea at Asa Shermans - where I wrote a letter to my frd Thos Evans of Philada & handed to Hannah Dennis to carry on - after taking leave of her I walked down to Shadrack Chases & lodged*

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Monday: After 13 years of direct Habsburg rule, the Hungarian Diet reopened.

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

2nd day morning rose & before breakfast walked home not much fatigued.

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Thursday: [Giacomo Meyerbeer](#)'s Il Crociato in Egitto opened in Paris to spectacular success. King Friedrich Wilhelm III of Prussia arrived in the city would attend the 2d performance. (It had been the idea of Gioachino Rossini to stage this opera, and he had invited Meyerbeer to direct the final rehearsals. This reaffirmed their friendship, in existence since 1819.)

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

5th day 22nd of 9 M 1825 / Our Meeting tho' small was a season of some favour – Anne Greene preached in the life --



Divers of our friends who usually meet with us were absent among them was David Buffum who has gone on a visit to his friends at [Smithfield](#) & we missed our friend Hannah Dennis from her seat –

RELIGIOUS SOCIETY OF FRIENDS



September 25, Sunday: In the first major action of the Java War, General Hendrik Merkus de Kock lifted the siege of Jogjakarta.

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

1st day 25 of 9 M / Pretty good meetings to me - In the morning Father Rodman & in the Afternoon Abigail Robinson were engaged in acceptable testimonys

RELIGIOUS SOCIETY OF FRIENDS



September 27, Tuesday: The [Chesapeake and Delaware Canal Company](#) fired engineer and contractor John Randel, Jr. (he would sue for wrongful termination, be termed a “lying nincompoo,” and be awarded by the court the sum of \$226,886.84, which in today’s money would put him well into the ranks of the multimillionaires).

Opening of the Stockton & Darlington Railway running on 15-foot lengths of T-section cast-iron rails, the 1st to use steam engines for motive power. Since this 26-mile line was intended for the freighting of the coal of the mines of Tyne, most of the celebrators on the initial train ride needed to clamber into the string of 21 little open 4-wheeled coal carts. In Stockton-on-Tees, a crowd of more than 40,000 was waiting when *Locomotion #1* tugged this train into the rail yard. They learned that the waggons could convey some 90 tonnes at a time, and had just achieved an magnificent average of 8 miles per hour. The engine had cost some £550 to build and another just like it had been built and named the *Hope*.¹⁰⁴



September 29, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 29th of 9th M / At Meeting Father Rodman appeared in Testimony & supplication - Mary Hicks & Abigail Sherman in testimony - In the last Meeting John Hedly & Josiah Chase was admitted to membership - & it Seemed like an encouraging meeting –

RELIGIOUS SOCIETY OF FRIENDS

FALL



Fall: An uncontrollable forest fire: some 2,000,000 acres were consumed along the Miramichi River of New Brunswick, [Canada](#), plus some 800,000 acres across the border in Piscataquis County in our state of Maine.



FIRE

104. Attached to this coal train, also, was a new locomotive intended for passenger service, the *Experiment*, being drawn into town for its trials. All aboard! Within a few years the *Locomotion #1*, which lacked any sort of safety pressure-relief valve, would blow up killing its driver.

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Fall: As her older brother [David Henry Thoreau](#) had been, [Sophia Elizabeth Thoreau](#) was sent to Miss Phœbe Wheeler's dame school.



At some point during her childhood, [Sophia Elizabeth Thoreau](#)'s elder brother [John Thoreau, Jr.](#) wrote her a letter in which he provided a sketch of a rabbit munching on a sprig. She would preserve this drawing.

HDT

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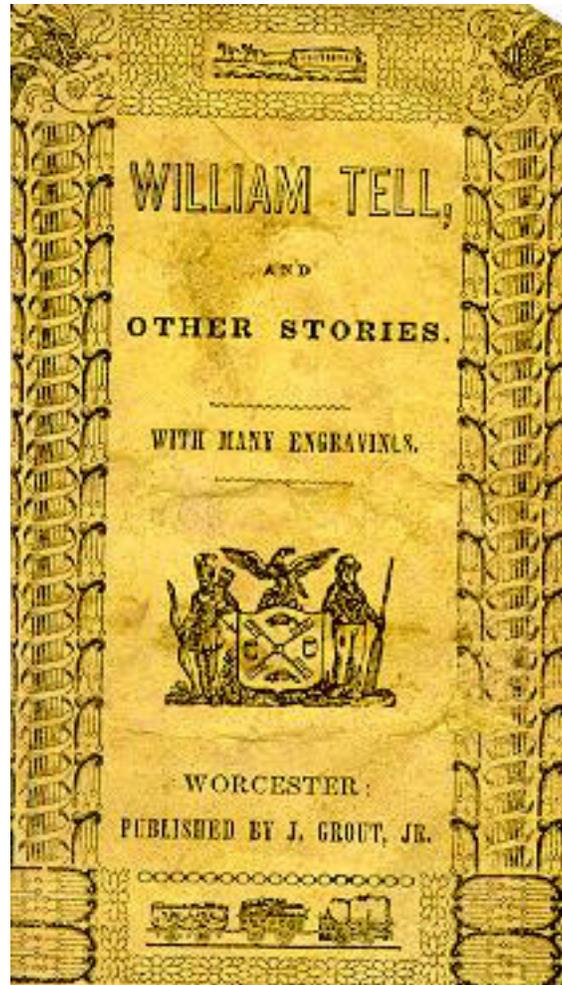
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Fall: [David Henry Thoreau](#) returned for a 2d year of instruction at the [Concord](#) public [Town School](#). The first wave of school reform was beginning to sweep across New England. In this year, in BLAKE'S READER, [William Tell](#) was portrayed as he took careful aim at the apple atop the precious head of his son.



(People still play around with this legend. For instance, on January 16, 2001, at a circus performance in Paris, Mme Cathy Jamet has been shot in the face by a crossbow arrow fired by her husband M Alain Jamet.)



OCTOBER

➡ October: Rufus Hosmer and the Reverend Charles Briggs spoke at the [Concord](#) annual agricultural exhibition. Exhibitors received prizes totaling \$540. The address of the Reverend Briggs would be printed.

➡ October: [Waldo Emerson](#) began to teach 30 to 40 boys in a Classical School at Chelmsford, about 10 miles from [Concord](#), but the enrollment dropped to about 20. In addition to this, he would need to tutor private students.

During this month and the following one Josiah Stowell employed Joseph Smith, Sr. and [Joseph Smith, Jr.](#) to help him dig for buried treasure near Harmony, Pennsylvania. While the son was boarding with Isaac Hale he met daughter Emma Hale (these youngsters would elope in 1827).

➡ October 2, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2nd of 10th M 1825 / This morning my dear wife left home with Jonathon Dennis for Sandwich to attend the approaching Quarterly Meeting as of the committee from the Yearly Meeting, which has left me quite alone & lonesome at home Rowland Greene & Abigail Robinson set out yesterday Afternoon on the same concern - they all expect to be gone a week or ten Days. -
Father Rodman was largely in testimony in the Morning Meeting, - which on the whole I believe was a good favour'd time --
In the Afternoon D Buffum & Father were both concerned to deliver short testimonys - I went out & took tea & set the evening with*



D Buffum –

RELIGIOUS SOCIETY OF FRIENDS

→ October 3, Monday: [Asa Fairbanks](#) got married with Anna Talbot Richmond of [Providence, Rhode Island](#). The couple would have Rhoda Ann Fairbanks, Edward Richmond Fairbanks, Julia Frances Fairbanks, Frances Fairbanks, and John Russell Fairbanks.

→ October 6, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 6th of 10th M / A good, solid quiet & quieting Meeting.
Father Rodman & Anne Dennis engaged in testimony*

RELIGIOUS SOCIETY OF FRIENDS

→ October 7, Friday: The Miramichi Fire broke out in New Brunswick. This would turn out to be among the three largest forest fires ever recorded in North America, with about a fifth of New Brunswick's forests consumed. In the town of Newcastle about 160 persons were killed, including the prisoners in the Newcastle jail. It is likely that this fire was of human origin.

→ October 9, Sunday: After seeing Il Crociato in Egitto in Paris, King Friedrich Wilhelm III of Prussia formally invited [Giacomo Meyerbeer](#) to compose an opera for Berlin. He would decline.

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

*1st day 9 of 10 M / D Buffum engaged in testimony in the forenoon
& in the Afternoon silent both seasons of exercise yet some
favour to me – When I came home this evening I unexpectedly found
my dear wife had returned, much to my satisfaction for I began
to feel lonesome at house Keeping –*

RELIGIOUS SOCIETY OF FRIENDS

→ October 10, Monday: Dmitri Stepanovich Bortnyansky died in St. Petersburg at approximately 74 years of age.

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

*2nd day 10 of 10 M / I have been much exercised many ways & my
mind under depression (perplexed but not in despair) for a long
time. – a little relief was afforded this evening for which I
desire to be thankful, & ascribe the favour to Him who provideth
for the Sparrows.–*

RELIGIOUS SOCIETY OF FRIENDS

→ October 12, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 12 of 10 M / Our dear Son John returned from the Yearly
Meeting School in the Packet from [Providence](#) today in order to
have his cloaths repaired & fitted for winter – his general
appearance, & progress in learning is very satisfactory &
affords ground for hope he may make a good man. – for which I
have no greater desire for him. Under a sense of the improvement*



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he has made my mind is grateful & humble. –

RELIGIOUS SOCIETY OF FRIENDS

 October 13, Thursday: King Maximilian I of Bavaria died in München and was succeeded by his son Ludwig I.

A Kyrie in d minor for chorus and orchestra by [Felix Mendelssohn](#) was performed for the initial time, in Berlin.

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

5th day 13th of 10th M 1825 / Our Select Meeting this day was silent in both Meetings as to Ministerial labour but a season of some favour to me. –

RELIGIOUS SOCIETY OF FRIENDS

 October 16, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 16th of 10 M / Meetings small silent & low, but not the poorest time I have known

RELIGIOUS SOCIETY OF FRIENDS

 October 17, Monday: Don Sanche, ou Le Chateau d'amour, an opera by Franz Liszt and his composition teacher Ferdinando Paer to words of Theaulon and de Rance after Claris de Florian, was performed for the initial time, at the Paris Opera (while everyone found it remarkable that this had been the work of a 13-year-old, the opera would after four performances be withdrawn).

 October 21, Friday: The paddle steamboat *PS Comet II* sank off Gourock with the loss of 62 lives.

 October 23, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day [sic] 23rd of 10 M / Our first meeting was a good one to me & a short testimony from Jona Dennis was very acceptable. – In the last after the Queries were read I felt much satisfaction & comfort in faithfully yealding to make a few remarks on the subject of reading the scriptures Vizt that the Reading of them frequently in a reverend manner would result in much good to us individually. – This Afternoon buried the daughter of Ebenezar Sherman named Sarah Dillon Sherman - She was a pleasant good dispositoned child much beloved by all who knew her & her funeral was the longest I ever recollect for a child about 15 Years of Age - She was at School a week ago this Afternoon, went home sick & died of Inflammatory sore throat - she was an old school mate of Johns when he went to his Aunt Ruths school. –

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Monday: Pedro Alcantara Alvarez de Toledo y Salm-Salm, Duque de Infantado replaces Luis Maria de Salazar y Salazar as 1st Secretary of State of Spain.

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

2nd day 24 of 10 M / This morning John left us for [Providence School](#) again to spend a little time having been twelve Days at home in parting with him we feel renew'd anxiety for his welfare, & thankful for the privilege of his being at that School – that Insitution I have no doubt is intended for a blessing to the Society & My desire is that it may be wisely managed – John has certainly been much benefitted by being there & I desire it may be lasting. –

RELIGIOUS SOCIETY OF FRIENDS

 October 25, Tuesday: [New York](#) Governor De Witt Clinton's party was welcomed at Buffalo. The first [Erie Canal](#) boats left Buffalo — destination New-York.

Johann Baptist Strauss was born in Vienna, the eldest of six children born to Johann Strauss, Sr., composer, conductor and violinist, and Maria Anna Streim, daughter of an innkeeper (as was pretty much the rule rather than the exception in this period, the infant arrived less than four months after the wedding).

 October 26, Wednesday: Governor DeWitt Clinton officially opened the [Erie Canal](#) and departed from Buffalo, [New York](#) aboard the *Seneca Chief*, eastward past Lockport, Rochester, and Rome to the canal's junction with the Hudson River at Albany.¹⁰⁵ Then the canal boat was towed down the river behind one of Clinton's new steamboats (truncating several days' journey into one account, as in fact the fastest of the canal boats traveled at but 3mph) into the harbor, where the US fleet, guns roaring, fell in line behind this barge. A series of 32-pounder cannon captured at [Oliver Hazard Perry](#)'s victory on Lake Erie had been distantly spaced along the entire [canal](#), and as each one heard the detonation of the cannon to its north, it fired in relay. That signal required an hour and twenty minutes to pass from Buffalo to New-York — and then the process was repeated in reverse.

The Great Lakes had been connected to the Atlantic Ocean.

 October 27, Thursday: [New York](#) Governor De Witt Clinton's flotilla was welcomed at Rochester. Local dignitaries joined the flotilla aboard the [Erie Canal](#) boat *The Young Lion of the West*. That evening the city threw a grand ball.

 October 29, Saturday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

7th day 29 of 10 M / We have unexpectedly this Afternoon had the company of Abraham Sherman Jr at tea, who stoped a little while on his way to NYork & has gone in the Steam Boat this eveng - his company was very pleasant, & reviving

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

105. 363 miles in length, 40 feet wide, 4 feet deep, maximum displacement 75 tons; 77 locks, 90 feet by 15 feet; total lockage 655 feet.



1825

1825

1st day 30th of 10th M / Morning meeting full & a solid weighty testimony from D Buffum – Silent & small in the Afternoon both to me were composed & pretty solid Meetings for which I desire to be thankful. – Sat the eveng at the widow Eliza Mitchells with my H & Sister Mary –

RELIGIOUS SOCIETY OF FRIENDS

NOVEMBER

 November: Things had reached such a pretty pass in England that banks in smaller municipalities were unable to obtain cash money, anywhere. The leading bank in Plymouth, after it handed out the last farthing of its cash, had no alternative but to close its doors.

 November 2, Wednesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

4th day 2nd of 11th M 1825 / This morning rose early & got into the Stage & set out for Quarterly Meeting at [Swansey](#) soon after we got into the Stage we found we were to ride in company with a Prisoner in Irons from the Jail, who was to be removed to Boston for trial of Theft - this circumstance affected my mind with very serious & depressive sensations as we rode along the road - We parted at Troy (Fall River) & I walked the rest of the distance to Slades Ferry & crossed over & went to Nathan Chases, where I found Wm Almy & Thos Howland, & was kindly recd by the family -At our Select Meeting we had a very solid favor'd opportunity, after which I dined at David Braytons, & returned to the Meeting House to a setting of the [Trustees of O Browns Fund](#), & lodged at N Chases

RELIGIOUS SOCIETY OF FRIENDS

 November 3, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Our Quarterly Meeting was also a Favoured time In the first Meeting was several favoured & solid testimonys among whom were Susan R Smith of Burlington, Sarah Emlen of Pennsylvania, Deborah Otis & Wm Almy after The buisness of the 27 Meeting was transacted in much harmony but the Meeting held late & After Dining at Nathan Chases I set out on foot for [Providence](#) intending to lodge at Ruben Chases, where Wm Almy engaged to send a carriage for me in the Morning expecting to take me up on the Road, but just before I got to R Chases - Nathan Buffington came along within five miles of [Providence](#) to Monro's Tavern in Seconk where I lodged & took breakfast, & was met by Wm Almys Chase & carried to the School House – We had a very favoured School committee much council being imparted to the Youth & different branches of the institution - I lodged at the School for the first time in my life & 7th day Morning I took John & went down to [Moses Browns](#) to breakfast, where I found Sarah Emlen & her companions Esther Levis & Jesse Mavis - & got

a little acquaintance with them after breakfast, We all went to the School again, & After sitting in the Boys School With Sarah who did not appear to have any thing to communicate to them - I went to town to get ready to come home in the Steam Boat - which I did & found all Well - - This has been a very interesting visit to me & I desire to be thankful for the favour. -

RELIGIOUS SOCIETY OF FRIENDS

 November 4, Friday: In New-York, a group of artists dissatisfied with the Academy of Arts which had been founded in 1802 created their own new association. This new foundation would initially be known as the New York Drawing Association and would be led by Samuel F.B. Morse (in 1828 this group would designate itself the National Academy of Design).

New York Governor De Witt Clinton's flotilla, towed by one of Clinton's steamboats, reached New-York, was escorted into the harbor by the US fleet with guns roaring, and [Giacomo Costantino Beltrami](#) took part in festivities surrounding the opening of the [Erie Canal](#), the largest canal in the world. At the height of the celebrations the notables ceremonially dumped a couple of kegs of Lake Erie water into the Atlantic. What they were celebrating, of course, was the fact that freight rates between Buffalo and New York were about to drop by more than an order of magnitude, from roughly \$100.⁰⁰ per ton to roughly \$8.⁰⁰ per ton. The ascendancy of New-York harbor over Boston Harbor was forever assured.

CANALS

 November 5, Saturday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Levi Burgess, Jun. of Concord & Lucy Lewis of Groton filed an intention to marry.

 November 6, Sunday: In Vienna, String Quartet op.132 by [Ludwig van Beethoven](#) was performed publicly for the initial time.

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

1st day 6th of 11th M 1825 / Both Meetings were Silent, but seasons of some favour to me for which I desire to be thankful -

RELIGIOUS SOCIETY OF FRIENDS

1825

1825



November 7, Monday: Feierlichster Tag, for chorus by [Johann Nepomuk Hummel](#) to words of Riemer was performed for the initial time, in Weimar as part of celebrations for the 50th anniversary of [Johann Wolfgang von Goethe](#)'s service to the Weimar court.

There was an enormous forest fire in New Brunswick, Canada.

TIMELINE OF ACCIDENTS

This was Nova Scotia and New Brunswick as of 1820:



November 8, Tuesday: Maria Augusta Ball was born, 3d child of [Nehemiah Ball](#) and Mary Merriam Ball.

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

3rd day 8 of 11 M / This day Our friend Susan R Smith appointed



1825

1825

a Meeting at 11 O'clock for Members & such as usually attend our Meetings, which was pretty well attended & she favoured to see & feel some states in a remarkable manner & speak to them with clearness – She & her companions Susanna Newbold & Rowland Jones Dined with us, & we took tea with them at Father Dodmans, after which they went to D Buffums to lodge

RELIGIOUS SOCIETY OF FRIENDS



November 9, Wednesday: The calcium-carbonate light was discovered by Sir Galsworthy Guerne, and developed and used by Thomas Drummond for the government survey of Ireland. He was able to produce by the burning of this chemical a light 83 times brighter than was possible with an oil lamp at the time, atop Slieve Snaght, and was able to detect that brightened light with surveying equipment atop Davis Mountain more than 66 miles away, thus producing a major and accurate directional indication. The limelight would find use in theaters and Guerne would be awarded a medal.

When Thomas Drummond heated a small ball of lime in front of a reflector on Slieve Snaght, Scotland, its light could be seen from Divis Mountain, which was 100 kilometers away. This was the initial practical demonstration of limelight.

Gioachino Rossini's *Il Barbiere di Siviglia* was staged in Park Theater, New York (this was the 1st staging in the United States of an Italian opera in Italian).

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

4th day 9th of 11th M / Our frd Susan R Smith & her companions Susan Newbold & Rowland Jones drank tea At Abigail Robinsons, went over after tea & rode with them to David Buffums & spent the evening. –

RELIGIOUS SOCIETY OF FRIENDS



November 10, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 10th of 11th M / Susan R Smith attended Meeting & was sweetly engaged in Supplication & testimony. after Meeting she had a select opportunity with the Ministers & Elders in which she dealt plainly & closely with us, advising us not to mistake our gifts, & walk Worthily of the vocation wherunto we are called –She was followed in an excellent testimony by Abigail Robinson, & I trust it was a profitable opportunity – & both very good Meetings –They leave [Newport](#) this Afternoon, on their way to [Providence](#). –

RELIGIOUS SOCIETY OF FRIENDS



November 11, Friday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 11th of 11 M 1825 / Our frd Susan R Smith left town this PM for [Portsmouth](#) & got to Benj Freeborns, where finding her mind engaged to attend a Meeting at Connanicut this Day sent word in early this Morning & word was forwarded in season to have a Meeting there this PM – I accompanied them over, & got there in season to dine at Jos Greenes & go to Meeting at 2 OC which was a very favoured one – I thought after she got thro' that if the State of that people had been minutely detailed to



her she could not have Spoken more appropriately to them - After sunset we crossed the ferry & they all lodged with us.

RELIGIOUS SOCIETY OF FRIENDS



November 12, Saturday: A few days after receiving the treaty of August 29 from Brazil, King Joao VI of Portugal recognizes the independence of Brazil.

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

7th day Susan not finding herself clear of [Newport](#), gave up to attend our Meeting tomorrow feeling a concern towards the young people, members & others who attend our Meeting. after paying a very Sweet visit to Mary B Chase Who is very low & near the conclusion in a consumption in which she preached & supplicated very sweetly on her behalf - she with her companions Dined at Abigail Robinsons & went out to Jona Dennis to tea -

RELIGIOUS SOCIETY OF FRIENDS



November 13, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 13th of 11 M / Our frd S R Smith attended Meeting this forenoon & was much favourd in testimony, the current of which was to the Youth genreally & those who were in the Station of parents -it was a season of Watering to many present & I believe many were thankful for the favour. - After meeting she went to Ruth Mitchells & proceeded on in the Afternoon towards [Providence](#). -

Our Afternoon Meeting was nearly silent excepting a short testimony from father Rodman - After tea went with my H to David Buffums who has been confined with a lame leg near a week, which looks very bad but some better - On our return home we found Mary B Chase had departed this life about 5 OC - I felt very thankful S R Smith went to see her Yesterday

RELIGIOUS SOCIETY OF FRIENDS



November 14, Monday: [Thomas Jefferson](#) gave to the husband of his all-white granddaughter, Ellen Wayles Coolidge, the lap desk on which he had drafted the [Declaration of Independence](#), emphasizing “the part it has borne in history” and predicting that such objects might soon “acquire a superstitious value because of their connection with particular persons.” “Mr. Coolidge must do for me the favor of accepting this,” he told Ellen. “Its imaginary value will increase with the years, and if he lives to my age, or another half century, he may yet see it carried in the procession of our nation’s birthday, as the relics of the saints are in those of the church.”¹⁰⁶

This is as good a context as any, into which to introduce a correction of historical misinformation about what Jefferson did and did not accomplish with his will. Jefferson did not as Rachel Findley believes leave his slaves to his white daughter. As a standard element of probate law all one’s debts must be settled –in this case through the sale of valuable assets such as slaves– before anything at all might become unencumbered and therefore inheritable by any family inheritor such as his white daughter. In effect Jefferson by accumulating debt willed his slaves not to his white daughter but to white creditors.

**JOHN WOOLMAN AND THOMAS JEFFERSON,
per Rachel Findley <rafindley@EARTHLINK.NET>**



Friend [John Woolman](#), a generation or so earlier than Thomas Jefferson, faced a related problem as a twenty-three year old: his boss asked him, in his role as clerk, to write out a bill of sale, selling the boss's woman slave to another member of the Society of Friends. Woolman, taken by surprise, complied "through weakness," though he did tell his boss and the Friend that he believed slavekeeping to be inconsistent with Christianity.

He refused all further requests to write instruments of sale or wills that left slaves to others rather than freeing him. In so doing, he faced the disapproval of respected members of his community as well as the possible loss of his means of livelihood.

In later years he wrote a great deal about the practices that made slavekeepers feel that they were trapped in slaveholding, and that their children needed them to pass slaves on to them when they died.

People through riches and power became accustomed to consuming more than was necessary for a comfortable and convenient way of living. Thus instead of everyone living in "sweetness and satisfaction," some lived in superfluity and others in poverty or slavery.

The desire to pass on an unjust way of life to one's children, while understandable as an outgrowth of parental affection, was inconsistent with universal love.

Woolman addressed himself directly to the Quaker slaveholders of his day. I don't know whether Jefferson ever heard of him or read any of his essays or his JOURNAL. I believe that he would have understood how Jefferson got caught by his intellectual curiosity, desire for a gracious life, and preference for leisure to do politics and philosophy rather than labor. Jefferson failed to keep his expenses in line with his income, and wound up in debt; by leaving his slaves to his white daughter rather than freeing them, he chose to let the slaves bear the burden of the debt.

Woolman wrote, "In our care for our children, should we give way to partiality in things relating to what may be when we are gone, yet after death we cannot look at partiality with pleasure. If by our wealth we make them great without a full persuasion that we could not bestow it better, and then give them power to deal hardly with others more virtuous than they, it can, after death, give us no more satisfaction than if by this treasure we had raised these others above our own and given them power to oppress ours. "...to be redeemed from all the remains of selfishness, to have a universal regard to our fellow creatures, and love them as our Heavenly Father loves them, we must constantly attend to the influence of his Spirit."

Both Woolman and Jefferson knew that slavery was evil. Jefferson wrote, "I tremble for my country when I remember that God is just, and that his justice will not sleep forever." Woolman chose to act from the heart of that knowledge. Jefferson did not. It might be well for us to ask ourselves what we may be ensnared in that will look as strange to those who come after us as Jefferson's actions do to us.



1825

1825

Another point that needs to be made in regard to this analysis by Rachel Findley would be that although Jefferson did understand slavery as evil, he considered that this evil was something that was forced upon us by the fact that there were Negroes in the world, inferior human beings with whom we were required to deal: one way to fix this problem as perceived by Jefferson would be to create a world in which there were no Negroes, or at least a world in which negritude had been so utterly diluted with white blood (such as his own) as to be no longer detectable.

 November 15, Tuesday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

3rd day 15th of 11th M / Attended the funeral of Mary B Chase which went to the Meeting House & was a very solemn opportunity, the Silence was to be felt, & the preaching & supplication of Father Rodman seemed appropriate & lively - It has to me been a good day for which I believe I am truly thankful

RELIGIOUS SOCIETY OF FRIENDS



1825

1825



November 16, Wednesday: [Boston](#)'s [Columbian Sentinel](#): "The Papyrotomia, or Hubard Gallery, is a splendid collection of cuttings in paper, the productions of [Master Hubard](#), a boy who possesses the peculiar faculty of delineating every object in nature and art simply with a pair of common scissors."

WILLIAM JAMES HUBARD

SILHOUETTE

THE
Hubard Gallery,
Is open from 10 till 1, and from 3 till 5 o'clock.
ADMITTANCE 50 CENTS,
Which entitles the Visitor to see the Exhibition, and obtain a
CORRECT LIKENESS, IN BUST,
CUT BY
MASTER HUBARD,
Who, without the least aid from Drawing, Machine, or any kind
of outline, but merely by a glance at the Profile,
and with a pair of
COMMON SCISSORS,
INSTANTLY PRODUCES
A STRIKING AND SPIRITED LIKENESS.
—♦♦♦—
CHILDREN HALF PRICE.
—♦♦♦—
REFLECTING MIRRORS
Are placed in the Gallery, that Ladies and Gentlemen may have
an opportunity of
EXAMINING THEIR OWN PROFILES,
And should any be found incorrect, they may be returned, and
PERFECT LIKENESSES obtained.
—♦♦♦—
VISITERS, by inserting their names at the entrance, are at
liberty to return as frequently as they please, provided, on
each visit, they introduce a friend.



November 17, Thursday: Der Gondelfahrer D.809, a vocal quartet by Franz Schubert to words of Mayrhofer, was performed for the initial time, in the Vienna Musikverein.

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

5th day 17th of 11th M 1825 / Small meeting & Silent – In the Preparative Meeting F Carr requested membership which was referd to a committee

RELIGIOUS SOCIETY OF FRIENDS

1825

1825

 November 18, Friday: The garrison of San Juan de Ulua, Veracruz surrendered to Mexican forces. They were the last Spanish troops to resist Mexican independence.

 November 19, Saturday: Jan Vaclav Vorisek died of [tuberculosis](#) in Vienna at the age of 34 (the remains would be deposited in Wahrung Cemetery, or “Franz Schubert Park”).

 November 20, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 20 of 11 M / Both Meetings silent, but pretty good ones to me. –

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Monday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 21 of 11 M / Rode in the Stage to [Portsmouth](#) - went to Uncle Stantons on buisness staid all night & next mornng came home-

RELIGIOUS SOCIETY OF FRIENDS

 November 22, Tuesday: Die letzten Dinge, an oratorio by Louis Spohr to words of Rochlitz, was performed for the initial time, in Kassel, directed by the composer with piano accompaniment.

 November 24, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 24 of 11 M / Our Moy [Monthly] Meeting was well attended, & our friend Ruth Freeborn engaged in a solid weighty testimony - We had but little buisness & the last Meeting was short & to me was a season of some teaching. –

RELIGIOUS SOCIETY OF FRIENDS

 November 27, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 27th of 11th M / Father Rodman was engaged in short testimonys, in both Meetings, which were well attended – Took tea & set the evening with our Venreable friends David Buffum & wife, he is yet very lame & tho’ confined within doors he manifests much concern on account of Society. – We miss him from the head of our Meetings, both public & private ones. –

RELIGIOUS SOCIETY OF FRIENDS

 November 28, Monday: [Giacomo Meyerbeer](#) becomes engaged to his cousin Minna Mosson.

The last royalist opposition to Mexican independence ends when the garrison of San Juan de Ulua, Veracruz surrenders. They will be transported to Cuba.



1825

1825

 November 29, Tuesday: [Ludwig van Beethoven](#) was elected an honorary member of the Gesellschaft der Musikfreunde of Vienna.

At the Park Theater in New-York, *Il barbiere di Siviglia* (The Barber of Seville) by Gioachino Rossini was the initial opera to be sung in Italian.

WINTER 1825/1826

 Winter: [Alexander Bryan Johnson](#) delivered a series of 12 lectures on language before the lyceum of Utica, New York (these would be published in 1828).

ALEXANDER B. JOHNSON

 Winter: Concordians who had been irritated at the decision of their memorial committee, to place the foundation-stone which read “Here on the 19th of April 1775 began the war of that Revolution which gave Independence to America” in the [Concord](#) town square rather than on the battleground itself, demonstrated their displeasure by stacking barrels and boards atop the stone and setting them ablaze.¹⁰⁷

[OLD NORTH BRIDGE](#)

 Winter: Frederick Douglass’s mother, the field slave Harriet Bailey, died. Free at last.¹⁰⁸

DECEMBER

 December: [Giacomo Costantino Beltrami](#), thin-skinned as always, caused to be printed a defense of himself, *INDIRIZZO AL POPOLO DEGLI STATI UNITI* (TO THE PUBLIC OF NEW YORK, AND OF THE UNITED STATES. THE AUTHOR OF “THE DISCOVERY OF THE SOURCES OF THE MISSISSIPPI.” Tarrytown, New York: Joseph Darke).

107. Times have changed. Probably you shouldn’t demonstrate your displeasure in similar ways today. Your gesture would be misunderstood and mis-appreciated. You would get called some pretty names, etc.

108. I don’t know what the weather was like in the United States of America during this winter or whether Harriet Bailey would have as a field slave suffered from exposure, but in Europe this is known to have been a particularly long and intense winter, with the laboring classes suffering. Ireland and Germany were being particularly hard hit. By this period, the mid-1820s, [Frederic Tudor](#) and [Nathaniel Jarvis Wyeth](#) were obtaining 1,000 tons of [ice](#) per acre of surface from such places as Fresh Pond near Cambridge, Massachusetts, harvesting this surface at the rate of an acre a day. Some of New England’s white [coolness](#) was making its way to countries such as Persia. Newspapers were describing the pantry’s “ice box” as an appliance which had become an “article of necessity,” like unto having a carpet in one’s drawing room. The iceman, muscular and virile, cometh up your back porch steps with a wet burlap sack on his shoulder and a huge pair of tongs. Hey, I remember, it was still this way when I was a child, the weekly arrival of the iceman was something to be looked for because it meant that the restrictions on the opening and closing of the lid of the ice box could be expected to be eased for the next few days. And ice, on a hot Indiana day it was like candy.

1825

1825

December: Supreme Court Justice William Johnson and US District Court Judge Jeremiah Touche Cuyler, sitting as a circuit court of two in Savannah, were unable to decide which Africans in the cargo of the captured negrero *Antelope* were to be set at liberty and which were to remain property –hey, these are after all human beings so we cannot merely do an eeny-meeny-miny-moe– once again stalling resolution of the case.

Four negreros flying the Spanish flag (as shown below), the *Anfritrite*, master J. Seton, on its second of its two known Middle Passages, the *Conquistador*, master Juan Sandrino, and the *Anibal* and *Buenaventura*, masters unknown (these three on their only known Middle Passage), out of unknown areas of Africa with cargos respectively of 180, 525, 243, and 243 enslaved Africans, arrived in Cuban waters.



THE MIDDLE PASSAGE

In Edgecomb County, North Carolina, some folks had somehow fallen victim to wishful thinking, and had somehow come to the belief that the federal government of the United States of America was freeing them from their enslavement (local authorities would manage to persuade them that such was not the case).

December: According to a comet list published in Boston in 1846, attributed to Professor Benjamin Peirce:

138	1823	Dec.	9.43750	303	25	25	274	55	5	28	30	20	76	12	6	0.2267453			R	Nicolai.
139	1824	July	11.511	134	40	29	260	37	52	234	2	37	54	34	19	0.591263			R	Rumker.
140	1824	Sept.	29.06645	279	37	53	4	53	15	85	15	22	54	35	32	1.049835			D	Encke.
141	1825	May	30.353	20	38	4	273	25	7	107	12	57	58	35	58	0.9020186			R	Rumker.
142	1825	Aug.	18.71105	193	17	5	10	35	21	177	18	16	89	41	47	0.8834712			D	Clausen.
143	1825	Dec.	10.68187	216	3	23	319	6	50	256	56	33	33	32	39	1.240849	0.9953690	4386	R	Hansen.
																	0.9562464	152	R	Rumker.
B	1826	May	18.96231	251	46	6	110	11	19	218	25	13	13	23	15	0.999999				

SKY EVENT

During this year a comet exhibited a tail with five distinct branches, 14 degrees in length (I don't know, however, whether that would be #141, #142, or #143 on the table above).¹⁰⁹

1825

1825

→ December: Fanny Wright began her first social experiment providing funds for a 640-acre settlement of [slaves](#) on a piece of virgin ground she called Nashoba, on the Wolf River in south-western Tennessee near what is now Memphis, which was seen as a step to their gradual [emancipation](#) and colonization somewhere outside the USA. She purchased slaves with the intent of eventually freeing and expatriating them, and settled them at Nashoba while they were in the process of learning how to manage their own lives. The scheme was based on the prospect that it would become self-funding and inevitable, and would end American slavery: slaves who understood their owner's good intent would work so much harder and so much smarter than slaves ordinarily worked as quickly to accumulate the means by which they might be freed — and indeed generate seed capital for repetitions of this process. While the process was under Fanny's personal guidance, with the assistance of George Flower (presumably her lover), the enterprise did well. William Maclure was "astonished that everything proceeded so smoothly.... The slaves worked hard without coercion — even without apparent direction." But George Flower would return to his wife, and Fanny would contract [malaria](#).



→ December: [Waldo Emerson](#) tutored and taught school in Chelmsford to pay his way while a student at [Harvard Divinity School](#). As of the end of the year he would need to relocate his efforts to Roxbury.

As a boy [David Greene Haskins](#) would attend the school in Roxbury kept by his cousin [Waldo Emerson](#) (afterward he would be fitted for [Harvard](#) at the academy of an uncle, Charles W. Greene, at Jamaica Plain).

109. "[COMET PONS](#), (C/1825 N1=1825 IV). Visible with the unaided eye from late Aug. until the end of Dec., T=1825 December 11. An intrinsically very bright comet with an exceptionally long period of naked eye visibility. Seen with the naked eye for the first time in late August as a 5th magnitude object in the head of Taurus in the morning sky. Comet moved to the southwest. In mid-September, about 4th magnitude, tail up to 8 degrees long. In mid-October, visible most of the night while in Sculptor, magnitude 2-3 with a tail spanning 14 degrees. Soon thereafter situated too far south to be well seen from Europe and American. In early November, apparently a 2-3 magnitude object in Indus in the southern evening sky. Lost in the evening twilight toward the end of December when probably still magnitude 3-4 and located in Sagittarius to the southeast of the Sun."

1825

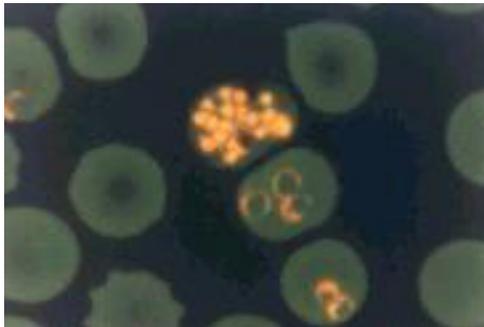
1825

December: [John Dunn Hunter](#) was sent by Richard Fields to renew negotiations in Mexico, for land for a [Cherokee](#) settlement in Texas.



The Decembrist Revolt broke out in Russia and was efficiently repressed.

December 1, Thursday: In Taganrog in the Crimea, Tsar Alyeksandr I of Russia, Grand Duke of Finland, King of Poland, had a fever, although not from eating poisonous mushrooms as popular stories have it. Now we suppose that what he probably had was [malaria](#). His doctors would apply leeches behind his ears and on the back of his neck relentlessly until he would die on December 13th and be succeeded by his younger brother, Nikolai.



He was only 47 and many of his subjects would refuse to believe that he had died, preferring to suppose that he had merely relocated to some remote cabin in Siberia in order to live out the remainder of his life as a religious hermit.

A college which had been chartered at New Brunswick, New Jersey by King George III in 1766 as “Queen’s College” at this point changed its name in honor of a benefactor, to “Rutgers College” (as of 1924 it would become a university).

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

5th day 1st of 12 M 1825 / Our Meeting was pretty well attended



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considering several were absent from indisposition & some gone to attend the Quarterly Meeting now holding at [New Bedford](#) – Father Rodman was engaged in a short testimony. – This evening Aunt Nancy Carpenter recd a letter from John, of which we were glad, not having heard from him in some time

RELIGIOUS SOCIETY OF FRIENDS

 December 2, Friday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Report of the Secretary of the Navy.” –HOUSE DOCUMENT, 19 Cong. 1 sess. I. No. 1. p. 98.i

 December 3, Saturday: Van Diemen’s Land (Tasmania) was separated from New South Wales.

 December 4, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 12 M 4 / Our Meetings rather small - in the Morng a few words from Father Rodman. –

RELIGIOUS SOCIETY OF FRIENDS

 December 5, Monday: Sarah Hawes Capen died.

At the new 19th Congress, party confusion reigned. It was no longer significant who was a Federalist and who was a Democratic-Republican. The key issue among the congressmen was whether they were pro or anti the administration of President John Quincy Adams. The pro-administration group held 26 out of 46 positions in the Senate and 105 out of 202 in the House of Representatives.

 December 6, Tuesday: President John Quincy Adams’s message to the federal Congress.

“The objects of the West India Squadron have been, to carry into execution the laws for the suppression of the African Slave Trade: for the protection of our commerce against vessels of piratical character.... These objects, during the present year, have been accomplished more effectually than at any former period. The African Slave Trade has long been excluded from the use of our flag; and if some few citizens of our country have continued to set the laws of the Union, as well as those of nature and humanity, at defiance, by persevering in that abominable traffic, it has been only by sheltering themselves under the banners of other nations, less earnest for the total extinction of the trade than ours.” HOUSE JOURNAL, 19th Congress, 1st session, pages 20, 96, 296-7, 305, 323, 329, 394-5, 399, 410, 414, 421, 451, 640.

 December 8, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 8 of 12 M / Good meeting & well attended, short testimony from Father Rodman –

RELIGIOUS SOCIETY OF FRIENDS

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→ December 9, Friday: The Times of London announced the failure of the financial house of Wentworth, Chalmer & Co., a weighty financial concern.

→ December 10, Saturday: William Lloyd Garrison's printing apprenticeship in Newburyport was complete, he being presumed to be turning 21 (actually 20, he would later find out from remote family relatives).



La dame blanche, an opera comique by Adrien Boieldieu to words of Scribe after Scott, was performed for the initial time, in the Theatre Feydeau, Paris. It was very successful.

Brazil declared war on Argentina over Uruguay.

→ December 11, Sunday: In Newport, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*1st day 11th of 12 M / In our Morning Meeting Abigail Robinson
& Father Rodman were engaged in testimonys - & in the Afternoon
a few words from Father.*

RELIGIOUS SOCIETY OF FRIENDS

→ December 12, Monday: In State Street in Boston, a watchman named Jonathan Houghton was killed by John Holland or Holloran.

Eugenie Franziska Jaeggi Marschner, 2d wife of Heinrich August Marschner, died in Dresden of unknown causes.

The London bank of Pole, Thornton, & Co. failed, bringing down 43 country banks.

→ December 13, Tuesday: Czar Alexander I of Russia died in the Crimea and was succeeded by his younger brother, who would rule for 30 years as Nicholas I. This would be somewhat complicated by the fact that since Alexander I had died while he was only 47, many of his subjects would prefer to suppose that they were being lied to and that he had merely relocated to some remote cabin in Siberia in order to live out the rest of his life as a religious hermit.

The Times of London announced the failure of the financial house of Peter Pole, Thornton & Co.

→ December 14, Wednesday: Interesting things happened on this date in Russia, in England, and in America:



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- **Russia** A group of radical colonels, the “Decembrists” they came to be called, gave what amounted to a vote of no confidence to their new Tsar, Nicholas I.
- **England** The general public began to panic at the idea that the pieces of paper in their hands, imprinted with the magic symbols of wealth such as £, were really after all just pieces of paper and as such weren’t worth more than any other pieces of paper that had already been written on, weren’t potentially worth even as much as pieces of paper that were still blank. They made a mad rush for the banks of England, shoving past the tall men in long-tailed pink coats and scarlet waistcoats who kept order in the marble lobbies and lining up in front of the bank tellers inside their grillwork cages to hand these £ papers to them and receive in return flattened lumps of real silver that had a certain amount of apparent real value.
- **United States of America** The “Era of Good Feeling” was coming to an end. In the cabinet room of the White House, President James Monroe and Treasury Secretary William Crawford –both of whom at the time were campaigning for the Presidency– almost engaged in a duel over favoritism in political appointments. One of these gents started waving his cane and the other grabbed aholt of the tongs out of the fireplace, purely in self defense you will understand. Crawford called the prez a scoundrel and what Monroe called the sec’y is not of record¹¹⁰ — but it is of record that the Secretary of the Treasury was ordered off the premises and never returned. (He lost the election, too.)



December 15, Thursday: In [Concord](#), Daniel Hunt got married with the widow Clarissa Flint Cutter, who had a young daughter Clarissa Cutter. Between 1826 and 1843 they would add ten children of their own.

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

*5th day 15 of 12 M / Father again appeard in a short testimony
I am weak, I am poor –*

RELIGIOUS SOCIETY OF FRIENDS



December 16, Friday: The British cabinet met in the absence of Huskisson, the minister of finance, to discuss such matters as whether neglecting to pay the army and the navy would bring about a mutiny. Meanwhile, the banking system of England was making full use of the opportunity, carefully “screwing” (meant “putting the thumbscrews to,” or torturing) every person or firm who owed anyone any money. The family fortune of the family of Harriet Martineau, which had been doing quite well thank you in the textile industry, was for instance being ruined, which would make it necessary for the daughters to live by their pens and needles.

The British cabinet decided that it would obtain as much gold as possible to back up the paper currency.

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

6th day 16th of 12th M 1825 / This Afternoon between 1 & 2 OC A number of Black people embarked on board a [Providence](#) packet on their way to Boston from thence to Embark for Liberia in Africa where they are to settle under the patronage of the American Colonization Society – I have just returned from Banisters Wharf where I went to take some of them my old & respectable acquaintance by the hand, in all human probability for the last time -Particularly old Newport Gardiner who I have known & can remember well from my early youth to the present day & have been Associated with, particularly in the African Benevolent Society

110. The observer of this incident was John Q. Adams, who was also campaigning for the Presidency.

for several years – His Son Ahema Gardiner & his wife go with him, Also John Chavers & are very respectable Black folks - I wish them well & desire they may better their condition in this life & that which is to come. – My heart was much affected in parting with them & I could hardly refrain from tears

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Saturday: About 700 important members of the City of London met and declared their confidence in the banking and financial system. Officials of the Bank of England discovered, in an unmarked chest in a vault which was thought to contain only documents, actual money. The chest held £1,500,000 in solid sterling coins. At the Treasury, Mrs. Arbuthnot had been informed quite early that morning that the Bank of England expected to be required to produce about 400,000 sovereigns that day, but that only 100,000 sovereigns were on hand to meet this over-the-counter demand. The unexpected chest of silver coins kept England functioning for three days, which was just long enough for the 25 agents sent out by the private banker Nathan Rothschild to get their hands on 200,000 more sovereigns in Europe. This calmed most of the immediate panic. But the crisis would produce the 1st world-wide depression. Thus, there'll always be an England.

Alpheus Babcock of [Boston](#) received a US patent for “the frame, to which the strings of the piano forte were attached, of cast iron, wrought-iron, brass composition metal, or some other metal, or compound of metals, suitable for this purpose.”

 December 18, Sunday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

1st day 18th of 12 M / Stormy & our meetings small - a short testimony in the forenoon by Father Rodman – After meeting is the Afternoon I went out to Visit our frd D Buffum who is still confined with a very sore leg & I dont know but it is growing worse, yet I hope he may get so as to be about again. – Between Meetings Thomas Peckham Died aged [] Years. - he is a distant relation of mine, - I think his Grandmother was a Gould - & is Father to Br John Rodmans wife

RELIGIOUS SOCIETY OF FRIENDS

 December 21, Wednesday: The grand tower of the Fonthill Abbey in Wiltshire, England fell, rupturing the integrity of the remainder of the building. Consequently, the property would be divided into lots sold separately, and converted into a private villa, a cloth-factory, etc.

The Norfolk bar recommended [Horace Mann, Sr.](#) to practice before the Supreme Judicial Court of Massachusetts.

On Federal Street, at the [Boston Theater](#), an actor who had been found by the local populace to be in some manner offensive was scheduled to deliver a performance. When he appeared on the stage, this was the signal for a large number of men and boys, packing the audience, to begin to riot. The playhouse and its furnishings were badly damaged and a number of persons were seriously injured. An estimate is that some 5,000 persons were involved in this riot in a town containing 27,911 white males and 974 males of color.

 December 22, Thursday: In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 22nd of 12 M / Meeting tho' rather small was comfortable.



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Abigail Robinsons engaged in a lively & pertinent testimony - In the Preparative Meeting the request for membership of Francis Carr was forwarded to the Moy [Monthly] Meeting. - Our frd Hannah Dennis has returned from her journey into Pennsylvania with Sarah Tucker - she was not at Meeting being much fatigued with her journey -

RELIGIOUS SOCIETY OF FRIENDS



Christmas, Sunday: Due to the strong German influence locally, it had become the custom in Philadelphia, Pennsylvania by this point to decorate a tree outside one's home for the holiday season.

In **Newport, Rhode Island**, Friend **Stephen Wanton Gould** wrote in his journal:

*1st day 25 of 12 M / Much exercised in my sleep last night about the care of an appointed Meeting for the Inhabitants of the Town, for A Robinson which I felt approbation of but in consequence of a great number of Friends that seemed to be passing thro' town as at Y Meeting time I could not seem to find time to attend to her concern which troubled me
A little precious feeling while hearing the Scriptures read at Breakfast table this morning, for which I feel thankful
Meetings Pretty good - H Dennis spoke in the Morning, & we had some other preaching, which exercised me. -*

RELIGIOUS SOCIETY OF FRIENDS



December 26, Monday: Mikhail Ivanovich Glinka and two friends went to the palace in St. Petersburg to witness the appearance of the new Tsar at about 11:30AM, staying for awhile and then going out to get something to eat. Not long thereafter they heard gunfire. As troops paraded in St. Petersburg to take the oath of allegiance to the new Tsar an organized revolt was taking place, led by liberal officers opposed to the succession of Nikolai. With the life of the Tsar apparently in danger, artillery shells were directed upon the mutineers, killing not only numerous soldiers but also numerous bystanders. (In the trials that would follow, five leaders would be sentenced to be quartered, 31 would be sentenced to be decapitated, and 85 would be banished to hard labor in Siberia. The footsoldiers who had marched before the palace crying "Konstantin i Konstituta" in favor of the Tsar's more liberal brother Konstantin and a constitution got off by sticking to the story that they had supposed they were honoring "the Tsar's brother Konstantin and his wife Konstituta." The mutineers would be beatified by later Russian revolutionaries as "The Decemberists.")



December 27, Tuesday: Documentation of the **international slave trade**, per W.E. Burghardt Du Bois: "Slave Trade: Message from the President ... communicating Correspondence with Great Britain in relation to the Convention for Suppressing the Slave Trade." -HOUSE DOCUMENT, 19 Cong. 1 sess. I. No. 16.



December 28, Wednesday: In **Newport, Rhode Island**, Friend **Stephen Wanton Gould** wrote in his journal:

*4th day 28th of 12 M 1825 / Rode this Afternoon to **Portsmouth** in D Buffums Carriage which he Kindly lent us, taking Sister Ruth along, & Lodged at Uncle Stantons. - 5th day rode in the Mornng up to the late residence of our Aunt Elizabeth Thurston to attend her funeral, which proceeded to the Meeting house where we had a very solemn Meeting in which Hannah Dennis & Ruth Freeborn were well engaged in testimony - After the Meeting was over & the Corpse interd we returned into the Meeting house to*

hold our Monthly Meeting which we did with out apparant inconvenience from the circumstance of the funeral – We dined at Isaac Almys & rode home–

RELIGIOUS SOCIETY OF FRIENDS

 December 29, Thursday: Jacques-Louis David died in Brussels at the age of 77.

 December 30, Friday: [George Back](#) was promoted to Commander. It would be a year before he would learn of this.

A Kyrie in c minor for solo voices and double chorus by [Felix Mendelssohn](#) was performed for the initial time, in Frankfurt.

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

30th 12 M (6th day) 1825 / I am this day 44 Years of Age - time spends with rapid silent pace - & where am I - on the brink of eternity, or yet longer time to remain in this state - I feel my deficiency & the need of greater devotion to the best of causes. -I am poor weak irresolute & low & the longer I live, the more I am of the opinion that if we are saved it is thro' Mercy, Rich Mercy & the loving kindness of our heavenly father - I have nothing to boast of. -

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Saturday: [Waldo Emerson](#) closed his girls' school in Chelmsford, Massachusetts.

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

7th day 31 of 12 M / My mind thro' the day, tho under some Trial, has been favourd with some sweet incomes of life & precious feeling for which I desire to be thankful - I am glad I am thankful at closing the year under a precious sense of feeling. - Recd a very acceptable & pleasant letter towards night from my Aged & beloved friend [Moses Brown](#), which he wrote Yesterday

RELIGIOUS SOCIETY OF FRIENDS



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1825

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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: July 7, 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.



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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 1825

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 1826