

EVENTS OF 1826

General Events of 1827

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
Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31
April	May	June
Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	Su Mo Tu We Th Fr Sa 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
July	August	September

EVENTS OF 1828

October							November							December						
Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa	Su	Mo	Tu	We	Th	Fr	Sa
1	2	3	4	5	6	7				1	2	3	4							1
8	9	10	11	12	13	14	5	6	7	8	9	10	11	2	3	4	5	6	7	8
15	16	17	18	19	20	21	12	13	14	15	16	17	18	9	10	11	12	13	14	15
22	23	24	25	26	27	28	19	20	21	22	23	24	25	16	17	18	19	20	21	22
29	30	31					26	27	28	29	30	31		23	24	25	26	27	28	29
														30						

THE RHODE-ISLAND [ALMANACK](#) FOR 1827. By Isaac Bickerstaff. [Providence, Rhode Island](#): Carlile & Brown.

THE RHODE-ISLAND REGISTER AND UNITED STATES CALENDAR FOR 1827. [Providence](#): Carlile & Brown.

[Arnold Henri Guyot](#) returned to [Neuchâtel](#), where under the influence of the Reverend Samuel Petit-pierre he would begin to prepare for the ministry.

Another edition of MISSIONARY JOURNAL AND MEMOIR OF THE [REV. JOSEPH WOLFF](#), WRITTEN BY HIMSELF; REVISED AND EDITED BY JOHN BAYFORD (London: J. Duncan).

[Henry Hallam](#) pointed up, in his CONSTITUTIONAL HISTORY OF ENGLAND FROM HENRY VII TO GEORGE II, the obvious similarities between the past Spanish genocide against the Christian Moors, and the ongoing English oppression of the [Irish](#). It is clear that an “othering” quite homologous or isomorphic with color racism most definitely can exist between one fundamentally European ethnicity and another fundamentally European ethnicity. It is clear that racism does not have anything essentially to do with skin color, it being far deeper than such superficialities.

[Johann Ludwig Krapf](#) matriculated at the Basel Mission Seminary in [Switzerland](#). He would discontinue his studies there when he experienced doubts about a missionary vocation.

[William Ingraham Kip](#) matriculated at Rutgers College.

At the age of 33, [Dr. John Edwards Holbrook](#) got married with Harriott Pinckney Rutledge, age 25, owner of 34 slaves.

1827

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[Heinrich Heine](#)'s *BUCH DER LIEDER*, his first comprehensive collection of verse. In this year he visited England, but was put off by that nation's formality of behavior and by its bourgeois materialism. He engaged in a one-sided infatuation with his cousins Amalie and Therese. The following is from "Du Bist Wie eine Blume," written for Therese:

Du bist wie eine Blume
so hold und schön und rein;
ich schau' dich an, und Wehmut
schleicht mir ins Herz hinein.
Mir ist, als ob ich die Hände
aufs Haupt dir legen sollt',
betend, dass Gott dich erhalte
so rein und schön und hold.

"You're so lovely as a flower,
So pure and fair to see;
I look at you, and sadness
Comes stealing over me."

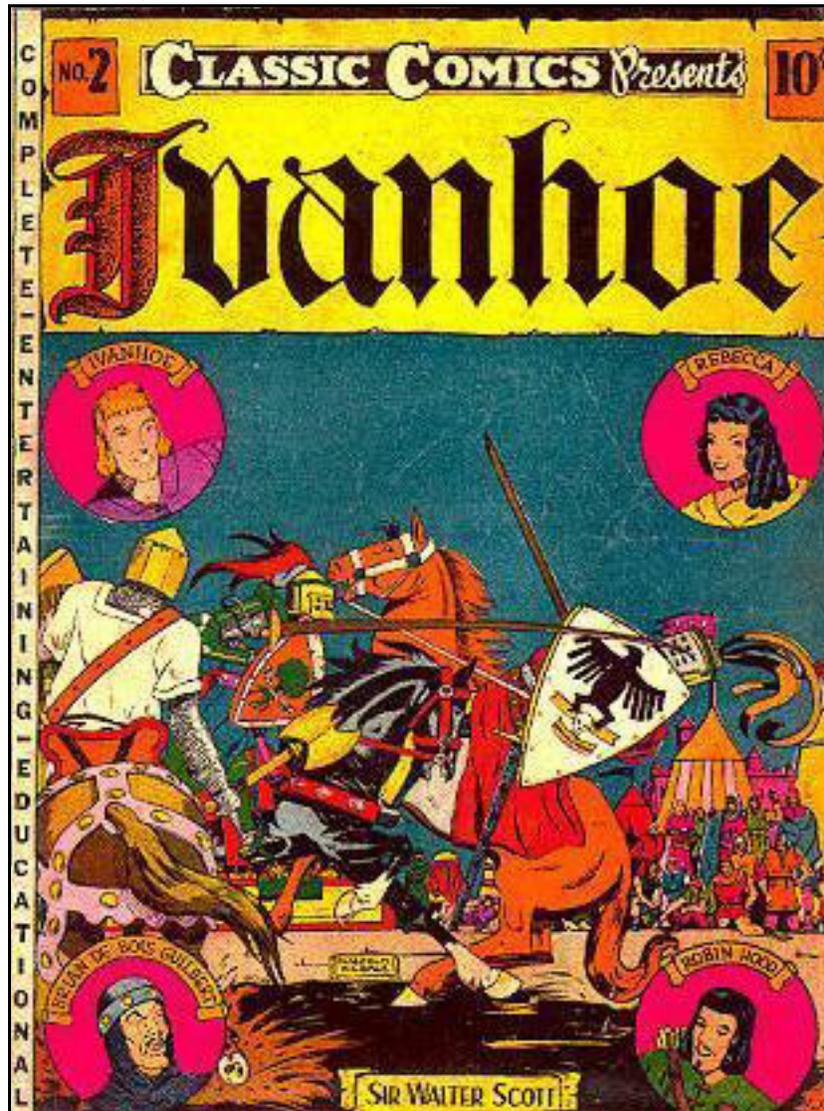
1827

1827



The prison created by the East India Company on its waystation [St. Helena](#) in 1683 was at this point replaced with a new such facility (the site is to this day in use as a prison).

[Sir Walter Scott](#)'s 9-volume LIFE OF [NAPOLEON](#). The author had a reception at the Theatrical Fund dinner and there Lord Meadowbank, with his consent, revealed that he was the author also of the anonymous series of popular novels WAVERLEY, THE BRIDE OF LAMMERMOOR, IVANHOE, ROB ROY, GUY MANNERING, THE HEART OF MIDLOTHIAN, etc.



HDT

WHAT?

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 The [Ohio Canal](#) opened for business.

A company was formed to build a [canal](#) across the northern end of Manhattan (the plan would be abandoned).

Captain William G. McNeill surveyed the initial all-water route over the Alleghany and Blue Ridge Mountains, for the [James River and Kanawha Canal](#).

Nathan Roberts became Chief Engineer on the [Pennsylvania Main Line Canal](#) between Pittsburgh and the Kiskiminetas River.

William Roberts worked on inclined coal-car plane improvements on Pennsylvania's [Mauch Chunk Canal](#).

E.H. Gill was promoted to chief engineer on the [Savannah, Ogeechee and Altamaha](#).

Construction began on Pennsylvania's [Delaware Division Canal](#).

The federal Congress authorized the building of the [Illinois and Michigan Canal](#) and agreed to sell federal lands in Illinois to raise funds.

The Susquehanna Division of the [Union Canal](#) was completed, connecting it to the Schuylkill Navigation.

The Millville, Massachusetts [lock](#) was completed.

The [Ohio and Erie Canal](#) reached Akron, Ohio.

The US government hired James Geddes to examine routes for the [Chesapeake and Ohio Canal](#).

Britain's [Exeter Ship Canal](#) was extended to a length of five miles.

Construction began on a covered bridge over the [Main Line Canal](#), above Harrisburg.

 [Richard Henry Horne](#) returned from North America to England to take up literature as a profession.

 [Professor Richard Harlan](#)'s AMERICAN HERPETOLOGY (an intended 2d volume on reptiles would not appear, although he did provide some of its materials as a shorter paper).

 [Mrs. Jane West](#)'s RINGROVE, OR, OLD FASHIONED NOTIONS.

 [Henry Hallam](#)'s THE CONSTITUTIONAL HISTORY OF ENGLAND FROM THE ACCESSION OF HENRY VII. [1457] TO THE DEATH OF GEORGE II. [1760] (New York: Harper).

CONSTITUTIONAL HIST., I

CONSTITUTIONAL HIST., II

(This work begins at the point at which the author's 1818 historical study, VIEW OF THE STATE OF EUROPE DURING THE MIDDLE AGES, had left off.)

1827

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→ The Reverend [Alexander Dyce](#)'s edition of THE POETICAL WORKS OF WILLIAM COLLINS. He abandoned his curacy at Nayland in Suffolk and took lodgings at Gray's Inn Square, in order to pursue a literary life in London.

WILLIAM COLLINS'S POEMS

→ The Rio Plata Mining Association for which [Francis Bond Head](#) was serving as a supervisor lost its concession in South America. He filed REPORTS RELATING TO THE FAILURE OF THE RIO PLATA MINING ASSOCIATION, accusing the organizers of the company of having caused this costly failure.

→ [Dr. Samuel George Morton](#)'s ANALYSIS OF TABULAR SPAR FROM BUCKS COUNTY, PA.

→ At the age of 15, [James Melville Gilliss](#) joined the US Navy as a midshipman. He would serve on the *Delaware*, the *Java* and the *Concord*.

→ The [Reverend Timothy Flint](#) passed on to a place where people hadn't caught onto his act yet: Cincinnati.¹

→ At the age of seven [Louis A. Surette](#) was sent to the township of Clare, Nova Scotia to be educated by the Reverend Abbé Jean Mandé Sigogne.

CANADA

→ [Doctor John White Webster](#) brought out an edition of Andrew Fyfe's ELEMENTS OF CHEMISTRY. He was promoted from being a [Harvard Medical School](#) lecturer in chemistry, mineralogy, and geology at a salary of \$800 per year to be [Harvard](#)'s Erving Professor of Chemistry at a salary of \$1,200.

→ [Stephen Elliott, Jr.](#) studied law and would practice in Charleston, South Carolina, where he would help to found a Forensic Club, and in Beaufort, South Carolina, until 1833.²

→ Samuel Constantine Rafinesque traveled through Massachusetts and eastern [New York](#), visiting [Amos Eaton](#) at Troy on his way to Boston.

Horatio Gates Spafford wrote to Professor [Amos Eaton](#) describing his invention, a boat engine using a drive wheel suspended in water and compressed air (Spafford would not live to see the idea patented).

[Asa Fitch](#) graduated from the newly formed Rensselaer Polytechnic Institute with majors both in natural history and in medicine.

1. Keep on truckin', Reverend, keep a-keepin' on.

2. This is not the Professor [Stephen Elliott](#) of South Carolina, whose botany textbook Henry Thoreau would consult, but his son.

1827

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Another edition of [Adam Ferguson](#)'s THE HISTORY OF THE PROGRESS AND TERMINATION OF THE ROMAN REPUBLIC (London: Jones & Co.).



(Just because [Henry David Thoreau](#) considers something “preserved death” doesn’t mean it isn’t going to sell like hotcakes.)

1827

1827

 [Peter Stephen DuPonceau](#) became president of the American Philosophical Society. He would serve in that capacity for the remainder of his life. As a member of that society's Historical and Literary Committee, he would help build their collection of texts documenting the native languages of the Americas.



 [Heman Doane](#)'s "The Old South Meeting House" (a reminiscence of the old Congregational meetinghouse for Eastham, Massachusetts, erected 1719, demolished 1827):

The Old South Meeting-house, time-worn and gray,
That stood fronting east by the " King's highway
That goeth to Billingsgate"—so runs the phrase
In the quaint old records of olden days.

Five score and nine years that old house stood,
And saw many days of both evil and good ;
Reared by the fathers, who long gathered there,
To keep Sabbath time in praise and in prayer.

I remember it well—its outside look ;
I remember its inside, too, "like a book :"
The broad aisle from doorway to pulpit that led,
With its eight-square sounding board overhead.

The side aisles running with the walls parallel,
And the great box-pews, that were always filled well ;
With free seats in front, for old women and men—
They had no church aristocracy then—

Where sat the old fathers and mothers so near
The pulpit that they the better might hear ;
While in their snug sanctum the grave deacons sat
Beneath the high pulpit, on this side and that.

Look up, now, and see that long rowed choir,
That " sounded and sang," with voices raised higher
Than many church singers ventured to go,
Who sing only tunes that are set pretty low.

 [David Cusick](#)'s SKETCHES OF ANCIENT HISTORY OF THE SIX NATIONS, a 28-page pamphlet without illustrations about the oral traditions of his Tuscarora tribe, was printed at Lewiston, New York. Geographical locales in the account include the Kanawage (St. Lawrence River), Yenonanatche (Mohawk River), Shawnaytawty (Hudson River), Ouauweyoka (Mississippi River), Onyakarra (Niagara River), Kaunsehwaterauyea (Susquehanna River), Kuskehsawkich (Oswego Falls), Jenneatowake (Canandaigua Lake), Kauhagwarahka (Lake Erie), Goyogoh (Cayuga Lake), Geatahgweah (Chatatique Lake), and the forts at Kedauyerkawau (Torewanta plains), Kauhanauka, and the village of Kaunehsuntahkeh.

DAVID CUSICK'S SKETCHES

They sang the loved tunes of those ancient days,
That swelled both the voice and the heart with praise,
And they made the walls of the old church ring
Without the aid of pipe, reed or string.

That gallery see, filled with sober young men!
They did not go to church for frolic then—
Their hats in the spokes of the rails in a row,
And all is in order, above and below.

Youth, manhood and age sit reverently there,
Or stand with bowed heads in time of prayer:
The upturned seats, too, were worshippers then
And clattered applause at every "Amen."

Alas! what changes have since come o'er
Church, priest and people we see no more!
Oh! sad is the thought—but, as mortals, we know
Mutation is written on all things below.

All gone! that old Congregational band,
Save here and there one, to the Spirit Land;
And their mouldering forms are sleeping near
Where the old church stood so many a year.

When I pass their low graves, methinks they seem
To rise from their beds in my noon-time dream,
And I see them again sitting orderly there,
In that ancient house of praise and prayer.

O blessed old days, ye shall ne'er be forgot!
The memories that cling to that hallowed spot
Shall be green like David's, whereof he told
When he said, "I remember the days of old."

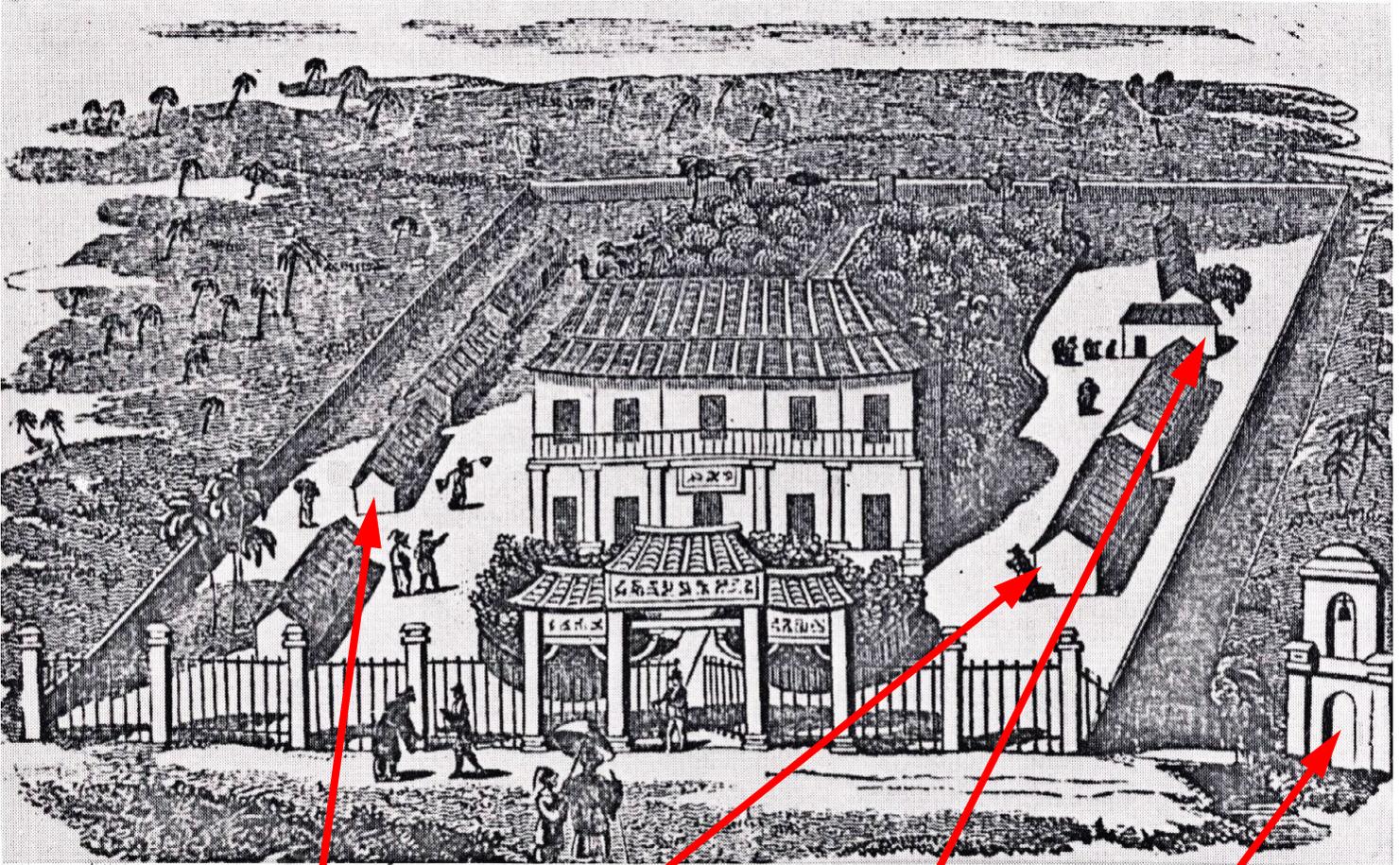
I have seen splendid temples with lofty, proud steeple,
With soft-cushioned seats filled with fashion-clad people;
But none on the tablet of memory will stay
Like that old gray church by the "King's Highway."

1827

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The Reverend [David Collie](#) became principal of the [Anglo-Chinese College](#) at Malacca in [India](#).



Chinese Printing Office

English Printing Office

Chinese School

Western Gate of Malacca



[Warren Colburn](#) was made a fellow of the American Academy of Arts and Sciences.



According to arrangements that had been made in 1824 in a treaty between the English and the Dutch, at this point Malaya became part of the British sphere of influence.



In the Battle of Navarino Bay, the British, French, and Russian navies destroyed the Turkish fleet.



While studying the behavior of fluids under a microscope, botanist Robert Brown (1773-1858) discovered what is today called "Brownian motion."



1827

1827



The Bytown Settlement, later to become Ottawa, was founded at Chaudière Falls.



The use of the term “brand” as a synonym for trademark entered the English language at about this point.



On a sandbar outside Vidalia, Mississippi, a Louisiana slave-smuggler and sugar merchant named James Bowie uses a large knife to kill a local banker named Norris Wright. Colorful newspaper accounts of their fight start a journalistic tradition in which all large single-edged knives were called Bowie knives. Newspaper accounts aside, the big knives’ more usual uses included shaving kindling, butchering game, and holding the meat over the fire.



Salicin, an ingredient of willow bark used to relieve fever and rheumatic pain, was extracted by Leroux. (In 1838, salicylic acid would be manufactured from salicin. In 1853, acetylsalicylic acid would be synthesized by Charles Gerhardt. From 1884 to 1894 the aspirin family of pain and fever relievers would be being introduced by the German chemical industry — think [Bayer](#).)



[Lydia Howard Huntley Sigourney](#)’s POEMS (anonymous).



As of this year, in [Concord](#), there were 238 persons enrolled in the three militia formations of the town, its Infantry Company, its Artillery Company, and its Standing Company:

Great respect appears to have been paid to military titles in the early history of the town. *Captain* was a greater mark of distinction than deacon, doctor, and many other offices. A vote of the town in 1700 is thus recorded: “Propounded whether Lieutenant Prescott, Sergeant French, Corporal Fox, Corporal Wood, and Samuel Jones be a committee to examine” &c. Such a record of titles is not uncommon. Officers also held their commissions much longer than in these days of degenerate military honors. Colonel James Minott and some others did duty under a commission more than *thirty* years. All between the ages of 16 and 60 were required by law to do military duty, and were afterwards requested to enroll themselves in *alarm lists*. Instances are not uncommon, where men of 80 and even 90 years of age have borne arms. There are now [1835] three military companies in the town, the Infantry, Artillery, and Standing Company; in all of which, in 1827 there were 238 enrolled.³

3. [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.)



Horatio Wood, 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	

Here was the situation at [Concord](#)'s Alms House and Poor Farm:

MAINTENANCE OF THE POOR.— This has long been an important item in the expenses of the town. From the earliest town records it appears that they were supported by subscription, or by several individuals voluntarily agreeing to keep them, in rotation. The first poor-rate, £10, was raised in 1721. About 1753, a small alms-house was built, principally by subscription, where Dr. Bartlett now [1835] lives, and where part of the poor were kept for nearly 50 years. Five years prior to 1800 they were let out collectively by contract. They cost £185 in 1791, \$936.50 in 1796, and \$900 in 1801. In 1800, the selectmen were directed to put them out to the lowest bidder "either altogether, in lots, or singly." This auction usually took place immediately after the town meeting in May. This practice continued till 1821, when a contract was made to keep the poor together for \$1,450; in 1824, for \$1,200; and in 1827, for \$1,150. Since then they have been supported in the pauper establishment belonging to the town.

The rent of the Cargill farm, after it came into possession of the town, was vested as a fund for the erection of an alms-house.



In 1816, this fund amounted to \$2,359 and the town raised the additional sum of \$650 and commenced the erection of the proposed building. Just before it was completed, October 28, 1817 it was burnt. In 1827, the buildings on the farm were enlarged and repaired in their present [1835] form. For all genuine objects of charity, the people of [Concord](#) have ever been ready to bestow their aid with generosity. In 1819 the town gave \$200, and individuals \$110 more, to the Lunatic Asylum, in connexion with the Massachusetts General Hospital.⁴ This is one of many similar acts of benevolence, which might be mentioned.⁵

Representatives of Lincoln⁶

Chambers Russell	'54-57, '59, '62, '63, '5.	Joshua Brooks	1809-1811.
Samuel Farrer	1766-1768.	Leonard Hoar	1812-1814.
Eleazer Brooks	'74-'78, '80, '5, '7, '90-'2.	William Hayden	1815, 1816.
Chambers Russell	1788.	Elijah Fiske	1820-1822.
Samuel Hoar	'94, '95, '97, '98, 1801, '3-'8.	Joel Smith	1824.
Samuel Farrar, Jr.	1800.	Silas P. Tarbell	1827, 1828.
Not represented 1758, '60, '62, '69-'73, '79, '81, '82, '86, '89, '93, '96, '99, 1802, '17, '23, '25, '26.			

Town Clerks of [Carlisle](#)

Zebulon Spaulding	1780-1784.
Asa Parlin	1785-1802; 1806-'8.
John Jacobs	1803, 1809-'12, 1826.
Jonathan Heald	1804, 1805.
Jonathan Heald, Jr.	'13, '14, '18-'20.
John Heald	'15-'17, '21-'25, '27-'29.
Cyrus Heald	1829-----.

4. After acknowledging, in very complimentary terms, the receipt of this donation, James Prince, Esq., the treasurer, remarks, in a letter dated June 29, 1819;— “This act of liberality and compassion, the first which has been displayed towards the Asylum from our citizens in their corporate relation, affords additional pleasure from the circumstance, that it emanated from a town, whose citizens were enrolled in the front ranks of patriotism and valor, at a most interesting period of our national history; and the trustees cannot but hope, that the influence of their bright example will now, as it did then, stimulate to wise imitation other towns within the state, and thus essentially subserve those principles of philanthropy and charity which led to the establishment, and which must be continued to secure the continuance, of this interesting institution.”

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

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

6. Ibid

➡ [François-Auguste-René, vicomte de Chateaubriand](#)'s *VOYAGE EN AMÉRIQUE*.

[Baron Joseph-Marie de Gérando](#)'s *DE L'ÉDUCATION DES SOURDS-MUETS* ([Paris](#)).

Pauline de Meulan Guizot died.

➡ [José de Cadalso y Vázquez](#)'s *CARTAS MARRUECAS* was published in Paris and Boston. A copy of the Boston edition (De la Imprenta de Munroe y Francis) would be in the personal library of [Henry Thoreau](#).

CARTAS MARRUECAS

➡ The final volume of [Professor Philip Karl Buttman](#)'s *AUSFUHRRLICHE GRIECHISCHE SPRACHLEHRE* (the other volume had been published in 1819).

➡ [Charles Butler](#)'s THE CORONATION OATH.

➡ [Eugène Burnouf](#)'s *OBSERVATIONS GRAMMATICALES SUR QUELQUES PASSAGES DE L'ESSAI SUR LE PALI*. Having completed this work, he would turn next to the task of deciphering Avesta manuscripts that had been brought to France by Anquetil-Duperron. He would be the first scholar in Europe to master the Avestan language.

➡ [Jean-Baptiste Say](#)'s "Compte rendu de Malthus DEFINITIONS IN POLITICAL ECONOMY," [Revue Encyclopédique](#).

➡ Volume III of [Professor Dugald Stewart](#)'s *ELEMENTS OF THE PHILOSOPHY OF THE HUMAN MIND* (Volume I had appeared in 1792, and Volume II in 1814).

➡ The [Reverend Charles Brooks](#) got married with [Miss Celia Williams](#) of Brooklyn, Connecticut (she would live only until 1837).

➡ [John Bowring](#)'s *SPECIMENS OF THE POLISH POETS, and SERBIAN POPULAR POETRY*.

➡ In England, the beginning of the annual [Oxford](#) vs. Cambridge rowing competition.

Cambridgeshire parish formed an [ice hockey](#) league.

1827

1827

 [William Bullock](#) went again to [Mexico](#), and then passed on to the United States. Purchasing land on the bank of the Ohio River from Thomas D. Carneal, he proposed to build a utopian community named Hygeia (Health).



The settlement, laid out by John Buonarotti Papworth, would not succeed, although some such as Frances Trollope would enroll.



Bullock would sell out to Colonel Israel Ludlow in 1846.

Publication of his SKETCH OF A JOURNEY THROUGH THE WESTERN STATES OF NORTH AMERICA: FROM NEW ORLEANS, BY THE MISSISSIPPI, OHIO, CITY OF CINCINNATI AND FALLS OF NIAGARA, TO NEW YORK, IN 1827 (London: Miller).



1827

1827

 [Abel Boyer](#)'s and William Bentley Fowle's BOYER'S FRENCH DICTIONARY: COMPRISING ALL THE ADDITIONS AND IMPROVEMENTS OF THE LATEST PARIS AND LONDON EDITIONS, WITH A VERY LARGE NUMBER OF USEFUL WORDS AND PHRASES, NOW FIRST SELECTED FROM THE MODERN DICTIONARIES OF BOISTE, WAILLY, CATINEAU, AND OTHERS; WITH THE PRONUNCIATION OF EACH WORD ... (Published by T. Bedlington, and Bradford & Peaslee, 1827). The final portion of this dictionary, the English-to-French portion, bears the following header information:

AN ENGLISH-FRENCH DICTIONARY,
DESIGNED AS A SECOND PART TO THE BOSTON
EDITION OF BOYER'S FRENCH DICTIONARY,
WITH TARDY'S PRONUNCIATION.

BOYER'S FRENCH DICT.

A copy of this would find its way into the personal library of a descendant of the Huguenots, in Concord, Massachusetts, to wit [Henry Thoreau](#). That copy is now in the possession of the [Concord Free Public Library](#).

Accession No. 10440: Presented by Sophia E. Thoreau, 1874. Bound in sheepskin; red spine label.

 At [Harvard College](#), the freshman and sophomore classes began a tradition of fighting it out over a [football](#) on the 1st Monday of the college year. This soon became known as "Bloody Monday." (What was the exact date of this Monday in the 1st and 2d years of [David Henry Thoreau](#)'s attendance, 1832 and 1833 [??], and where was Thoreau on those dates?)⁷

SPORTS

[Harvard Professor John Farrar](#)'s AN ELEMENTARY TREATISE OF ASTRONOMY, ADAPTED TO THE PRESENT IMPROVED STATE OF THE SCIENCE, BEING THE FOURTH PART OF A COURSE OF NATURAL PHILOSOPHY, COMPILED FOR THE USE OF THE STUDENTS OF THE UNIVERSITY OF CAMBRIDGE, NEW ENGLAND (Cambridge: Hilliard, Metcalf, and Company). A copy of this would be in the personal library of [Henry David Thoreau](#).

TREATISE OF ASTRONOMY

7. Weyland, A.M. AMERICAN FOOTBALL: ITS HISTORY AND DEVELOPMENT. New York, 1926.

1827

1827



The successors of [Professor Thomas Brown](#) at the University of Edinburgh, Professors John Stewart and the Reverend Edward Milroy, superintended the publication of A TREATISE ON THE PHILOSOPHY OF THE HUMAN MIND, BEING THE LECTURES OF THE LATE [THOMAS BROWN](#), M.D., PROFESSOR OF MORAL PHILOSOPHY IN THE UNIVERSITY OF EDINBURGH, ABRIDGED, AND DISTRIBUTED ACCORDING TO THE NATURAL DIVISIONS OF THE SUBJECT BY LEVI HEDGE, PROFESSOR OF LOGIC AND METAPHYSICS IN HARVARD UNIVERSITY, IN TWO VOLUMES (Cambridge: Hillard and Brown).

Harvard Professor Levi Hedge's A TREATISE ON THE PHILOSOPHY OF THE HUMAN MIND, BEING THE LECTURES OF THE LATE THOMAS BROWN, M. D.... ABRIDGED AND DISTRIBUTED ACCORDING TO THE NATURAL DIVISIONS OF THE SUBJECT (Cambridge).



Thomas Brown M.D.

PROFESSOR OF MORAL PHILOSOPHY
IN THE UNIVERSITY OF EDINBURGH

Engraved by W. H. Storer from a Painting by the Artist in 1788

1827

1827



[Thomas Hood](#), 2d series of WHIMS AND ODDITIES, THE PLEA OF THE MIDSUMMER FAIRIES (with homage to Keats), HERO AND LEANDER, LYCUS THE CENTAUR, NATIONAL TALES.



[Felicia Dorothea Hemans](#) negotiated with Blackwood's to be paid over 1 pound per sheet of poetry — which was more than was being paid to either Hood or, for that matter, [Sir Walter Scott](#).



[Charles Lamb](#)'s "On an Infant Dying as Soon as Born" commemorated the death of [Thomas Hood](#)'s infant (in a letter he informed the father that he had "won sixpence of [Edward] Moxon by the sex of the dear gone one" — which seems a rather casual thing to mention to a parent in such a circumstance, that would better have gone unrecorded).

I SAW where in the shroud did lurk
 A curious frame of Nature's work;
 A floweret crush'd in the bud,
 A nameless piece of Babyhood,
 Was in her cradle-coffin lying;
 Extinct, with scarce the sense of dying:
 So soon to exchange the imprisoning womb
 For darker closets of the tomb!
 She did but ope an eye, and put
 A clear beam forth, then straight up shut
 For the long dark: ne'er more to see

Through glasses of mortality.
 Riddle of destiny, who can show
 What thy short visit meant, or know
 What thy errand here below?
 Shall we say that Nature blind
 Check'd her hand, and changed her mind,
 Just when she had exactly wrought
 A finish'd pattern without fault?
 Could she flag, or could she tire,
 Or lack'd she the Promethean fire
 (With her nine moons' long workings sicken'd)
 That should thy little limbs have quicken'd?
 Limbs so firm, they seem'd to assure
 Life of health, and days mature:
 Woman's self in miniature!
 Limbs so fair, they might supply
 (Themselves now but cold imagery)
 The sculptor to make Beauty by.
 Or did the stern-eyed Fate descry
 That babe or mother, one must die;
 So in mercy left the stock
 And cut the branch; to save the shock
 Of young years widow'd, and the pain
 When single state comes back again
 To the lone man who, reft of wife,
 Thenceforward drags a maimed life?
 The economy of Heaven is dark,
 And wisest clerks have miss'd the mark,
 Why human buds, like this, should fall,
 More brief than fly ephemeral
 That has his day; while shrivell'd crones
 Stiffen with age to stocks and stones;
 And crabbèd use the conscience sears
 In sinners of an hundred years.
 Mother's prattle, mother's kiss,
 Baby fond, thou ne'er wilt miss:
 Rites, which custom does impose,
 Silver bells, and baby clothes;
 Coral redder than those lips
 Which pale death did late eclipse;
 Music framed for infants' glee,
 Whistle never tuned for thee;
 Though thou want'st not, thou shalt have them,
 Loving hearts were they which gave them.
 Let not one be missing; nurse,
 See them laid upon the hearse
 Of infant slain by doom perverse.
 Why should kings and nobles have
 Pictured trophies to their grave,
 And we, churls, to thee deny
 Thy pretty toys with thee to lie—
 A more harmless vanity?



Samuel Laman Blanchard became the secretary of the Zoological Society. He would fill this function for three years.



1827

1827

 [Richard Biddle](#) went to England. While there he would provide a critical review of [Captain Basil Hall](#)'s TRAVELS IN NORTH AMERICA IN THE YEARS 1827 AND 1828 (Edinburgh).



 [Horace Hayman Wilson](#) published SELECT SPECIMENS OF THE THEATRE OF THE HINDUS, which contained a very full survey of the [Indian](#) drama, translations of 6 complete plays and short accounts of 23 others.



He also issued a HISTORICAL SKETCH OF THE FIRST BURMESE WAR, WITH DOCUMENTS, POLITICAL AND GEOGRAPHICAL.

 [Nehemiah Ball](#) became a member of [Concord](#)'s [Social Club](#).

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

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

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

Reuben Brown, Jr. and Samuel Burr were [Concord](#)'s deputies and representatives to the General Court.

In [Concord](#), Juvenile Libraries were established in each of the religious societies, as part of their Sunday-School effort.

[Concord](#) procured, by subscription, a clock for the belfry of its meetinghouse.

The clock in the front gallery of the meeting-house was given to the town in 1793, by Mr. John Minott; and that in the belfry was procured by subscription, in 1827, for \$450.⁸

Organization of the Volunteer Engine Company of [Concord](#), a 2d fire society, which would in 1831 procure by subscription a new fire engine.

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

8. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835 (On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

formed, and the first engine procured, in 1794. A new engine was obtained in 1818.

A Volunteer Engine Company was organized in 1827, who procured by subscription a new engine in 1831.⁹

→ [William Andrus Alcott](#) graduated from the medical training of [Yale College](#) and became a physician.

In this year or the following one, [Reuben Crandall](#), having graduated from [Yale](#), also became a physician.

→ The invention of a glass-pressing machine, used by the American manufacturer Deming Jarves in his Boston and Sandwich Glass Company (1825-1888), permitted the manufacturing of inexpensive and mass-produced glass articles.

GLASS WINDOWS

→ Solomon Lincoln, Jr. wrote a History of the Town of Hingham, Plymouth County, Massachusetts that was published in Hingham. An Abraham Lincoln is mentioned in this book who resided in Hingham, but the man of this name is reported to have lived during the 18th Century and is reported to have been a Counsellor of the Massachusetts Commonwealth. He was the son of Enoch and Rachel Fearing Lincoln, not of Thomas Lincoln and Nancy Hanks Lincoln.

→ Although [Edmond Halley](#) had cataloged the star Eta Carinae in 1677 as one of only the 4th magnitude, and during the early 19th century it had been a run-of-the-mill variable star, sometimes appearing at 4th magnitude, sometimes at 2d, in this year it rose to 1st magnitude. We can now use the Hubble Space Telescope to inspect what had been happening:



9. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: John Stacy, 1835
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

1827

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➡ **He's not your boy, he's my son:** In Kingston NY, Isabella Van Wagenen ([Sojourner Truth](#)) went to law, most likely with a writ of habeas corpus, to recover her son Peter from slavery in Alabama. The case would be before the court for several years before her son would be retrieved, badly scarred all over his body. (There is now a plaque in front of the courthouse, commemorating her victory.) During this period she experienced a religious conversion, dedicated herself to Christ, and joined the Methodist Church.

➡ The citizens of [Ipswich](#) voted to pay ten cents for every crow killed within the town limits.

➡ The 1st chaise made in [Concord, New Hampshire](#) was sold to the Reverend Doctor Bouton.

HISTORY OF CONCORD NH

➡ After 27 months with the Church of England, thoroughly dissatisfied with what he viewed as rampant Erastianism and clericalism, the Reverend [John Nelson Darby](#) abandoned the established church. From this point forward, he would freelance.



THE RAPTURE

➡ William Wells Brown would have been about 13 years of age during this year, so I am taking the liberty of introducing the following undated material from his NARRATIVE, at this point, having to do with an accident and its unfortunate consequences (for lack of any more precise guidelines):

ON our arrival at St. Louis I went to Dr. Young, and told him that I did not wish to live with Mr. Walker any longer. I was heart-sick at seeing my fellow-creatures bought and sold. But the Dr. had hired me for the year, and stay I must. Mr. Walker again commenced purchasing another gang of slaves. He bought a man of Colonel John O'Fallon, who resided in the suburbs of the city. This man had a wife and three children. As soon the purchase was made, he was put in jail for safe keeping, until we should be ready to start for New Orleans. His wife visited him while there, several times, and several times when she went for that purpose was refused admittance.

In the course of eight or nine weeks Mr. Walker had his cargo of human flesh made up. There was in this lot a number of old men and women, some of them with gray locks. We left St. Louis in the steamboat Carlton, Captain Swan, bound for New Orleans. On our way down, and before we reached Rodney, the place where we made our first stop, I had to prepare the old slaves for market. I was ordered to have the old men's whiskers shaved off, and the grey hairs plucked out where they were not too numerous, in which case he had a preparation of blacking to color it, and with a blacking brush we would put it on. This was new business to me, and was performed in a room where the passengers could not see us. These slaves were also taught how old they were by Mr. Walker, and after going through the blacking process they looked ten or fifteen years younger; and I am sure that some of those who purchased slaves of Mr. Walker were dreadfully cheated, especially in the ages of the slaves which they bought. We landed at Rodney, and the slaves were driven to the pen in the back part of the village. Several were sold at this place, during our stay of four or five days, when we proceeded to Natchez. There we landed at night, and the gang were put in the warehouse until morning, when they were driven to the pen. As soon as the slaves are put in these pens, swarms of planters may be seen in and about them. They knew when Walker was expected, as he always had the time advertised beforehand when he would be in Rodney, Natchez, and New Orleans. These were the principal places where he offered his slaves for sale.

When at Natchez the second time, I saw a slave very cruelly whipped. He belonged to a Mr. Broadwell, a merchant who kept a store on the wharf. The slave's name was Lewis. I had known him several years, as he was formerly from St. Louis. We were expecting a steamboat down the river, in which we were to take passage for New Orleans. Mr. Walker sent me to the landing to watch for the boat, ordering me to inform him on its arrival. While there I went into the store to see Lewis. I saw a slave in the store, and asked him where Lewis was. Said he, "They have got Lewis hanging between the heavens and the earth." I asked him what he meant by that. He told me to go into the warehouse and see. I went in, and found Lewis there. He was tied up to a beam, with his toes just touching the floor. As there was no one in the warehouse but himself, I inquired the reason of his being in that situation. He said Mr. Broadwell had sold his wife to a planter six miles from the city, and that he had been to visit her — that he went in the night, expecting to return before daylight, and went without his master's permission. The patrol had taken him up before he reached his wife. He was put in jail, and his master had to pay for his catching and keeping, and that was what he was tied up for.

Just as he finished his story, Mr. Broadwell came in, and inquired what I was doing there. I knew not what to say, and while I was thinking what reply to make he struck me over the head with the cowhide, the end of which struck me over my right eye, sinking deep into the flesh, leaving a scar which I carry to this day. Before I visited Lewis he had received fifty lashes. Mr. Broadwell gave him fifty lashes more after I came out, as I was afterwards informed by Lewis himself.

The next day we proceeded to New Orleans, and put the gang in



the same negro-pen which we occupied before. In a short time the planters came flocking to the pen to purchase slaves. Before the slaves were exhibited for sale, they were dressed and driven out into the yard. Some were set to dancing, some to jumping, some to singing, and some to playing cards. This was done to make them appear cheerful and happy. My business was to see that they were placed in those situations before the arrival of the purchasers, and I have often set them to dancing when their cheeks were wet with tears. As slaves were in good demand at that time, they were all soon disposed of, and we again set out for St. Louis.

On our arrival, Mr. Walker purchased a farm five or six miles from the city. He had no family, but made a housekeeper of one of his female slaves. Poor Cynthia! I knew her well. She was a quadroon, and one of the most beautiful women I ever saw. She was a native of St. Lewis, and bore an irreproachable character for virtue and propriety of conduct. Mr. Walker bought her for the New Orleans market, and took her down with him on one of the trips that I made with him. Never shall I forget the circumstances of that voyage! On the first night that we were on board the steamboat, he directed me to put her into a state-room he had provided for her, apart from the other slaves. I had seen too much of the workings of slavery not to know what this meant. I accordingly watched him into the state-room, and listened to hear what passed between them. I heard him make his base offers, and her reject them. He told her that if she would accept his vile proposals, he would take her back with him to St. Louis, and establish her as his housekeeper on his farm. But if she persisted in rejecting them, he would sell her as a field hand on the worst plantation on the river. Neither threats nor bribes prevailed, however, and he retired, disappointed of his prey.

The next morning poor Cynthia told me what had passed, and bewailed her sad fate with floods of tears. I comforted and encouraged her all I could; but I foresaw but too well what the result must be. Without entering into any further particulars, suffice it to say that Walker performed his part of the contract at that time. He took her back to St. Louis, established her as his mistress and housekeeper at his farm, and before I left, he had two children by her. But, mark the end! Since I have been at the North, I have been credibly informed that Walker has been married, and, as a previous measure, sold poor Cynthia and her four children (she having had two more since I came away) into hopeless bondage!

He soon commenced purchasing to make up the third gang. We took steamboat, and went to Jefferson City, a town on the Missouri river. Here we landed, and took stage for the interior of the state. He bought a number of slaves as he passed the different farms and villages. After getting twenty-two or twenty-three men and women, we arrived at St. Charles, a village on the banks of the Missouri. Here he purchased a woman who had a child in her arms, appearing to be four or five weeks old.

We had been travelling by land for some days, and were in hopes to have found a boat at this place for St. Louis, but were disappointed. As no boat was expected for some days, we started for St. Louis by land. Mr. Walker had purchased two horses. He



rode one, and I the other. The slaves were chained together, and we took up our line of march, Mr. Walker taking the lead, and I bringing up the rear. Though the distance was not more than twenty miles, we did not reach it the first day. The road was worse than any that I have ever travelled.

Soon after we left St. Charles the young child grew very cross, and kept up a noise during the greater part of the day. Mr. Walker complained of its crying several times, and told the mother to stop the child's d—d noise, or he would. The woman tried to keep the child from crying, but could not. We put up at night with an acquaintance of Mr. Walker, and in the morning, just as we were about to start, the child again commenced crying. Walker stepped up to her, and told her to give the child to him. The mother tremblingly obeyed. He took the child by one arm, as you would a cat by the leg, walked into the house, and said to the lady,

"Madam, I will make you a present of this little nigger; it keeps such a noise that I can't bear it."

"Thank you, sir," said the lady.

The mother, as soon as she saw that her child was to be left, ran up to Mr. Walker, and falling upon her knees, begged him to let her have her child; she clung around his legs, and cried, "Oh, my child! my child! master, do let me have my child! oh, do, do, do! I will stop its crying if you will only let me have it again." When I saw this woman crying for her child so piteously, a shudder—a feeling akin to horror—shot through my frame. I have often since in imagination heard her crying for her child:—None but those who have been in a slave state, and who have seen the American slave-trader engaged in his nefarious traffic, can estimate the sufferings their victims undergo. If there is one feature of American slavery more abominable than another; it is that which sanctions the buying and selling of human beings. The African slave-trade was abolished by the American Congress some twenty years since; and now, by the laws of the country, if an American is found engaged in the African slave-trade, he is considered a pirate; and if found guilty of such, the penalty would be death.

Although the African slave-trader has been branded as a pirate, men are engaged in the traffic in slaves in this country, who occupy high positions in society, and hold offices of honor in the councils of the nation; and not a few have made their fortunes by this business.

After the woman's child had been given away, Mr. Walker commanded her to return into the ranks with the other slaves. Women who had children were not chained, but those that had none were. As soon as her child was disposed of she was chained in the gang.

The following song I have often heard the slaves sing, when about to be carried to the far south. It is said to have been composed



by a slave.

“See these poor souls from Africa
Transported to America;
We are stolen, and sold to Georgia—
Will you go along with me?
We are stolen, and sold to Georgia—
Come sound the jubilee!

See wives and husbands sold apart,
Their children’s screams will break my heart;—
There ’s a better day a coming—
Will you go along with me?
There ’s a better day a coming,
Go sound the jubilee!

O, gracious Lord! when shall it be,
That we poor souls shall all be free?
Lord, break them slavery powers—
Will you go along with me?
Lord, break them slavery powers,
Go sound the jubilee!

Dear Lord, dear Lord, when slavery ’ll cease,
Then we poor souls will have our peace;—
There ’s a better day a coming—
Will you go along with me?
There ’s a better day a coming,
Go sound the jubilee!”

We finally arrived at Mr. Walker’s farm. He had a house built during our absence to put slaves in. It was a kind of domestic jail. The slaves were put in the jail at night, and worked on the farm during the day. They were kept here until the gang was completed, when we again started for New Orleans, on board the steamboat North America, Capt. Alexander Scott. We had a large number of slaves in this gang. One, by the name of Joe, Mr. Walker was training up to take my place, as my time was nearly out, and glad was I. We made our first stop at Vicksburg, where we remained one week and sold several slaves.

Mr. Walker, though not a good master, had not flogged a slave since I had been with him, though he had threatened me. The slaves were kept in the pen, and he always put up at the best hotel, and kept his wines in his room, for the accommodation of those who called to negotiate with him for the purchase of slaves. One day, while we were at Vicksburg, several gentlemen came to see him for that purpose, and as usual the wine was called for. I took the tray and started around with it, and having accidentally filled some of the glasses too full, the gentlemen spilled the wine on their clothes as they went to drink. Mr. Walker apologized to them for my carelessness, but looked at me as though he would see me again on this subject. After the gentlemen had left the room, he asked me what I meant by my carelessness, and said that he would attend to me. The next morning he gave me a note to carry to the jailer, and a dollar in money to give to him. I suspected that all was not right; so I went down near the landing, where I met with a sailor, and, walking up to him, asked him if he would be so kind as to read the note for me. He read it over, and then looked at me. I asked him to tell me what was in it. Said he, “They are going to give you hell.” “Why?” said I.



He said, "This is a note to have you whipped, and says that you have a dollar to pay for it."

He handed me back the note, and off I started. I knew not what to do, but was determined not to be whipped. I went up to the jail – took a look at it, and walked off again. As Mr. Walker was acquainted with the jailer, I feared that I should be found out if I did not go, and be treated in consequence of it still worse.

While I was meditating on the subject, I saw a colored man about my size walk up, and the thought struck me in a moment to send him with my note. I walked up to him, and asked him who he belonged to. He said he was a free man, and had been in the city but a short time. I told him I had a note to go into the jail, and get a trunk to carry to one of the steamboats; but was so busily engaged that I could not do it, although I had a dollar to pay for it. He asked me if I would not give him the job. I handed him the note and the dollar, and off he started for the jail.

I watched to see that he went in, and as soon as I saw the door close behind him, I walked around the corner, and took my station, intending to see how my friend looked when he came out. I had been there but a short time, when a colored man came around the corner, and said to another colored man with whom he was acquainted –

"They are giving a nigger scissors in the jail."

"What for?" said the other. The man continued,

"A nigger came into the jail, and asked for the jailer. The jailer came out, and he handed him a note, and said he wanted to get a trunk. The jailer told him to go with him, and he would give him the trunk. So he took him into the room, and told the nigger to give up the dollar. He said a man had given him the dollar to pay for getting the trunk. But that lie would not answer. So they made him strip himself, and then they tied him down, and are now whipping him."

I stood by all the while listening to their talk, and soon found out that the person alluded to was my customer. I went into the street opposite the jail, and concealed myself in such a manner that I could not be seen by any one coming out. I had been there but a short time; when the young man made his appearance, and looked around for me. I, unobserved, came forth from my hiding-place, behind a pile of brick, and he pretty soon saw me, and came up to me complaining bitterly, saying that I had played a trick upon him. I denied any knowledge of what the note contained, and asked him what they had done to him. He told me in substance what I heard the man tell who had come out of the jail.

"Yes," said he, "they whipped me and took my dollar, and gave me this note."

He showed me the note which the jailer had given him, telling him to give it to his master. I told him I would give him fifty cents for it – that being all the money I had. He gave it to me and took his money. He had received twenty lashes on his bare back, with the negro-whip. I took the note and started for the hotel where I had left Mr. Walker. Upon reaching the hotel, I handed it to a stranger whom I had not seen before, and requested him to read it to me. As near as I can recollect, it was as



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follows:

DEAR SIR: — By your direction, I have given your boy twenty lashes. He is a very saucy boy, and tried to make me believe that he did not belong to you, and I put it on to him well for lying to me.

*I remain
Your obedient servant.*

It is true that in most of the slave-holding cities, when a gentleman wishes his servants whipped, he can send him to the jail and have it done. Before I went in where Mr. Walker was, I wet my cheeks a little, as though I had been crying. He looked at me, and inquired what was the matter. I told him that I had never had such a whipping in my life, and handed him the note. He looked at it and laughed; — "And so you told him that you did not belong to me?" "Yes, sir;" said I. "I did not know that there was any harm in that." He told me I must behave myself, if I did not want to be whipped again.

This incident shows how it is that slavery makes its victims lying and mean; for which vices it afterwards reproaches them, and uses them as arguments to prove that they deserve no better fate. Had I entertained the same views of right and wrong which I now do, I am sure I should never have practised the deception upon that poor fellow which I did. I know of no act committed by me while in slavery which I have regretted more than that; and I heartily desire that it may be at some time or other in my power to make him amends for his vicarious sufferings in my behalf.

TIMELINE OF ACCIDENTS

-  The Reverend Professor [Henry Hart Milman](#) delivered the Bampton lectures on the character and conduct of the apostles as an evidence of Christianity.
-  Lieutenant [Alexander Dallas Bache](#) of the United States Army Corps of Topographical Engineers was nominated for the position of Professor of Natural Philosophy and Chemistry at the University of Pennsylvania.
-  Karl von Baer's *EPISTOLA DE OVA MAMMALIUM ET HOMINIS GENERIS*.
-  During this year and the following one, Midshipman [Charles Henry Davis](#) was serving on board the frigate *USS United States* in the Pacific Ocean.

1827

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[James Pierson Beckwourth](#) took a Blackfoot woman as his squaw. (Later we will find him bragging that while living among the Crow he had had a sequence of eight of them.)



BECKWOURTH PUNISHES HIS DISOBEDIENT WIFE.

1827

1827



Publication in England, in three volumes, by Henry Colburn, of a strange tale entitled THE MUMMY! OR A TALE OF THE TWENTY-SECOND CENTURY, with no name on its title page. It was science fiction (although this term “science fiction” still lay in the distant future). It was implied that the author was male — but the author actually was an impoverished young woman named [Jane C. Webb](#).



JANE WEBB LOUDON



[Dr. John Abercrombie](#)'s PATHOLOGICAL AND PRACTICAL RESEARCHES ON DISEASE OF THE STOMACH, THE INTESTINAL CANAL, THE LIVER, AND OTHER VISCERA OF THE ABDOMEN (Edinburgh, Waugh & Innes).



[Friend Elizabeth Fry](#)'s OBSERVATIONS ON THE VISITING, SUPERINTENDENCE, AND GOVERNMENT, OF FEMALE PRISONERS:

No person will deny the importance attached to the character and conduct of a woman in all her domestic and social relations, when she is filling the station of a daughter, a sister, a wife, a mother or a mistress of a family. But it is dangerous error to suppose that the duties of females end here. During the last ten years much attention has been successfully bestowed by women on the female inmates of our prisons. But a similar care is

evidently needed for our hospitals, our lunatic asylums and our workhouses. Were ladies to make a practice of regularly visiting them, a most important check would be obtained on a variety of abuses, which are far too apt to creep into the management of these establishments.

FRY'S OBSERVATIONS

➡ Dr. [Chester Dewey](#) became a professor and lecturer on chemistry and botany in the medical colleges of Pittsfield, Massachusetts and Woodstock, Vermont.



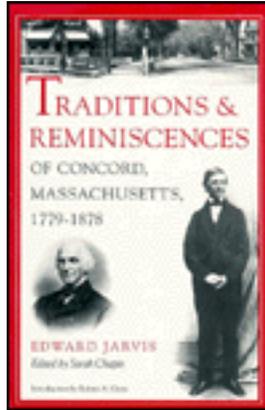
➡ [Friend John Greenleaf Whittier](#) enrolled at the Haverhill Academy.

[Samuel L. Hill](#) got married with Louisa Chase in [Smithfield, Rhode Island](#) (I don't know whether it was this initial marriage that caused his withdrawal from the Religious Society of Friends due to having married outside the [Quaker](#) close, or his subsequent remarriage). The union would produce Mary S. Hill in 1828 in Smithfield.

1827

1827

 [Edward Jarvis](#) began to study medicine, first with [Dr. Josiah Bartlett](#) of [Concord](#), then at [Harvard Medical School](#).



[The Thoreaus](#) were living in the “Shattuck House (now William Monroe’s)” at 63 Main Street.¹⁰

10. What Shattucks did they know?

- [Daniel Shattuck](#)
- [Henry L. Shattuck](#)
- [Lemuel Shattuck](#) the author of [A HISTORY OF THE TOWN OF CONCORD;...](#)

1827

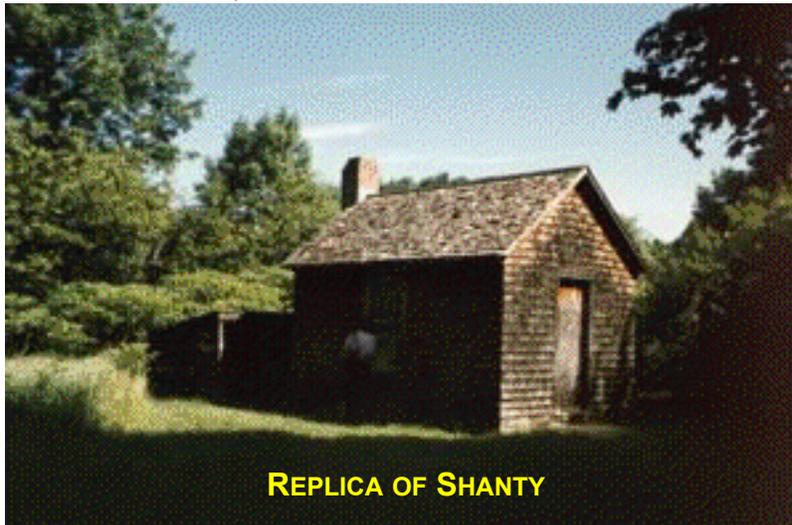
1827

 [Asher Benjamin](#) designed the Unitarian Universalist Church on Canal Street in Nashua, New Hampshire, and



also a church building on Olive Street there which has since been demolished.

[Benjamin](#)'s "villa book" of long standing THE AMERICAN BUILDER'S COMPANION was republished, in a 6th edition (since [Henry Thoreau](#) had a copy of the 1st edition of this dating to 1806 in his personal library, we can feel confident that he consulted at least that 1st edition while crafting his architectural remarks in [WALDEN; OR, LIFE IN THE WOODS](#)).



EMERSON'S SHANTY

REPLICA OF SHANTY



1827

1827



[Friend Luke Howard](#)'s LIBER ECCLESIASTICUS, THE BOOK OF THE CHURCH, OR ECCLESIASTICUS, TRANSLATED FROM THE LATIN VULGATE BY LUKE HOWARD and his LIBER SAPIENTIAE, THE BOOK OF WISDOM, COMMONLY CALLED, THE WISDOM OF SOLOMON, TRANSLATED FROM THE LATIN VULGATE. BY LUKE HOWARD. (London, Printed for the translator, sold by J. and A. Arch, etc., 1827).¹¹

HOWARD PUBLICATIONS

11. [Friend Luke Howard](#) was editing a series of volumes from this year into 1829, entitled TRANSLATIONS FROM THE VULGATE LATIN OF FOUR BOOKS OF THE APOCRYPHA; ECCLESIASTICUS, WISDOM, TOBIT, AND PART OF DANIEL (London, printed for the translator, sold by J. and A. Arch, etc., etc., 1827-29).

1827

1827



The increasing schism among Friends, between [Hicksite](#) and Orthodox, began to have a deleterious impact upon [Quaker](#) educational institutions. The secondary education that was available inside the city of Philadelphia was under the control of the Orthodox body. Hicksite Friends, therefore, in the country, had begun to have a problem in securing an appropriate secondary education for their young people. Since 1799 they had for instance been sending their young people to the Westtown School in Chester County, but in this year this school also came under the control of Orthodox Friends.

QUAKER EDUCATION



Costumes of Philadelphia Quakers

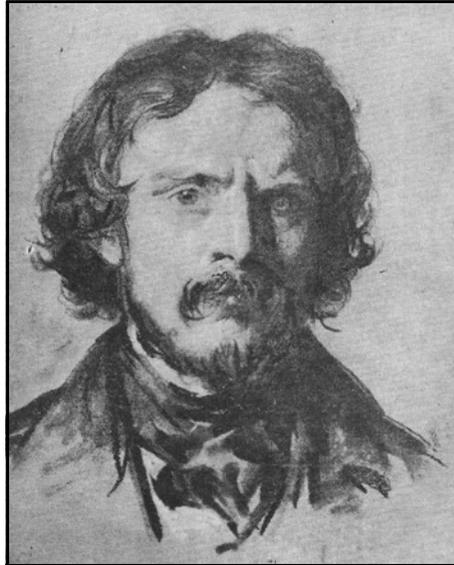
We may note in passing that the school sponsored by the New England Yearly Meeting, in [Providence, Rhode Island](#), the school now known as "[Moses Brown School](#)," was firmly under the control of the Orthodox side of the schism. Hicksite Friends were not welcome, not even to visit, not even to worship. The reason for that was Friend [Moses Brown](#) himself. Moses was rich, Moses was used to throwing his weight around, and Moses had decided that abolitionism, the abolition of race [slavery](#), meant segregation, the separation of the races — but the Hicksites had decided that instead what abolitionism meant was integration into a "Peaceable Kingdom" of the races: amalgamation. The two sides, Jim Crow segregationism versus liberal race mingling, had become anathema to one another.

(It is an irony of history that this pioneer in antebellum Jim Crow racial segregationism, Friend Moses Brown, is now considered to be among the Quaker saints — merely because, after he had calculated that his black slaves had paid him back through their labors the cash price he had paid for their bodies and souls, he did grant them manumission papers.)

1827

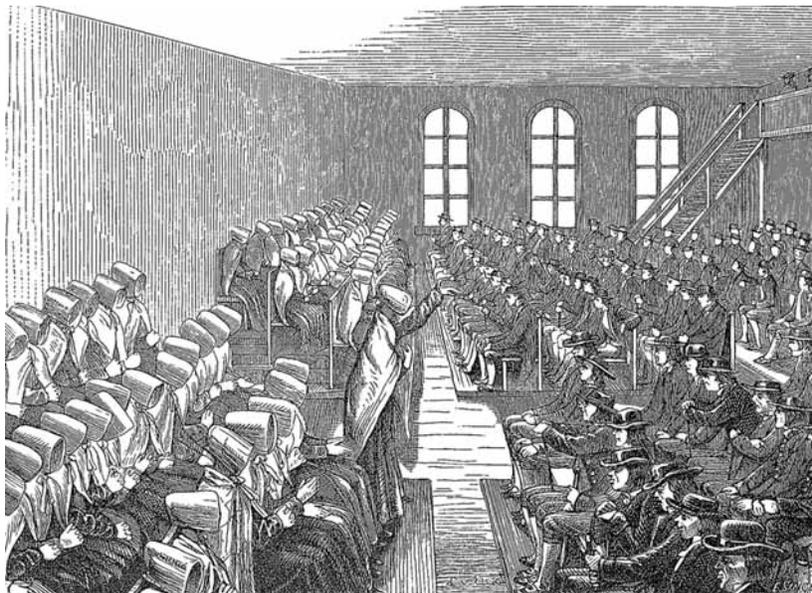
1827

 Reaching the age of 20, [William James Hubard](#) was getting a bit long in the tooth to be masquerading any longer as a child prodigy and sought to expand his talents beyond the [silhouette](#).



He took up portrait painting under the tutelage of Gilbert Stuart (who, it would turn out, did not have long to live).

 The site of the [Quaker](#) meetinghouse in [Boston](#) was sold, and the bodies were disinterred from the cemetery along Quaker Lane (a twisting street, 29 State Street and 46 Devonshire Street to 15 Congress Street and 25 Congress Street) and reburied in Lynn MA.



In [Rhode Island](#), by an act of the General Assembly, the meetinghouses of the [Quakers](#) were to be considered to be held by officers termed “Overseers of Society.”

1827

1827



In Rochester, [New York](#), the population neared 10,000. A platform was built over the Genesee River to provide space for a farmer's market. Alexander Street and Pennsylvania Street (South Union Street) were completed between the [Erie Canal](#) and East Avenue. The city had eight boat basins on that canal: Warehouse, Washington, Fisher's Screw Dock, Fitzhugh's, Ely's, Child's, Hill's (Johnson's), and Gilbert's. The house of hardware merchant Ebenezer Watts was completed. An African Methodist Episcopal (AME) church was being erected at Ford and Spring streets.

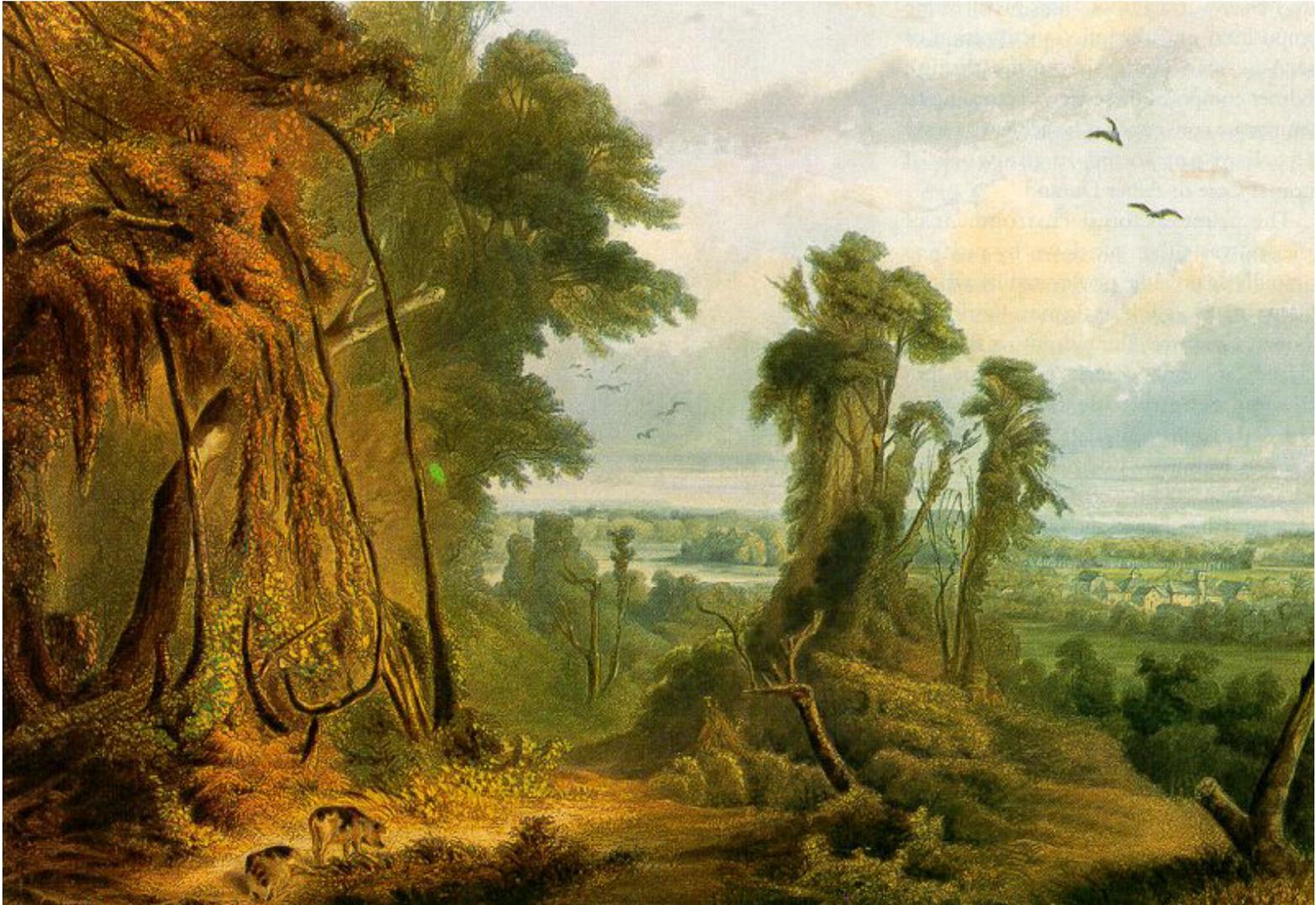


1827

1827



Having disengaged himself from the textile business of New Lanark, Scotland that had been the source of his fortune, Robert Dale Owen had sold his interests in that business and he, his four sons, and one of his daughters, Jane, had moved to New Harmony, Indiana with the intention of making it their permanent home — but in this year he bethought himself, and determined that he would return to England to spend the remainder of his life assisting different reform groups there. This included supporting organizations attempting to obtain factory reform, adult suffrage, and the development of successful trade unions. He would express his views in his own journals, The Crisis and The New Moral World.



COMMUNITARIANISM



During this year and the following one a schism would take place in the Edinburgh Phrenological Society over George Combe's doctrine of natural laws, between the Combeans and a group that self-described as “the Evangelicals.”

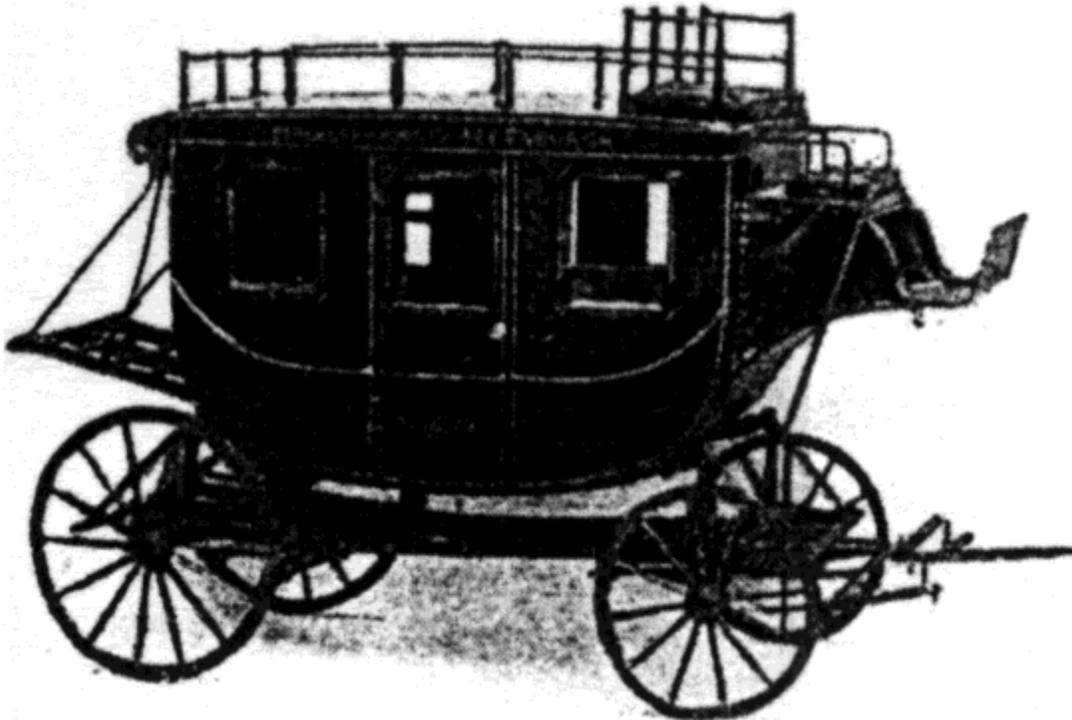
Combe began a series of public discussions with Sir William Hamilton, which would continue into the following year. He would offer himself as a candidate for the chair of logic at Edinburgh but Sir William would be selected.

1827

1827



J. Stephens Abbot, a journeyman coach body maker of Salem, Massachusetts who had learned his trade with and had been at work for Mr. Frothingham, a somewhat celebrated coachmaker, had been hired by Lewis Downing, Senior to come to [Concord](#) and fabricate three coach bodies. He had arrived in Concord the previous [Christmas Eve](#). During the winter and spring he fashioned the first coach bodies ever built in [New Hampshire](#). Basically the Concord coach was an English-model carriage modified for rough American roads, with its body suspended well above its axles upon leather straps which converted much of the up-and-down jarring into a less unsettling side-to-side swaying. There would be models of this that would seat 6, 8, 10, or 12.



The first coach was completed and went out of the shop during July, and was sold to John Sheperd. One of the remaining two was soon sold in Vermont. After completing his job with Mr. Downing, Mr. Abbot went to Framingham, Massachusetts and was about to form a business connection there, but this was intercepted due to friendly counsel and advice from a local tavernkeeper. He then went to [Providence, Rhode Island](#) and worked a short time, but not feeling contented returned to Concord in the fall, and would be taken in as a partner by Downing at the beginning of the following year.



Since the siting of the monument in celebration of “the 19th of April 1775” in the town square rather than on the battleground itself had excited such disapproval from the citizenry of [Concord](#), the *Yeoman’s Gazette* proposed that the monument be relocated to the site of the [Old North Bridge](#). Presumably, since there wasn’t a bridge there any longer, the monument would have to be located on the town side of the [Concord River](#), where the Army troops fell, rather than on the west bank from which direction the Minutemen had been approaching. (This impediment wouldn’t be resolved until a new bridge was constructed in 1874.) In response to the egregious pamphlet issued in Lexington in 1825, alleging that “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’,” the Reverend [Ezra Ripley](#) had been busily collecting the depositions of Concord survivors in order to reveal the “present pretensions and claims of the citizens of Lexington” and their “unjust claim upon the public faith” based on what had been in Lexington not a real battle but only a “massacre.” They were attempting to “wrest from the inhabitants of Concord” what was rightfully theirs, “the legitimate honors which their brave and patriotic fathers achieved and bequeathed to them.” Although the Lexington militiamen deserved the “highest praise for their courage and love of country and liberty,” all the “progress of civil liberty and national freedom in various parts of the world” which had been made to date had begun in [Concord](#).¹²

12. [Ezra Ripley, D.D.](#) A HISTORY OF THE FIGHT AT CONCORD ON THE 19TH OF APRIL 1775. Concord MA: Allen and Atwill, 1827

1827

1827

The Reverend made passing reference to the fate of the third stricken soldier at the [Old North Bridge](#), but without indicating where his body had been buried.¹³



 Joseph B. Felt's THE ANNALS OF SALEM.

 The stone Eddy Bridge was belatedly constructed over the Assabet River at [Concord](#), some 50 feet upstream of the old wooden bridge:

 July 20, 1859: ... P. M.—To Eddy Bridge.
Abel Hosmer says that the Turnpike Company did not fulfill their engagement to build a new bridge over the Assabet in 1807; that the present stone bridge was not built till about the time the Orthodox meeting-house was built. (That was in 1826.) Benjamin says it was built soon after the meeting-house, or perhaps 1827, and was placed some fifty feet higher up-stream than the old wooden one.

13. Of the three stricken soldiers of the 4th Regiment Light Infantry Company, Thomas Smith, Patrick Gray, and James Hall, two had died and were buried at the North Bridge itself, while the third was carried toward town before succumbing to his wounds.

 [John Warner Barber](#)'s HISTORICAL SCENES IN THE UNITED STATES.



 The [Concord](#) house that eventually would become [the Alcott family](#)'s "[Hillside](#)" and the Hawthorne family's "[The Wayside](#)" was purchased by Darius Merriam, who would live in it most of the time until 1832 and then sell it to Horatio Cogswell.

[OLD HOUSES](#)

The house on Monument Street built by early settler Humphrey Barrett in the 17th Century was left by a childless descendant to Abel Barrett Heywood. A.B. Heywood would successfully farm the land but eventually succumb to drink. The farm would then be sold to S.A. Hartshorn, and later auctioned to D.G. Lang. Lang would in 1885 build a new house on the property and demolish the old structure in 1886.



1827

1827



During this year a mechanical pencil was being advertised in a [London](#) publication. The advertisement characterized it as a “propelling pencil.”



In Salem MA, Mr. and Mrs. Joseph Dixon began the manufacture of items related to carbon ([pencils](#), stove polish, and lubricants) in their home. Thoreau’s eventual involvement with pencil engineering is traceable, through his father, to Dixon. Although Dixon had had a meager education (the name of the town of manufacture on the case for his pencils was, for instance, printed as “Slem”!), early in life he had been able to devise a machine for cutting files. When he took up printing, lacking funds for metal type for a time he carved his own type out of wood. When he began to melt type metal in Salem, he experimented with the creation of crucibles of graphite. He used this supply of [graphite](#) also to manufacture stove polish and pencils. However, when Dixon tried to peddle pencils of American manufacture in Boston, he was told that to offer them as of high quality he would need to place foreign labels on them. He ceased making pencils for the time being, but apparently not before [John Thoreau, Senior](#) had learned from him the rudiments of pencil making. There is little to indicate that in the 1820s any Americans were aware of the French process for pencil making. From a friend who was a chemist, Francis Peabody, Dixon may have learned of Conté’s use of clay in French pencil leads, but we don’t know that he experimented with such a process. While the Thoreaus may in turn have learned that mixing clay with the graphite could make a better pencil, they also would need to develop the process through experimentation.

(In later years the Dixons of Salem would relocate their enterprise to Jersey City NJ and develop a machine that could produce 132 pencils a minute. The Dixon factory would become the 1st fullscale pencil factory in the United States.)



In [London](#), Hammersmith Suspension Bridge opened.



In [London](#), Marble Arch was erected outside Buckingham Palace.

1827

1827

➡ In [London](#), Crockford's Club opened for gamblers.

➡ In [London](#), the Turnpike Act removed 27 turnpikes in a single day.

➡ In [London](#), the churchyard of St. Martin's-in-the-Fields was removed.

➡ The Treaty of [London](#) pressured the Turks to free the Greeks.
Russia, Britain, and France recognized the new Greek government.

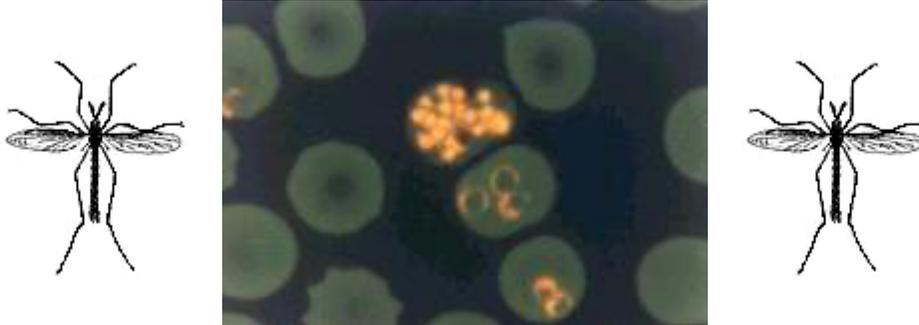
➡ When the Englishwoman Frances Trollope came to America during this year, eventually after a number of false starts it would be to attempt to found a sort of department store in Cincinnati.



She would lose her blouse. Although ostensibly Trollope had come to America out of admiration for Fanny Wright, she was here also because in England her family had gotten into such financial circumstances that it might at any moment lose its respectability. Trollope transplanted her family to this side the Atlantic, built that bazaar in Cincinnati, established her son Henry in school, and during her three years and a half years here would see Louisiana, Tennessee, Kentucky, Ohio, Virginia, [Maryland](#), New York, Washington, and Pennsylvania. When she would return to England in 1831, she would set about writing her book DOMESTIC MANNERS OF THE AMERICANS, catering (bad doggie!) to our desire to have ourselves sniffed at, which she would publish in 1832 at the age of fifty. The book would so exercise us that it would be put out in four editions

within a single year! Her son Anthony would eventually observe that “It will not be too much to say that it had a material effect upon the manners of the Americans of the day, and that this effect has been fully appreciated by them. No observer was certainly ever less qualified to judge the prospects, or even of the happiness of a young people. No one could have been worse adapted by nature for the task of learning whether a nation was in a way to thrive... Her volumes were very bitter, but they were very clever, and they saved the family from ruin.”

Fanny Wright needed to be absent from Nashoba due to her [malaria](#) and general poor health, and during her absence there was a motivation problem and a free-love scandal. The white managers of Nashoba resorted to problematic motivators such as whipping and one of them openly cohabited with a free mulatto woman.



In France, Alexis de Tocqueville was still beginning as an unsalaried apprentice mediator (*juge auditeur*) at the Versailles court of law. There was as yet no suggestion that he would become another and more focused, if less overwhelmingly successful, Trollope-type evaluator of the American temperament.



1827

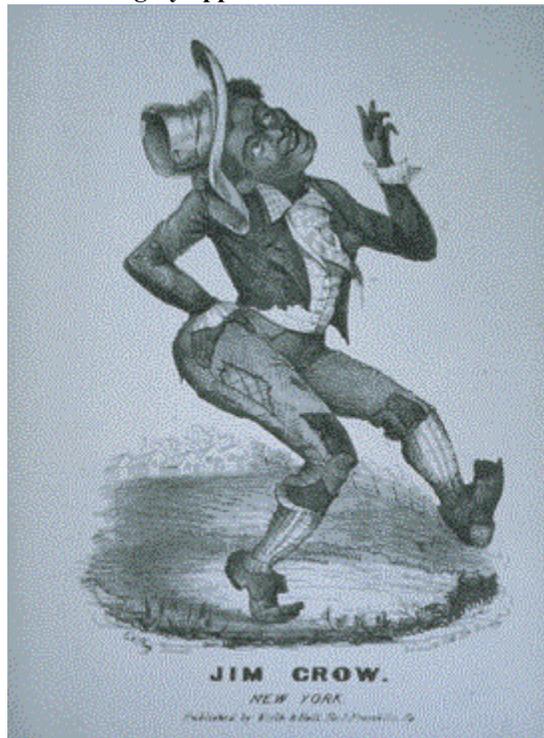
1827



In America, George Washington Dixon was putting on blackface to sing “Coal Black Rose” and “My Long Tailed Blue” at the beginning of the minstrel show phenomenon.



Blacks had long been regarded as our national clowns, but in the North the unremitting antislavery agitation had caused whites to become uneasy at watching the standard routines if they were performed by an actual black. No distinction had as yet been formed in the white public consciousness between the misfortune of being born to parents who were enslaved and the misfortune of being born to parents who were black. So in the consciousness-raised North, these skits and pratfalls needed to be performed **by a white performer in readily discernible, not too thoroughly applied burnt cork.**



ME HAPPY SO ME SING

When Alexis de Tocqueville would tour the US in the 1830s, he would note this phenomenon — and theorized

it for us:

In the South, where slavery still exists, the Negroes are less carefully kept apart; they sometimes share the labors and the recreations of the whites.... In the North the white no longer distinctly perceives the barrier that separates him from the degraded race, and he shuns the Negro with the more pertinacity since he fears lest they should some day be confounded together.



[Charles Lyell](#) abandoned the legal profession in favor of [geology](#). He had already begun to plan his chief work, THE PRINCIPLES OF GEOLOGY: AN ATTEMPT TO EXPLAIN THE FORMER CHANGES OF THE EARTH'S SURFACE BY REFERENCE TO CAUSES NOW IN OPERATION.



THE SCIENCE OF 1827

[Thoreau](#)'s firm grasp of [paleontology](#) laid the groundwork for the climax of [WALDEN](#), which describes the emergence of complexity and beauty from the simple flow of muddy sand at the Deep Cut. It also was the taproot of his lifelong frustration with Christian supernaturalists, who insisted on a fairly brief history of life. Paraphrasing [Lyell](#)'s PRINCIPLES, he jested [in [A WEEK ON THE CONCORD AND MERRIMACK RIVERS](#)]: "It took 100 years to prove that fossils are organic, and 150 more, to prove that they are not to be referred to the Noachian deluge." Not everyone believes this, even today. Modern "young Earth" creationists still insist that the Elizabethan-era Mosaic chronology of [Archbishop Ussher](#) is the correct one, and that we twenty-first century scientists are in error.

- Professor Robert M. Thorson, WALDEN'S SHORE, pages 60-1



A WEEK: As we passed under the last bridge over the canal, just before reaching the Merrimack, the people coming out of church paused to look at us from above, and apparently, so strong is custom, indulged in some heathenish comparisons; but we were the truest observers of this sunny day. According to Hesiod,

“The seventh is a holy day,
For then Latona brought forth golden-rayed Apollo,”

and by our reckoning this was the seventh day of the week, and not the first. I find among the papers of an old Justice of the Peace and Deacon of the town of Concord, this singular memorandum, which is worth preserving as a relic of an ancient custom. After reforming the spelling and grammar, it runs as follows: “Men that travelled with teams on the Sabbath, Dec. 18th, 1803, were Jeremiah Richardson and Jonas Parker, both of Shirley. They had teams with rigging such as is used to carry barrels, and they were travelling westward. Richardson was questioned by the Hon. Ephraim Wood, Esq., and he said that Jonas Parker was his fellow-traveller, and he further said that a Mr. Longley was his employer, who promised to bear him out.” We were the men that were gliding northward, this Sept. 1st, 1839, with still team, and rigging not the most convenient to carry barrels, unquestioned by any Squire or Church Deacon and ready to bear ourselves out if need were. In the latter part of the seventeenth century, according to the historian of Dunstable, “Towns were directed to erect ‘**a cage**’ near the meeting-house, and in this all offenders against the sanctity of the Sabbath were confined.” Society has relaxed a little from its strictness, one would say, but I presume that there is not less **religion** than formerly. If the **ligature** is found to be loosened in one part, it is only drawn the tighter in another. You can hardly convince a man of an error in a lifetime, but must content yourself with the reflection that the progress of science is slow. If he is not convinced, his grandchildren may be. The geologists tell us that it took one hundred years to prove that fossils are organic, and one hundred and fifty more, to prove that they are not to be referred to the Noachian deluge.

HESIOD

CHARLES LYELL

For the following three years [Charles T. Jackson](#) and Francis Alger of Boston would be making a sort of amateur mineralogical/geological survey of Nova Scotia (their “A Description of the Mineralogy and Geology of a part of Nova Scotia; by Charles T. Jackson and Francis Alger” would appear in the January 1829 issue of [The American Journal of Science and Arts](#)). In the course of their travels they would notice a flat rock inscribed with the date “1606” and seeming to bear a symbol that they understood to indicate the Masonic Order.

CAPE COD: The very gravestones of those Frenchmen are probably older than the oldest English monument in New England north of the Elizabeth Islands, or perhaps anywhere in New England, for if there are any traces of Gosnold's storehouse left, his strong works are gone. Bancroft says, advisedly, in 1834, "It requires a believing eye to discern the ruins of the fort"; and that there were no ruins of a fort in 1837. Dr. Charles T. Jackson tells me that, in the course of a geological survey in 1827, he discovered a gravestone, a slab of trap rock, on Goat Island, opposite Annapolis (Port Royal), in Nova Scotia, bearing a Masonic coat-of-arms and the date 1606, which is fourteen years earlier than the landing of the Pilgrims. This was left in the possession of Judge Haliburton, of Nova Scotia.

PEOPLE OF CAPE COD

BANCROFT

JACKSON

HALIBURTON



As we can see above, [Jackson](#) would carry his story to [Henry Thoreau](#), who would include it in [CAPE COD](#). Unfortunately, the scratching above the date “1606” would turn out not to have been any sort of recognizable Masonic symbol — the Masonic Order, ordinarily eager for this sort of discovery, would disdain the entire idea! The marks may have been merely random marks left by a shovel, or may possibly have been intended to indicate that the white settler who had been buried beneath this flat rock had been a carpenter. Although the rock itself seems to have been lost (buried under plaster somewhere inside a wall), we do still have a photograph of it:



The Masonic Stone of 1606

By R.W. Bro. REGINALD V. HARRIS,

Grand Historian, Grand Lodge of Nova Scotia¹⁴

It will be good to read this article in conjunction with Bro. Harris' article on "Freemasonry in Nova Scotia" published in The Builder of August last; and with the Study Club article of last month. Bro. Harris' critical analysis of the claims of the Nova Scotia stone to be the monument of the earliest known appearance of Freemasonry on this continent was published in Transactions of Nova Scotia Lodge of Research, Jan. 31, 1916; as here given he has altered it somewhat.

WHAT some Masonic students and historians regard as the earliest trace of the existence of Freemasons or Freemasonry on this continent so far as we are now aware, is afforded by the inscriptions on a stone found in 1827 upon the shores of Annapolis Basin, Nova Scotia.

There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Haliburton (known to us as the author of "Sam Slick"), was written in the year of the finding of the stone or very shortly afterward, and is to be found in his HISTORICAL AND STATISTICAL ACCOUNT OF NOVA SCOTIA, published in 1829 (Vol. II., pp. 155-157), as follows:

About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former. The western channel, though narrow, is deep and generally preferred to others. A small peninsula, extending from the Granville shore, forms one of its sides. On this point of land the first piece of ground was cleared for

14. As published in The Builder Magazine for October 1924 (Volume X, Number 10).



cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite it the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arable figures the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface.

The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters alike suffered from exposure to the weather: the seams on the back of it have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated – they are plainly discernible to the eye and easily traced by the finger.

At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the Treaty of St. Germain's. The remains of this fort may be traced with great ease, the old parade, the embankment and ditch, have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632.

* * * *

The other account of the finding of the stone is contained in a letter written nearly thirty years after the event, and now in the possession of the New England Historic-Genealogical Society from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist. It is in the following words:

June 2, 1856.

Dear Sir:

When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a grave-stone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it.

The rock was a flat slab of trap rock, common in the vicinity. At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription 'La Belle

1649.' These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers who came to Nova Scotia, "Annapolis Royal, Acadia," in 1603. Coins, buttons and other articles originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

The slab bearing date 1606, I had brought over by the Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth, Mass.), but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

* * * * *

Yours truly,
C. T. Jackson.
(Addressed)

J.W. Thornton (Present.)

This letter is accompanied by a photograph of the stone made some thirty years later showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.



We shall later refer more particularly to the stone itself and the two accounts of its finding, but wish first to refer to the subsequent history of the stone which is most singularly unfortunate.

About 1887 it was given by Robert Grant Haliburton (son of Judge T.C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute. It was to be placed in the wall, the inscription facing inside in one of the principal rooms.

Sir Sanford Fleming wrote that he received the stone from Mr. R.G. Haliburton for the purpose of being placed in the museum of the Canadian Institute, Toronto, in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt. Sir Daniel Wilson was then President, and on March 21, 1888,



read a paper on "Traces of European Immigration in the 17th Century," and exhibited the stone found at Port Royal bearing date 1606. Sir Sanford Fleming further adds:

I have myself seen it more than once since its being placed in the Canadian Institute. When the building was erected on the northwest corner of Richmond and Berti Streets, Toronto instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it. Before these facts were made known to me, or any trace could be had of the stone, I had a long correspondence with the Institute authorities, and I further offered a reward of \$1,000 for the stone if it could be found but it was all to no purpose. I regret extremely that I can throw so little light on it at this day. If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America.

It is a most regrettable fact that this priceless stone should have ever gone out of Nova Scotia. The necessity for a Masonic museum in this Province needs no argument when such things as this happen.

HALIBURTON'S ACCOUNT IS PROBABLY MORE CORRECT

To return to the two accounts of the finding of the stone itself, there can be little or no doubt that Judge Haliburton's account written at the time of the discovery and on the spot, by one who had made a study of the locality and of its history, is correct; and that Dr. Jackson's account, written from recollection thirty years after he found the stone, cannot be relied upon as to the place of discovery. Moreover, the historical facts stated by Judge Haliburton as to the place of the first settlement by the French establish beyond any doubt that the stone marked with the date 1606 was found on the peninsula extending from the Granville shore opposite Goat Island, Annapolis Basin.

As to the inscription on the stone, although the stone is not now to be found for inspection, there can be little or no doubt as to the particulars of that inscription. Judge Haliburton undoubtedly wrote his description of the stone with it immediately before him. Dr. Jackson's account made after he had seen it a second time, confirms it and the photograph made before the stone was sent to Toronto further establishes the fact that the stone bore the date 1606 and the "square and compasses" of the Mason, though these emblems would seem to be too much worn away to admit of a good photographic reproduction, a condition not to be wondered at after an exposure to the weather for over two hundred years.

On the other hand, some who have examined only the photograph have doubted whether the marks on the stone (other than the date



1606) were really the square and compasses of the Freemason. The fact that these marks appear not to have been cut so deeply and well has suggested to them that they are surface scratches such as might have been made accidentally in digging with a pick or spade. An examination of the photograph, however, clearly shows that the marks are more than mere scratches – deeper, clearer and more lasting, as they must have been to survive the attacks of the elements for more than two centuries. Judge Haliburton in describing the stone says: "It does not appear to have been dressed by a mason but the inscription has been cut on its natural surface." It is quite impossible today to decide whether the inscription was the work of a skilled or unskilled workman. Turning now to the explanations and theories respecting the inscription. Judge Haliburton describes it as a stone "upon which they (the French) had engraved the date of their cultivation of the soil, in memorial of their formal possession of the country."

Against this theory may be urged the fact that the first cultivation of the soil by these French settlers was in 1605 and not 1606; Champlain's map showing gardens is dated 1605; also that they had taken possession of the country in 1604; and the probability that a national emblem, such as the fleur-de-lis, would be used rather than a Masonic emblem for such purposes. That this is exactly what they did is evident from the record of Argall's capture of Port Royal. In Murdoch's HISTORY OF NOVA SCOTIA he states that in 1614 "Argall destroyed the fort and all monuments and marks of French national power. It is recorded that he even caused the names of Demonts and other captains and the fleur-de-lis to be effaced with pick and chisel from a massive stone on which they had been engraved."

This account not only shows what emblems the French used to commemorate their occupation of the country, but also that if this stone was visible it does not commemorate a national event.

IT DID NOT COMMEMORATE FOUNDING OF A MASONIC LODGE

The theory that the stone might commemorate the establishment of a lodge of Freemasons has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606-7 the French colonists, under the leadership of Champlain, established a sort of club or society styled the "Ordre de Bon Temps," consisting of fifteen members. Each member in turn became the caterer to his brethren, a plan which excited so much emulation among them that each endeavored to excel his predecessor in office, in the variety, profusion and quality of the viands procured for the table during his term of office. Lescarbot, a member of the society and the historian of these early events, says that on each such occasion the host wore the collar "of the order and a napkin and carried a staff." At dinner, he marshalled the way to the table at the head of the procession of guests. After supper he resigned the insignia of office to his successor, with the ceremony of drinking to him in a cup of wine. The little company included several distinguished names: Poutrincourt, the real founder of Port



1827

1827

Royal; Champlain, the founder of Quebec, two years later, and the historian of many events at Port Royal; Biencourt, Poutrincourt's son; Lescarbot, advocate, poet and historian of this early period; Louis Hebert, one of the first settlers of Quebec; Robert Grave, Champdore, and Daniel Hay, a surgeon.

That this social club was Speculative Freemasonry is highly improbable. The colony was a French settlement, and Speculative Freemasonry was not known in France for more than a hundred years afterward, namely in 1718. The corporations and gilds of stonemasons and architects, we are told in Rebold's GENERAL HISTORY OF FREEMASONRY, were suppressed in 1539 by Francis I., although a sort of trade unionism seems to have existed from about 1650, and a correspondence with each other is believed to have taken place between the unions at Marseilles, Paris, Lyons, and certain cities in Belgium. These were undoubtedly operative bodies and consisted of not only masons and stone cutters, but of members of other trades, carpenters, architects, decorators, etc.

That a union of these workmen may have existed at Port Royal is not of course impossible, but that it contained any speculative members is exceedingly improbable. In England evidence is lacking of the admission of Speculative Masons into Masonic lodges prior to 1646, and in Scotland prior to 1634.

If such a speculative lodge existed at Port Royal in 1606 or if the Ordre de Bon Temps was even in a remote way connected with any trade, either Champlain or Lescarbot in their very detailed accounts of these early days would have mentioned other facts which would establish beyond any doubt such relationship. The entire absence of any such facts must be taken as conclusive in this matter.

There remains for consideration one other theory respecting the stone, that of Dr. Jackson; that it was "undoubtedly intended to commemorate the place of burial of French soldiers." This expression of opinion by Dr. Jackson in 1856 may have been founded on information given him by Judge Haliburton on his "recent" visit to Nova Scotia, and may indicate that the judge had also changed his mind. Whatever the facts, the gravestone theory would seem to have more to support it than any other.

First, as to the stone itself. As described by Judge Haliburton who had possession of the stone from 1827 until his removal to England in 1859, it evidently measured two by two and a half feet; undoubtedly monumental size and shape.

Secondly, as to the place where it was found.

Champlain in his VOYAGES gives a plan of the fort erected by him in 1605. This plan shows a burying ground and a garden outside the eastern parapet or palisade. Judge Haliburton's theory that the stone commemorated the first cultivation of the soil may have been based on the fact that it was found on the site of the garden but it is equally clear that it might also be a gravestone, although Dr. Jackson says in his letter of 1856 that it was found "upon the shore" "partly covered with sand and lying on the shore."

Assuming that the stone is a gravestone, two questions present themselves:

1st. Why are the square and compasses on the stone?

2nd. Whose gravestone is it?



It will be convenient to answer these two queries together. Champlain in his history tells us that during the winter of 1605-1606 six members of the little colony died. While Champlain does not give the names of those who departed this life nor whether they died' before or after Jan. 1, 1606, yet from his context and Lescarbot's account it would not be difficult to draw a very strong inference that all died before the New Year dawned. I think we may safely assume that the stone is not the gravestone of any of these six settlers.

LESCARBOT DESCRIBES THEIR ACTIVITIES

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Mare Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27, where they remained until Aug. 28, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. Lescarbot, in his New France, has this to say about the work done while the rest were away:

Meanwhile I set about making ready the soil, setting off and enclosing gardens wherein to sow wheat and kitchen herbs. We also had a ditch dug all around the fort which was a matter of necessity to receive the dampness and the water which previously had oozed underneath our dwellings, amid the roots of the trees which had been cut down and which had very likely been the cause of the unhealthiness of the place.

I have no time to stop here to describe in detail the several labours of our other workmen. Suffice it to say that we had numerous joiners, carpenters, masons, stone cutters, locksmiths workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades, and in doing so were very kindly used, for after three hours work a day they were free.

* * *

But while each of our said workmen had his special trade, they had also to set to work at whatever turned up, as many of them did. Certain masons and stone cutters turned their hands to baking and made as good bread as that of Paris.

Let us note in passing the use by Lescarbot of the two words "masons" and "stone cutters." The original French words in Lescarbot's history are "masson" (mason) and "tailleur la Pierre," the former being a word of wider significance than the other, including any operative on the construction of a building, using either stones, bricks, plaster or cement, the latter word denoting greater skill including not only the work of cutting inscriptions, but approaching the work of the sculptor.

Poutrincourt's party meanwhile spent some weeks exploring and when near Cape Cod a party of five young men landed in defiance of orders and were attacked by Indians. Three were killed and buried on the spot by their comrades; the other two were severely wounded; one of them, Duval, a locksmith, lived to take part in



a revolt at Quebec two years later; the other was so pierced with arrows that he died on reaching Port Royal on Nov. 14, 1606, where he was buried.

During the winter of 1606-1607 there were four deaths but these occurred in February and March, 1607, and not during the year 1606, according to both Champlain and Lescarbot. If, therefore, the stone was erected to mark the grave of one of the colonists who died during the year 1606, it must have been the grave of the man who died on Nov. 14, 1606, or shortly afterward of wounds received at Cape Cod.

What was his profession or trade?

We know Duval was a locksmith, and though this is very scant light for us to be guided by, it is probable that his companions on their wild episode on shore with the Indians were members of the various trades which Lescarbot says were at Port Royal at this time. This is merely assumption, and not conclusive. If he had been a man of standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal.

CARPENTERS HAD THEIR OWN MYSTERY

We must not forget that at that time the carpenters of France had their own mystery or trade gild, worked on lines somewhat akin to Operative Masonry, and using the square and compasses as their emblem.

This may be well illustrated by a short quotation from Felix Gras, the eminent Provençal poet and novelist, whose works were so highly esteemed by the late W.E. Gladstone. In his Les Rouges du Midi, a book dealing with the French Revolution (written in 1792), he describes a visit paid by Vauclair, a carpenter from Marseilles, to Planctot, a carpenter residing and working in Paris.

As we stood outside the door we could hear the smooth "hush hush" of a big plane as it threw off the long shavings, but the planing stopped short at our loud knock, and then the door flew open and there was Planctot himself. It was plain that he knew Vauclair on the instant, but instead of shaking hands with him, he turned his back and rushed off like a crazy man.... In a few minutes we heard the clatter of old Planctot's wooden shoes on the stair. He had come to greet Vauclair according to the rite and ceremonial of their craft. He had put on his Sunday hat and his best wig; and before he said a word he laid a compass and a square down on the floor between himself and Vauclair. At once Vauclair made the correct motions of hand and foot, to which Planctot replied properly and then, under their raised hands, they embraced over the ... compass and square.

Old Planctot is several times called "le maitre," "the master," which I take to denote his standing in the Craft. I think there can be no historical doubt of the existence of such a craft gild among French carpenters at the beginning of the 17th century; that is, about 1606.

Let us summarize our theories: First, the stone was a gravestone; secondly, it marked the last resting place of a French settler who died in 1606; thirdly, this settler was

probably a workman and may have been an operative mason or stone cutter; fourthly, speculative Masonry, unknown in France in 1606, was not practiced by the French colonists; lastly, the emblem of square and compasses would seem to be a trade-mark or emblem undoubtedly used by operative masons as their emblem, and possibly by carpenters as well. In a word, the stone marked the grave of either a mason or stone cutter or possibly a carpenter who died Nov. 14, 1606, and not that of a Speculative Freemason.

----O----

“A king may make a noble knight,
And breathe away another;
But he in all his power and might,
Cannot make a brother.”

----O----

To summarize: [Thoreau](#) would include in [CAPE COD](#) something [Dr. Jackson](#) had bragged to him about. Dr. Jackson claimed to have discovered, while on vacation in Nova Scotia as a Harvard undergraduate, evidence of Freemasonry dating to 1606 (what he had found along that coast was the gravestone of a white settler bearing such a date, along with what seemed obviously to him to be a “Masonic coat-of-arms”). Jackson would go on in his life to allege when the electric telegraph began to be trendy after 1837, that actually he had been the one to initiate the whole thing (although his credit for this had somehow been misappropriated), and then when anesthesia began to be the cat’s pajamas in surgery and dentistry in 1846, that actually he had been the one to have ginned up the whole scheme (although his credit for this had somehow been misappropriated), and then to be terminated from his surveying contract in 1847 for incompetence or leadership failure or whatever — until finally he would fall apart and need to be institutionalized. So, here’s my question for you (now that it is clear that the rock Jackson had found in 1827, and had bragged to Thoreau about, did not actually have any sort of recognizable “Masonic coat-of-arms” engraved upon it): can this 1827 lookie-lookie-what-I-discovered-thingie in Nova Scotia now be understood as an early glimmer of the pretentious craziness that was going to characterize, and so damage, this man’s life? Can we see, in Thoreau’s book about the cape, early evidence of this fabulator’s easy ability to intrigue people?



The state of New York withdrew from [slavery](#), but not really — the plan was to do this very gradually, so that fewer people would get hurt by liberty.



“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.”



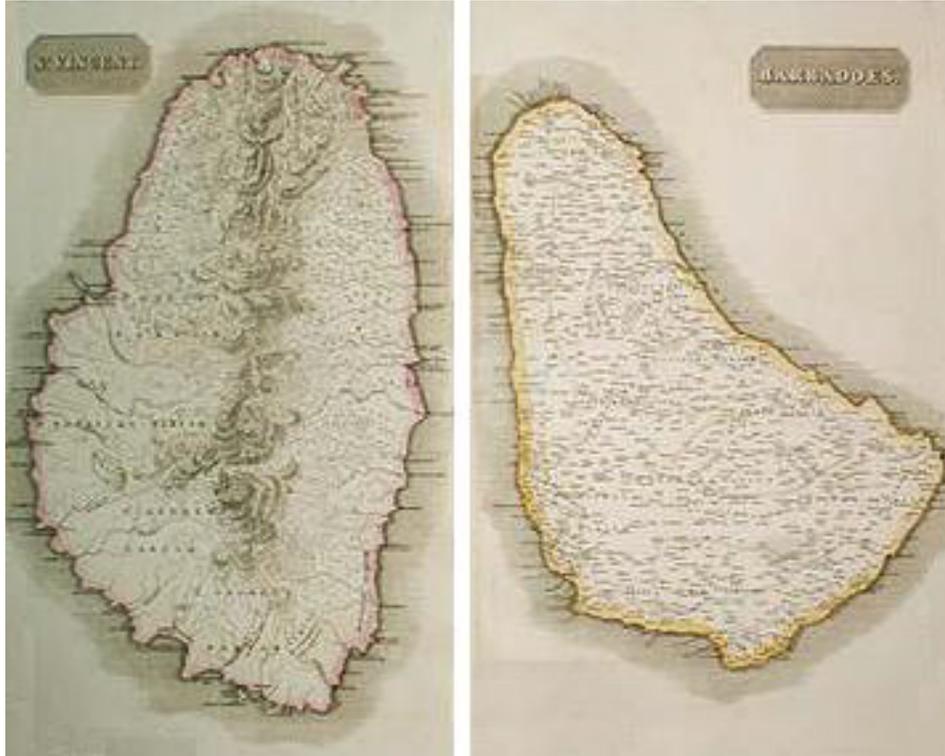
– Stanley Cavell, MUST WE MEAN WHAT WE SAY?
1976, page 141

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➡ The Cuban census showed a population of 704,000, of whom 311,000 were white, 286,000 black and slaves, and 106,000 black (or of mixed blood) and free. It indicated that there were 1,000 sugar mills, 30,090 ranches, 5,534 tobacco farms, and 2,067 coffee plantations.

➡ This map of Barbados by John Thomson was published:



➡ Iturbide, Agustin de (1783-1824). *CARRERA MILITAR Y POLITICA ... (A STATEMENT OF SOME OF THE PRINCIPAL EVENTS IN THE PUBLIC LIFE OF AGUSTIN DE ITURBIDE / WRITTEN BY HIMSELF.)* J. Murray, London.

➡ That Virginia Delegate James Mason would cling to the doctrine of states' rights and a strict interpretation of the Constitution had already become evident, in the Giles resolutions, and would continue through the nullification crisis, the 1830s national bank crisis, and into Mason's senatorial career. These were ideational weapons vital to the defense of the institution of human enslavement.

➡ Mrs. Sophia Auld, mother of Thomas Auld the new owner of Frederick Douglass, made a gesture toward teaching her son's new slave Freddy to read. Residing in a border city, she had not previously had a slave in her home. Before marrying Mr. Hugh Auld, she had been a weaver "dependent upon her own industry for a living." In teaching this 9-year-old the alphabet, she was merely doing what she had done for her own son Thomas. The record is that, faced with Mr. Auld's warning that education "would **spoil** the best nigger in the world," she became "even more violent than her husband himself." That is, Sophia was advised by other whites, that should she persist in this apparent kindness toward her son's black boy, then they would need to imagine that she was unfitting Freddy for his life condition, and therefore consider that her apparent kindness amounted to unkindness, and that they would be required to attack her for actual cruelty toward the slave, etc. A woman having as little backbone as most of us, Sophia soon collapsed under these threats, originating at





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least primarily with her husband Hugh Auld, and abandoned her gesture toward kindness. However, from the standpoint of Douglass looking back in later life,



From that moment, I understood the pathway from [slavery](#) to freedom.

Douglass also learned of something interesting happening to the soul of Sophia Auld. As soon as it became impossible for this limited person to react to the slave boy with kindness, because of her fear that this would be interpreted as unkindness and fear that she would herself be attacked as unkind, it became psychologically necessary for her to react to him with the most extreme bitterness and hostility.¹⁵

In this year in Boston, Caleb Bingham was publishing a school textbook titled THE COLUMBIAN ORATOR, which included a “Dialogue between a Master and Slave” with a section which eventually would be considered relevant by the young slave. The boy would misread this to make it conform to an abolitionist ideology of **guilt**, whereas in actuality it describes merely the alteration of a relationship occasioned by an **exchange of gifts**:

[Says the slave] You are surrounded with implacable foes, who long for a safe opportunity to revenge upon you and the other planters all the miseries they have endured. The more generous their natures, the more indignant they feel against that cruel injustice which has dragged them hither, and doomed them to perpetual servitude. You can rely on no kindness on your part, to soften the obduracy of their resentment. You have reduced them to the state of brute beasts; and if they have not the stupidity of beasts of burden, they must have the ferocity of beasts of prey. Superior force alone can give you security. As soon as that fails, you are at the mercy of the merciless. Such is the social bond between master and slave.

pages 30-32 passim: When Frederick was nine, and again when he was twelve, Baltimore was the scene of legal actions involving white men who had insulted each other. The disputes were of seemingly small importance. In the first instance, one party was knocked to the ground and the assailant was fined one dollar; in the second, the man who had done the insulting was jailed, but his punishment was not fierce – the prisoner took his meals with his jailer’s family. Yet these quarrels reverberated down through our history.

The man knocked to the ground was Benjamin Lundy; the man put in jail was William Lloyd Garrison. The men with whom they had their disputes were slave traders; the subject of the disputes was [slavery](#).

Austin Woolfolk was a prosperous Baltimore merchant whose place of business was on Pratt Street. Like other businessmen then and since, he was eager to be regarded not only as successful but also as benevolent. In his advertisements he stressed his discretion and kindness. Woolfolk was a slave trader.

The Maryland economy was changing. There were fewer and fewer huge slaveholding enterprises like Wye House. Landowners were looking for nonagricultural sources of income, which, it turned

15. Later, in his anti-slavery work, Frederick Douglass would make use of this insight into the enslaved souls of these “secondary victims” of the peculiar institution of chattel slavery.

In another version of this story, evidently told by William McFeeley, referred to by the Hortons on page 227, “From a tutor from Greenfield, Massachusetts, he [Douglass] managed to glean the beginnings of the education that he completed himself.” As yet I have no idea whether these are conflicting stories or supplementary stories. Does anyone know who this tutor might have been?



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meeting with Lundy, in the boarding house at which they were both staying; soon he was attacking slavery in his Vermont newspaper. Impressed by his convert, Lundy **walked** from Baltimore to Bennington in the winter of 1829 to persuade Garrison to join him in [Maryland](#).

The following summer Garrison did come to Baltimore – the city where his mother had lived, briefly, and died. He and Lundy stayed at a boarding house on Market Street run by two Quaker ladies. Garrison soon met Jacob Greener, John Needles, and William Watkins, antislavery leaders in the black community. Immediately, the two editors began to take as their primary target in the Genius of Universal Emancipation the locally hated slave trade that resulted in the sale south of slaves who, in Baltimore, held hopes of entering the growing and articulate free black society. Their most sensational attack was on two New Englanders, Francis Todd and Nicholas Brown, the owner and captain, respectively, of a Newburyport ship, the *Francis*, then conveying eighty-five slaves, sold by Woolfolk, from [Maryland](#) to a plantation on the Mississippi River south of New Orleans – the site of the most dreadful slave markets.

Todd and Brown sued for libel, and Garrison, as author of the piece (which was no more offensive in its rhetoric –“domestic piracy,” “horrible traffic”– than the typical campaign investive of the day) was fined fifty dollars. And when he did not pay the fine, he was sent to jail, and from his cell skillfully assailed [slaveholders](#) everywhere. Eager to quell this incipient and effective martyrdom, Garrison’s jailers released him after forty-nine days. The publication of his new newspaper, the Liberator, followed, beginning on January 1, 1831. In the first issue, announcing as his goal the abolition of [slavery](#), Garrison proclaimed, “I WILL BE HEARD.” And he printed his account (along with documents from the case) of this, his first major action directed toward his goal.

Frederick Bailey had been listening to words like “abolition” and “slavery” for a long time. They were in constant, if surreptitious, use in the black community. Frederick knew that he was a slave and would be one all his life. He had learned those facts by talking to people, but he began to know that there were other ways to learn things. He began to read. At first, he had recited words from the Bible as he read along with Sophia. Down at the shipyard he watched as men put boards marked “L.F.” on one particular side, his left hand’s side, of the front of the craft they were building; boards marked with other letters went consistently to other parts of the ship. When he was about eleven, he began to recognize that letters could be joined to form words, which designated objects and actions. He matched the shipyard letters to those in the front of the WEBSTER’S SPELLING BOOK that Tommy brought home from school and learned to write from memory all the letters of the alphabet. On Monday afternoons, when Sophia went to her Bible class and left him in charge of the house, he surreptitiously got out Tommy’s copybook and began writing the words that he could now spell.... [WHAT BIO IS THIS FROM???

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➡ Because of the explosive radicalism of the POLITICAL ESSAY ON THE ISLAND OF CUBA of the previous year, [Alexander von Humboldt](#)'s patron, King Frederick William III, forced him to return from Paris to Berlin.



➡ Late 1820s/Early 1830s: Alfred, Lord Tennyson, Hallam, [Richard Chenevix Trench](#), et al. were members of the first incarnation of the famous “Apostles” club at Cambridge.



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[Joseph Emerson Worcester](#) edited a new edition of JOHNSON'S ENGLISH DICTIONARY AS IMPROVED BY TODD AND ABRIDGED BY CHALMERS, WITH WALKER'S PRONOUNCING DICTIONARY COMBINED.

"THE POET" [Emerson's ESSAYS, 2ND SERIES]: "I look in vain for the poet whom I describe. We do not, with sufficient plainness, or sufficient profoundness, address ourselves to life, nor dare we chaunt our own times and social circumstance. If we filled the day with bravery, we should not shrink from celebrating it. Time and nature yield us many gifts, but not yet the timely man, the new religion, the reconciler, whom all things await. Dante's praise is, that he dared to write his autobiography in colossal cipher, or into universality. We have yet had no genius in America, with tyrannous eye, which knew the value of our incomparable materials, and saw, in the barbarism and materialism of the times, another carnival of the same gods whose picture he so much admires in Homer; then in the middle age; then in Calvinism. Banks and tariffs, the newspaper and caucus, methodism and unitarianism, are flat and dull to dull people, but rest on the same foundations of wonder as the town of Troy, and the temple of Delphos, and are as swiftly passing away. Our logrolling, our stumps and their politics, our fisheries, our Negroes, and Indians, our boasts, and our repudiations, the wrath of rogues, and the pusillanimity of honest men, the northern trade, the southern planting, the western clearing, Oregon, and Texas, are yet unsung. Yet America is a poem in our eyes; its ample geography dazzles the imagination, and it will not wait long for metres. If I have not found that excellent combination of gifts in my countrymen which I seek, neither could I aid myself to fix the idea of the poet by reading now and then in Chalmers's collection of five centuries of English poets. These are wits, more than poets, though there have been poets among them. But when we adhere to the ideal of the poet, we have our difficulties even with Milton and Homer. Milton is too literary, and Homer too literal and historical."

ALEXANDER CHALMERS

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➔ [Richard Henry Dana, Sr.](#) published THE [BUCCANEER](#) AND OTHER POEMS and became involved in the controversy between [Unitarianism](#) and Congregationalism.



➔ One Sunday Lewis Tappan returned home from church to find his handyman Caleb in the throes of the conviction of sin. He hastened of course to his man's spiritual aid (as any Christian businessman would have under the circumstances), but thinking about this afterward, he began to believe that this experience gave him cause for dissatisfaction with the heavy intellectual content of [Unitarianism](#). It seemed something which merely got in the way of a laboring man such as Caleb. It was not the type of religion of which he was in need. This caused Tappan to seek out the Reverend Lyman Beecher, whom he knew to be likewise distrustful of the inappropriate intellectualism of liberal religiosity. Beecher presented the Trinity to Tappan in all its mysteriousness. Intellect he subdued into its place. As Tappan recorded the instruction in his diary:

The scriptures clearly taught the existence of three intelligences ... and that, somehow or other, these three were One. The distinction was revealed, but the Unity was a mystery.

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➡ The [tourist Harriet Martineau](#) took notice of the [Great Stone Face](#) of [New Hampshire](#), but was not sufficiently impressed: “The sharp rock certainly resembles a human face; but what then? There is neither wonder nor beauty in it.” **Naughty** tourist!



Andrew Twombly Foss was ordained as a [Baptist](#) minister. He would serve congregations in Dover, [New Hampshire](#), South Parsonsfield, Maine, Hopkinton and New Boston, New Hampshire, and Manchester, New Hampshire.

➡ Joseph Henry built an electromagnet that could lift 14 pounds (fifty years hence, as Director of the Smithsonian Institution, the Henry Mountains of Utah will be named in his honor).

[Flutes](#) with 8 keys had been around since the turn of the century, However, at this point the firm of George Rudall of London and John Mitchell Rose of Edinburgh started manufacturing an 8-keyed [flute](#) that would become very popular.

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→ Oliver Wendell Holmes became a member of a predecessor club (under another name) of today's Hasty Pudding Club.



→ The first free school for infants opened in New-York under the direction of Joanne Bethune, a disciple of [Johann Heinrich Pestalozzi](#). Pestalozzi's LETTERS ON EARLY EDUCATION, ADDRESSED TO J.P. GREAVES, ESQ., (James Pierrepont Greaves) was published in London by Sherwood, Gilbert, & Piper et al.¹⁶

➡ In South [China](#), the young Confucian scholar-wannabee [Hung Hsiu Ch'üan](#) 洪秀全 failed the government Mandarin examinations the 1st time he took them — as was ordinarily to be expected.

IU-KIAO-LI: OR, THE TWO FAIR COUSINS. A [CHINESE](#) NOVEL (玉嬌梨). FROM THE FRENCH VERSION OF [M. ABEL REMUSAT](#). IN TWO VOLUMES (London: Hunt and Clarke, York-Street, Covent-Garden).



THE TWO FAIR COUSINS

This would be examined by [Thomas Carlyle](#), [Waldo Emerson](#), [Henry David Thoreau](#), [Johann Wolfgang von Goethe](#), and [Stendhal](#).

➡ Baldelli Boni published a letter Amerigo Vespucci had written relating to his 3d voyage.

➡ During the late 1820s American males seem to have been consuming prodigious amounts of ethanol. Their annual per capita intake has been calculated at four gallons per man — and that's four gallons at 200-proof absolute. I don't know whether the source for this statistic means to indicate four gallons of [alcohol](#) per adult male, or four gallons per male regardless of age,¹⁷ but either way it'd be a great deal more than we'd feel comfortable with ingesting nowadays anywhere outside the former borders of the former USSR.

16. In the Alcott Manuscript Collection are three bound volumes of miscellaneous printed material:

GREAVES PAPERS: (pamphlets relating to Alcott House, England)

ALCOTT HOUSE JOURNALS: ([The Healthian](#) and [The New Age](#))

PAPERS ON EDUCATION: (Pestalozzi's LETTERS ON EARLY EDUCATION, ADDRESSED TO J.P. GREAVES, ESQ., James Pierrepont Greaves' "Letters to Campbell," and many pamphlets relating to [Bronson Alcott](#)'s educational work)

17. Larkin, *RESHAPING OF EVERYDAY LIFE*, pages 285-6, 295-7.

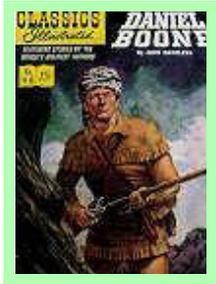
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Virtually all American men were clean-shaven until, in the late 1820s, some young city gentlemen of fashion began to sport mustaches.

At some point during the late 1820s, a couple of interesting reliefs were placed over the north and south entrances to our Capitol rotunda:



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It was in this year that Benjamin Disraeli coined the word “millionaire.” (At that time, with money worth much more than it is now, there were actually quite a few fewer millionaires than today there are billionaires, even in Hong Kong.)

Speaking of millionaires: William “Iron Head Rat” Jardine, a partner in a Chinese trade merchant house who had previously been an employee of a Parsi (Zoroastrian) firm that distributed opium grown in Malwa, and James “Ta-pi-tze” Matheson, who had been retailing opium by ship along the coast of China, entered into a

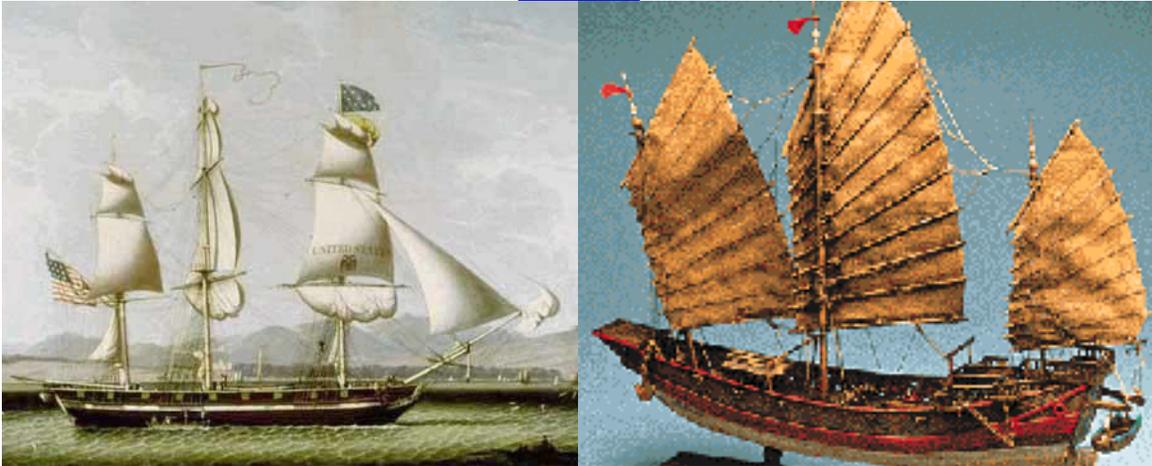
Iron Head Rat



Ta-pi-tze

partnership to create a fleet of the fastest “Clipper” ships and thus slip past the junks of the Mandarin customs authorities.

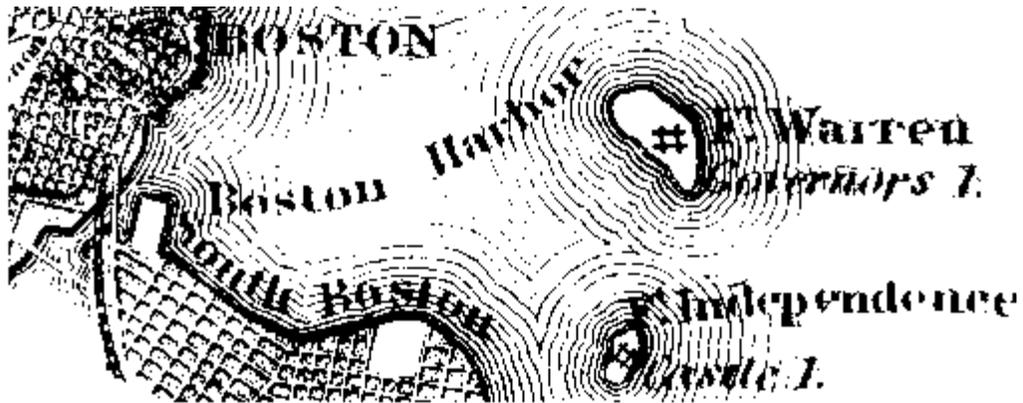
DOPERS



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

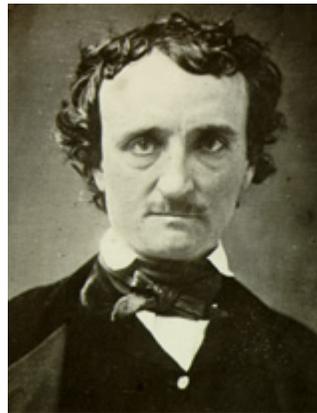


➡ [Edgar Allan Poe](#), 18 years old, went to Boston and self-published his TAMERLANE AND OTHER POEMS under the sobriquet “A Bostonian,” then enlisted in the army as a private, as “Edgar A. Perry,” and served in Battery H of the 1st Artillery at Fort Independence on Castle Island.



Fort ↑ Independence

He is said to have based his famous 1827 short story “The Cask of Amontillado,” after he had achieved fame, on a grisly incident of revenge that had occurred in the bowels of this fort on [Christmas Day](#) in 1817. ➡



Edgar Poe

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As the channel narrows, we pass between *Castle* and *Winthrop Islands*. On the former stands FORT INDEPENDENCE. The following is the quaint description of The Castle as it was first built:

The Castle is built on the North-East of the Island, upon a rising hill, very advantageous to make many shots at such ships as shall offer to enter the Harbor, without their good leave and liking; the Commander of it is one Captain Davenport, a man approved for his faithfulness, courage, and skill, the Master Canoneer is an active Engineer; also this Castle hath cost about four thousand pounds, yet are not this poor pilgrim people weary of maintaining it in good repair; it is of very good use to awe any insolent persons, that putting confidence in their ships and sails, shall offer any injury to the people, or contemn their Government; and they have certain signals of alarums, which suddenly spread through the whole country.

By these alarums is meant the cannon and beacon light upon the great natural pinnacle of Beacon Hill.

It was afterwards rebuilt with pine trees and earth. In a short time this also became useless, and a small castle was built, with brick walls, and had three rooms in it; a dwelling room, a lodging room over it, and a gun room over that. The erection of this castle gave rise to the present name of the island. At one time there was likewise a strong building erected on the island for the reception of convicts whose crimes served the gallows, but the lenity of the government had their punishment changed. Here abode the celebrated Stephen Burroughs. This island belongs to the United States, by which Fort Independence has been erected on the castle ruins.

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1827

➡ In Utica, New York, Charles Stuart, who had been serving as the principal of a boys' school while spending his spare time wandering from place to place distributing Bibles and religious tracts and preaching temperance, began a very intimate friendship with [Theodore Dwight Weld](#), helping him to accomplish his dedication to the antislavery struggle. The following is from Benjamin Thomas's THEODORE WELD:

Weld called him "a perfect being"-but he was so eccentric that some people thought him crazy. Winter and summer he wore a Scotch plaid frock, with a cape reaching nearly to his elbows ... so strongly attracted to children that he often stopped to romp and play with them. Like Weld, he had come under Finney's influence and enlisted in his "Holy Band." ... His advice to Weld was in the style of love letters, and their relationship was almost rapturous.

Stuart proclaimed himself to be grateful that God had not yet treated the white race according to its deserts. God must be exercising great self-restraint in not "breaking up the earth beneath our feet, and dashing us all into sudden hell" on account of the persecution of people of color.

➡ A corduroy road, of logs, was thrown across northwest Ohio's dreaded "Black Swamp."

➡ [George Bancroft](#) and [Sarah H. Dwight](#) of Springfield MA were wed.



Although the bride would die in 1837, this union would produce two sons and a daughter.

1827

1827

 [William Cullen Bryant](#) became an editor of the New-York [Evening Post](#). While working at the [Evening Post](#), Parke Godwin would become associated with Bryant, and eventually he and Bryant's daughter would marry.



The Andrew Jackson campaign for the Presidency was being advanced by the poets William Leggett and [William Cullen Bryant](#), the poet [George Bancroft](#), the sculptor [Horatio Greenough](#), the authors [James Fenimore Cooper](#) and [Nathaniel Hawthorne](#), and in general by every careerist man of genius, each careerist humanitarian, and all the careerist underprivilegeds who were seeking privilege. And why not? There were 1,972 men in debtor's prison, subsisting upon a daily ration of a quart of soup — and that was in the State of New York alone.¹⁸

18. As reported in the [National Gazette](#) of November 15, 1827. The national estimate, for the population of debtors' prisons in the USA in the second half of the 1820s, is 75,000 souls. For a debt as low as \$3.⁰⁰ you could find your ass in jail, and you'd stay in the slammer in debt too, maybe for the rest of your life unless you could provide someone with some money with some good reason to buy you out of the place. What, did you suppose that having a society based upon human bondage would have no ramifications?

1827

1827

 [James Fenimore Cooper](#) set his THE WEPT OF WISH-TON-WISH in the period of "[King Phillip's War](#)".

[METACOM](#)



WEPT OF WISH-TON-WISH

In this book he accessed the tradition that [William Goffe](#) had headed the citizens of Hadley, Massachusetts in repelling an attack by Native Americans.

[REGICIDE](#)

1827

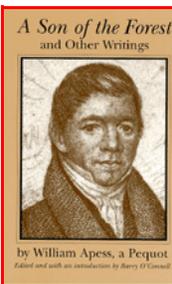
1827

➡ [Harrison Gray Dyar](#) erected an experimental telegraph wire at a Paumanok Long Island racetrack. He proposed to string a wire between New-York and Philadelphia, across New Jersey, and ran into skepticism from members of the New Jersey legislature who feared Dyar as some sort of “wizard” of deception like the figure that would later appear in the “The Wonderful Wizard of Oz” story by L. Frank Baum. They feared that behind this project there might be some sort of dangerous agenda to send secret communications in advance of the mail.

“Pay no attention to the man behind the curtain!”

When one of Dyar’s financial backers threatened to accuse him of “conspiracy to send secret communications in advance of the mail” as part of an attempt to get his money back, Dyar fled the country. For many years he would live in Paris where, apparently, he was able to make good money as a chemist.

For the next two or three years William Apess would be an itinerant Methodist exhorter on Paumanok Long Island, in the valley of the Hudson River, on [Martha’s Vineyard](#) and [Nantucket Island](#), and in the cities of [Boston](#) and [New Bedford](#). Much of the work he would be doing, of course, since he was not a white man, would need to be with mixed groups of African-Americans and native Americans. In this timeframe, on [Nantucket Island](#), [Friend Maria Mitchell](#) would have been attending Cyrus Peirce’s School for Young Ladies. (Other than that, and her own self-education, she was mainly being educated by her father, whom she assisted in the checking of chronometers for the local whaling fleet.)



➡ [John Augustus Stone](#)’s *TANCRED; OR, THE SIEGE OF ANTIOCH* was printed. It would never be performed. During this period Stone was appearing in supporting roles at the Chatham Garden Theater in New-York.

An article “Mythology of Algonquins” appeared in the NEW YORK STATE HISTORICAL SOCIETY. [Henry David Thoreau](#) would copy the following materials into his Indian Notebook:¹⁹

Dogs are always chosen for this feast. Beside songs there are exhortations from the old men – whenever the speakers utter the name of the Great Spirit the audience respond “Kara-ho-ho-ho-ho-ho!” The first syllable being uttered in a quick & loud tone, and each of the additional syllables fainter & quicker, until it ceases to be heard. They say the speaker touches the Great Spirit, when he mentions the name, and the effect on the audience may be compared to a blow on a tense string, which vibrates shorter & shorter until it is restored to rest.

19. The original notebooks are held by the Pierpont Morgan Library in New York, as manuscripts #596 through #606. There are photocopies, made by Robert F. Sayre in the 1930s, in four boxes at the University of Iowa Libraries, accession number MsC 795. More recently, Bradley P. Dean, PhD and Paul Maher, Jr. have attempted to work over these materials.



1827

1827



[William Davis Ticknor](#) left his home on a farm just outside Lebanon, New Hampshire at the age of 17, to work in the brokerage house of his uncle Benjamin Ticknor in [Boston](#).

Professor [Gotthilf Heinrich von Schubert](#) was made a professor at the University of München. In this post, attempting to produce a religiously grounded interpretation of the cosmos, he would arouse the antagonism of [Lorenz Oken](#).

[Cornelius Conway Felton](#), who had been at least in part working his way through his education by teaching in [Concord](#) and in [Boston](#), and at the Round Hill School in [Northampton](#), at this point graduated from [Harvard College](#). [Horatio Wood](#) graduated (his copious and carefully written notes on French and Spanish literature per the lectures of Professor [George Ticknor](#), fresh from the German universities, would be preserved, and under the influence of [Dr. Karl Follen](#), Horatio would persist in being a strenuous runner until the 7th decade of his life).

Horatio Wood

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

- Julian Abbot
- Stephen Greenleaf Bulfinch (A.B. Col. [Columbia College?])
- Francis Cunningham
- Joseph Hawley Dorr (A.B. Bowdoin College)
- George Washington Hosmer
- Josiah Moore
- John Owen (A.B. Bowdoin College)
- Ephraim Peabody (A.B. Brown University)
- Allen Putnam
- George Putnam
- John Turner Sargent
- David Southard
- Oliver Stearns

(In these early years of the divinity school there were no formal class graduations, as students would be in the habit of remaining until they wrangled the offer of an appropriate pulpit.)

NEW "HARVARD MEN"

1827

1827



The Oneida Institution opened on the bank of the [Erie Canal](#) in Whitesboro near Utica, New York under the leadership of one George W. Gale who “having impaired his own health through hard study had regained it through farm work.” It may have been an informal sort of institution until the Oneida Presbytery took it over and appointed Gale its 1st president.²⁰ At that time it was being intended as a school for the preparation of Presbyterian ministers. According to Benjamin Thomas’s THEODORE WELD (Rutgers UP, 1950, page 18), one of the students at this Whitesboro “manual labor institution” would be [Theodore Dwight Weld](#).



William Aspinwall Tappan would attend the Academy of the Oneida Institution under “Monitor-General” [Weld](#). Lewis Tappan or Arthur Tappan would, among others, sponsor a “Society for Promoting Manual Labor in Literary Institutions” and send [Weld](#) to the west on salary to “collect data from which might be deduced guiding principles for the most successful union of manual labor with study; to ascertain to what extent the manual labor system was suited to conditions in the West; and to compile a journal of his findings” (Thomas, page 31). After losing his journal of observations in a near-fatal carriage accident, Weld would never resume

20. Bertram Wyatt-Brown, in his LEWIS TAPPAN AND THE EVANGELICAL WAR AGAINST SLAVERY, 1997 LSU paperback edition of 1969 Case Western Reserve U original, page 352 in “Bibliographic Essay,” has termed Thomas’s book “a short, lively life of the great antislavery orator, though it accepts uncritically the anti-Garrisonian interpretations popular at the time of its composition.”

it. He would apparently think of himself more as a missionary of manual labor education than as any kind of mere investigator. He would interview educators and collected facts, but primarily what he what he would do would be make speeches and promote the cause — until in the late 1830s he would burn out and go into semi-retirement. “It sounds as though he may well have helped ignite a grassroots movement rather than promote the ends, directly, of the “Society for Promoting...” (L.F. Anderson, “The Manual Labor School Movement,” Educational Review XLVI, pages 369-386).



Donald G. Tewksbury’s *THE FOUNDING OF AMERICAN COLLEGES AND UNIVERSITIES BEFORE THE CIVIL WAR* (Teachers College, Columbia U, 1932; 1965 facsimile reprint, pages 28-54) lists colleges founded before the Civil War. It lists Wabash Manual Labor College, Indiana Baptist Manual Labor Institute (later Franklin College), and Knox Manual Labor College (later Knox college).

1827

1827

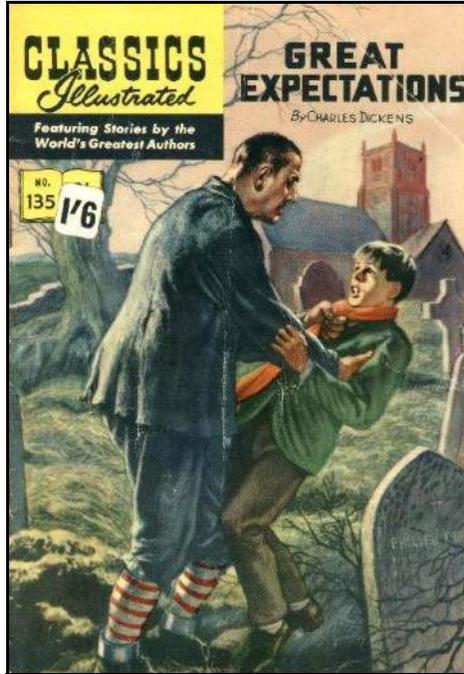


At an earlier point any Englishman who could read and write had been presumed to be a cleric, a member of the clergy, and so, if he were suspected of a crime, he would be turned over to an ecclesiastical court instead of being processed through the secular judicial system. He received “benefit of clergy,” as the phrase then was. He would be given what we termed the “neck verse” in a Latin manuscript psalter to read aloud, that verse being the 1st verse of the 51st Psalm, *Miserere mei, &c.* A thief or murderer who could read would get this “benefit of clergy,” and instead of being hanged by the neck until he was dead — would merely get his thumbs branded. Over the course of years the English government had been making this “benefit of clergy” more and more difficult to obtain, and since 1823 the secular system of justice had been retaining jurisdiction over all who were accused manslaughter. Finally, in this Year of Our Lord 1827, while [David Henry Thoreau](#) was at the age of ten, the privilege which had been awarded to those who could read and write was being cancelled altogether. Every accused person would in the future be “without benefit of clergy.” We can compare and contrast the schooling which David Henry was receiving at this age on this side the ocean due to the careful concern of his mother and father in a town near Boston with the lack of concern for such things which had been exhibited in another family containing another budding writer, a few years earlier when Charles Dickens had reached approximately the same age and had been deprived of the William Giles schoolroom in the dock town of Chatham near London:

[I]n the ease of his [father John Dickens’s] temper, and the straitness of his means, he appeared to have utterly lost at this time the idea of educating me at all, and to have utterly put from him the notion that I had any claim upon him in that regard, whatever. So I degenerated into cleaning his boots of a morning, and my own; and making myself useful in the work of the little house [on Bayham Street in Camden Town]; and looking after my younger brothers and sisters (we were now six in all); and going on such poor errands as arose out of our poor way of living.



It would not be until this diminutive British author had reached 48 years of age, in his GREAT EXPECTATIONS, that he would be able to purge himself of the memories of the hapless child of this period, who had been so victimized by fecklessly improvident loving incompetent parents. —Fortunately, Henry would have zero such bitter memories to carry from childhood into his adult years as a writer.



→ Thomas Dugan died at the age of 80. Presumably Jenny Dugan outlived him, and that is the reason why the springhouse and the stream and the surrounding land were named for her.

→ Thomas Carlyle began his friendships with Francis Jeffrey and with Thomas De Quincey.

ATTITUDES ON DE QUINCEY

BARTLETT'S FAMILIAR QUOTES preserves for us the following snippets of Carlyle dating to this year:

- Literary men are... a perpetual priesthood. — STATE OF GERMAN LITERATURE. Edinburgh Review, 1827.
- Except by name, Jean Paul Friedrich Richter is little known out of Germany. The only thing connected with him, we think, that has reached this country is his saying, — imported by Madame de Staël, and thankfully pocketed by most newspaper critics, — “Providence has given to the French the empire of the land; to the English that of the sea; to the Germans that of — the air!” — RICHTER. Edinburgh Review, 1827.





1827

1827



A volume was published in New-York bearing the title LITTLE READING:

WALDEN: I think that having learned our letters we should read the best that is in literature, and not be forever repeating our a b abs, and words of one syllable, in the fourth or fifth classes, sitting on the lowest and foremost form all our lives. Most men are satisfied if they read or hear read, and perchance have been convicted by the wisdom of one good book, the Bible, and for the rest of their lives vegetate and dissipate their faculties in what is called easy reading. There is a work in several volumes in our Circulating Library entitled Little Reading, which I thought referred to a town of that name which I had not been to. There are those who, like cormorants and ostriches, can digest all sorts of this, even after the fullest dinner of meats and vegetables, for they suffer nothing to be wasted. If others are the machines to provide this provender, they are the machines to read it. They read the nine thousandth tale about Zebulon and Sephronia, and how they loved as none had ever loved before, and neither did the course of their true love run smooth, -at any rate, how it did run and stumble, and get up again and go on! how some poor unfortunate got up onto a steeple, who had better never have gone up as far as the belfry; and then, having needlessly got him up there, the happy novelist rings the bell for all the world to come together and hear, O dear! how he did get down again! For my part, I think that they had better metamorphose all such aspiring heroes of universal novelism into man weathercocks, as they used to put heroes among the constellations, and let them swing round there till they are rusty, and not come down at all to bother honest men with their pranks. The next time the novelist rings the bell I will not stir though the meeting-house burn down. "The Skip of the Tip-Toe-Hop, a Romance of the Middle Ages, by the celebrated author of 'Tittle-Tol-Tan,' to appear in monthly parts; a great rush; don't all come together." All this they read with saucer eyes, and erect and primitive curiosity, and with unwearied gizzard, whose corrugations even yet need no sharpening, just as some little four-year-old bencher his two-cent gilt-covered edition of Cinderella, -without any improvement, that I can see, in the pronunciation, or accent, or emphasis, or any more skill in extracting or inserting the moral. The result is dulness of sight, a stagnation of the vital circulations, and a general deliquium and sloughing off of all the intellectual faculties. This sort of gingerbread is baked daily and more sedulously than pure wheat or rye-and-Indian in almost every oven, and finds a surer market.

WALDEN: Most men do not know that any nation but the Hebrews have had a scripture. A man, any man, will go considerably out of his way to pick up a silver dollar; but here are golden words, which the wisest men of antiquity have uttered, and whose worth the wise of ever succeeding age have assured us of; -and yet we learn to read only as far as Easy Reading, the primers and class-books, and when we leave school, the "Little Reading," and story books, which are for boys and beginners; and our reading, our conversation and thinking, are all on a very low level, worthy only of pygmies and manikins.

 [Francis Galton](#), by the age of five, had memorized [Sir Walter Scott](#)'s MARMION — all 6,000 lines of it.

 David Walker established a 2d-hand clothing business in Boston. By this point he was living on Belknap Street (near Joy Street) on the north slope of Beacon Hill.

 Father Robert D. Woodley was sent to [Providence, Rhode Island](#) by Benedict Fenwick, Bishop of New England, and began to conduct [Catholic](#) services in Mechanics' Hall. (His congregation would not rise higher than about 200, and he would be succeeded after about 3 years by Father John Corry. They would move their worship services from Mechanics' Hall to the "Old Town House," and would erect SS. Peter and Paul Church in 1837. The Right Reverend T.F. Hendricken would be consecrated as the 1st bishop of Providence on April 28, 1872.)

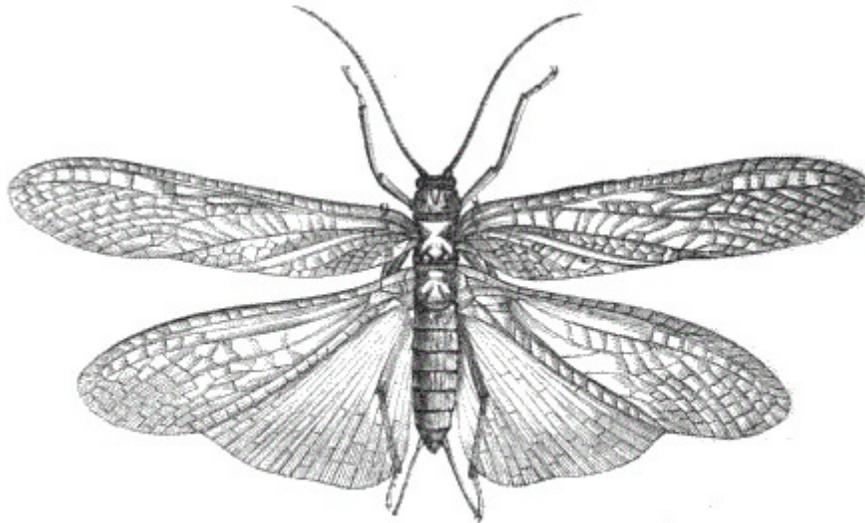
1827

1827



The British government ordered that the crown lands in Nova Scotia be in future disposed of by sale rather than by grant. It was also ordered that all arrears of quit rent be remitted, and that in the future the quit rents of the province should be duly collected and applied to provincial purposes. Three blood horses and two mares were imported from England. The seal fishery was first commenced from Halifax. A steam engine was erected at the Albiou coal mines in Pictou, the first erected in Nova Scotia. The small pox and fever prevailed exceedingly at Halifax and there were a total of 811 deaths.

At the age of 17 [Philip Henry Gosse](#) sailed to Newfoundland to clerk in the Carbonear premises of Slade, Elson and Co., where he would make of himself a dedicated, self-taught student of Newfoundland entomology, “the first person systematically to investigate and to record the entomology” of that island.



GIANT WATER-FLY.
(*Pteronarcys Regalis.*)

CANADA



From this year until 1865, [Professor William Jackson Hooker](#)'s [Curtis's Botanical Magazine](#) (38 volumes in all).

The expedition of [John Franklin](#) returned from its adventure to the mouth of the Mackenzie River (now Northwest [Canada](#)) to Point Beechley (now Alaska).

THE FROZEN NORTH

Thomas Drummond, a nurseryman of Forfarshire who had been part of this expedition, would find a new job as the curator of the Belfast Botanic Garden.

BOTANIZING

1827

1827



The Providence Steam Mill was established by [Samuel Slater](#) and others in [Providence, Rhode Island](#).



1827. A committee was appointed by the town to build the Dexter Asylum, who immediately proceeded to the duties of their appointment, and under whose directions the present capacious building was completed in 1830. This building is 170 feet in length; the centre part is 55 feet deep, and the wings 45 feet. Its cost was \$43,000. Its materials are brick and stone. The forty acre lot on which this Asylum stands, is surrounded by a stone wall 3 feet in thickness at the ground, and 8 feet in height, as directed in the Will of Ebenezer Knight Dexter, who gave this lot, and the bulk of his estate, real and personal, to the town, for the purpose of an asylum for the poor. The liberal donor died on the 10th day of August, 1824. He had been United States Marshal for many years previous to his death. The funds and property of this legacy are called the Dexter Donation, and are under the superintendence of five commissioners. The present master of the Asylum, Gideon Palmer, has held that place from the commencement of its operations. The Will of Mr. Dexter was drawn with great care by Gen. Samuel W. Bridgham, who was named therein as Executor, and charged with seeing the testator's objects carried into effect. He discharged his duty with fidelity. - The first public meeting was holden in April, in the First Baptist Meeting house on the subject of promoting Temperance. It was well attended, and addressed by several of the clergy and other citizens. There were several meetings held at the same place by adjournment, at which many appeals were made to the citizens to practice moderation and temperance, but none broached the doctrine of total abstinence. These meetings, however, were the parent of the numerous temperance, total abstinence and cold water societies which now abound here, shedding their benign and healthy influence over the moral atmosphere of the community.

ASYLUM

DEXTER ASYLUM

1827

1827

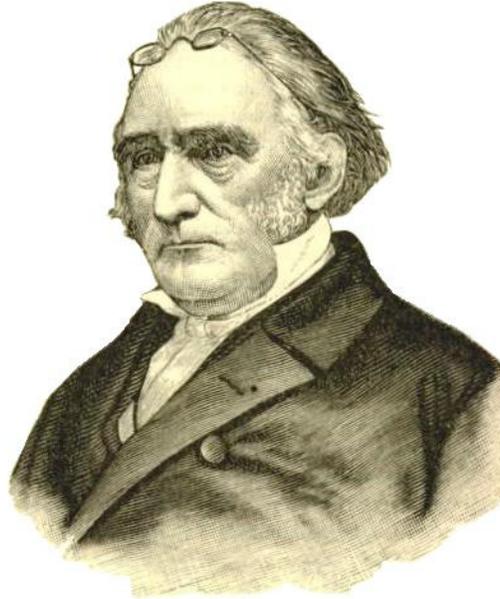


THE TEMPERANCE MOVEMENT

1827

1827

 Professor [Francis Wayland](#) became the President of [Brown University](#) in [Providence, Rhode Island](#).



[Washington Hoppin](#) was born to Thomas Cole Hoppin (October 3, 1785-December 28, 1850), a wealthy China trader, and Harriet Dunn Jones Hoppin (1792-1874), who had gotten married on November 12, 1811 in [Providence](#). They would bring him up in their home at the upper corner of Westminster Street and Walnut Street in the Auton House (“Auton,” the family maintained, was Greek for “ourselves”).²¹

21. His older brother Thomas F. Hoppin, born in 1816, would become an artist and design the figures of Saint Peter and Saint Paul for a chancel window in Trinity Church in New-York. His younger brother Augustus Hoppin, born in 1828, would become a humorous illustrator, providing illustrations for such works as Oliver Wendell Holmes’s 1858 AUTOCRAT OF THE BREAKFAST TABLE, a new edition of WASHINGTON IRVING’S SKETCH BOOK, and Mark Twain’s 1873 THE GILDED AGE.

1827

1827



 In [Rhode Island](#), the last recorded meeting of the [Providence](#) Society for Abolishing the Slave Trade.

1827

1827



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

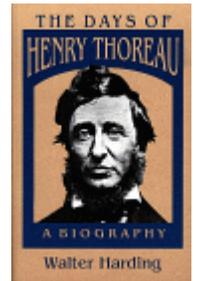
"A Review From Professor Ross's Seminar"

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.



1827

1827

"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)



1827

1827

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).



Bayfield started the hydrographic survey of the River and Gulf of St. Lawrence.

CARTOGRAPHY

“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]



Charles Babbage constructed a “Difference Engine ” (this is different from his “Analytical Engine,” it was a device to calculate logarithms).





"History is the why of now."

- Austin Meredith

A to Meredith



Dr. Richard Bright described the disorder which would become known as "Bright's disease," which we now refer to as chronic nephritis.



Invention of percolated coffee, a process designed not for flavor but simply to ensure the extraction of the totality of the active ingredient, caffeine, from the grounds.



News items relating to the development of ELECTRIC WALDEN technology:

- Nicholas-Louis Robert's papermaking machinery was by this point transforming cotton rags not into single flat sheets of paper but into giant continuous rolls of paper suitable as one of the raw materials for a printing press-based information industry.
- In Boston, the 1st lithography shop in the United States opened its doors.

ELECTRIC WALDEN



Matters came to a head, between Friend Lucretia Mott serving as a Public Friend, and the elders of her home meeting:

At twenty-five years of age, surrounded with a little family and many cares, I felt called to a more public life of devotion to duty, and engaged in the ministry in our Society, receiving every encouragement from those in authority, until a separation among us, in 1827, when my convictions led me to adhere to the sufficiency of the light within us, resting on truth as authority, rather than "taking authority for truth." The popular doctrine of human depravity never commended itself to my reason or conscience. I "searched the Scriptures daily," finding a construction of the text wholly different from that which was pressed upon our acceptance. The highest evidence of a sound faith being the practical life of the Christian, I have felt a far greater interest in the moral movements of our age than in any theological discussion. The temperance reform early engaged my attention, and for more than twenty years I have practised total abstinence from all intoxicating drinks. The cause of peace has had a share of my efforts, leading to the ultra nonresistance ground - that no Christian can consistently uphold, and actively engage in and support a government based on the sword, or relying on that as an ultimate resort. The oppression of the working-classes by existing monopolies, and the lowness of wages, often engaged my attention; and I have held many meetings with them, and heard their appeals with compassion, and a great desire for a radical change in the system which makes the rich richer and the poor poorer. The various

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associations and communities tending to greater quality of condition have had from me a hearty God-speed. But the millions of down-trodden slaves in our land being the greatest sufferers, the most oppressed class, I have felt bound to plead their cause, in season and out of season, to endeavor to put my soul in their souls' stead, and to aid, all in my power, in every right effort for their immediate emancipation. This duty was impressed upon me at the time I consecrated myself to that gospel which anoints "to preach deliverance to the captive," "to set at liberty them that are bruised." From that time the duty of abstinence as far as possible from slave-grown products was so clear, that I resolved to make the effort "to provide things honest" in this respect. Since then our family has been supplied with free-labor groceries, and, to some extent, with cotton goods unstained by slavery. The labors of the devoted Benjamin Lundy, and his "Genius of Universal [Emancipation](#)" published in [Baltimore](#), added to the extra exertions of Clarkson, Wilberforce, and others in England, including Elizabeth Heyrick, whose work on slavery aroused them to a change in their mode of action, and of William Lloyd Garrison, in Boston, prepared the way for a convention in Philadelphia, in 1833, to take the ground of immediate, not gradual, emancipation, and to impress the duty of unconditional liberty, without expatriation. In 1834 the Philadelphia A.S. [Anti-Slavery] Society was formed, and, being actively associated in the efforts for the slaves' redemption, I have travelled thousands of miles in this country, holding meetings in some of the slave states, have been in the midst of mobs and violence, and have shared abundantly in the odium attached to the name of an uncompromising **modern** abolitionist, as well as partaken richly of the sweet return of peace attendant on those who would "undo the heavy burdens and let the oppressed go free, and break every yoke."



Meanwhile the state supreme court of North Carolina was declaring illegal the local [Friends](#) tactic, of transferring ownership of the [slaves](#) of individual Quakers to their monthly meeting and then paying wages to these erstwhile slaves in order to avoid the illegality of [manumission](#), and the Quakers were needing to seek out some other coping mechanism:

Though Friends in other states also resettled, the experience of [North Carolina](#) Friends was perhaps the most profound. From an early point, the yearly meeting had argued against enslavement. In a 1779 petition to the state assembly protesting



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legislation that curbed the rights of people of African descent, the yearly meeting declared not only that such acts violated the nation's founding documents but called into question the assembly's authority to govern. "Being fully persuaded that freedom is the natural right of all mankind," the petition stated, "we fully believe [them] to be a contradiction of the Declaration and Bill of Rights on which depends your authority to make laws." North Carolinians generally accused the Quakers of inciting ill feeling and action: in 1791 a grand jury declared that the "great peril and danger" of insurrection was a consequence of Quakers" who "corrupt" the enslaved, turn them against the enslavers, and protect fugitives. Once North Carolina Friends began to manumit those they enslaved, they encountered several significant impediments. First, until 1830 anyone freed could be seized legally and resold. Second, enslavers who manumitted people were required to post a high bond: in 1830 it stood at one thousand dollars, and only the wealthier enslavers could afford such action. As a consequence of these restrictions, William Gaston, a sympathetic Catholic European American judge, suggested that Friends begin to record ownership of the people they wanted to free in the name of the yearly meeting. Thus, enslaved people could be protected from kidnapping, and the need to post a bond was obviated. The idea of the meeting assuming ownership for this purpose was well received; even some non-Quakers asked Friends to act similarly on their behalf. In 1803 the yearly meeting appointed the former enslavers as guardians, while North Carolina Friends continued to petition the legislature to allow manumission. When granted, those people the yearly meeting held would legally be free. Even as it followed this course, North Carolina Yearly Meeting became convinced that manumitted people had to be moved from the southern states. In 1808 it established a committee of seven to act as its agents in managing the care of the newly freed and an "African Fund" to help with resettlement costs. By 1814 North Carolina Yearly Meeting technically held 350 enslaved people, almost all of those whom its members then enslaved. To counter the Friends actions, the state's courts offered a reward to anyone bringing in a "Quaker Free Negro," the description for those who had been turned over to the yearly meeting. The meeting hired lawyers to defend those who had been seized. This "cat and mouse game" continued for years. In 1827 North Carolina's Supreme Court declared the Friends tactic illegal on the grounds that because wages were being paid to people of African descent held by the meeting, they must have been freed; therefore Friends had acted illegally. In the meantime the yearly meeting committee had studied the laws of the new territories to find potential resettlement locations. Ohio, Indiana, and Illinois were deemed to be the most suitable. Meeting members devoted most of their time to writing letters, consulting with agents of the various meetings, negotiating with Friends who lived in potential destinations, and appearing in court. Even before the 1827 court ruling, the committee had removed some African Americans to the Midwest, but afterward the committee moved more speedily. By 1828, the Africa Fund contained \$13,500. The yearly meeting sent 1,700 formerly enslaved people to various locations in the 1820s and early 1830s; by 1836, the meeting held only 18



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people. Not all of the enslaved people held by North Carolina Yearly Meeting wished to emigrate. In 1826, when 600 were technically the meeting's property, 99 wished to remain in North Carolina, 316 stated another state, and 101 said they were willing to go to the West. When some decided not to leave, at least some Friends stayed behind to protect them, as did about twenty families of Core Sound Meeting in 1825. Stephen Grellet, a French Quaker who traveled widely in North America as a missionary, wrote:

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

The task of resettlement was a formidable one for North Carolina Quakers; European American Friend Nathan Mendenhall described it as "expensive, troublesome and hard." Friends had to identify and enroll those who wished to move, raise money, make certain that each had the proper documents, find means of transport, outfit them with appropriate equipment, utensils, and clothing (often made by Quaker women) and ultimately move them. They also provided religious tracts, Bibles, and school books. In the move of 135 African Americans to the Midwest in 1835, Friends paid most of the costs for 13 wagons and carts and for warm clothing. That trip alone cost \$2,490 (about \$60,000 in 2007 dollars). By 1830 the yearly meeting had helped 652 African Americans resettle in the free states, and its expenses grew from between one and two thousand to \$13,000. Friends from Rhode Island, Philadelphia, Baltimore, New York, Ohio, Indiana, and London responded to requests for financial assistance, and Philadelphia Yearly Meeting was especially supportive, sending some \$7,500 in 1826 and 1827. The settlers received mixed receptions in their new Midwestern homes. In 1826 Friends in North Carolina learned that some Friends of European ancestry in Indiana "were resentful toward North Carolina Friends for sending so many blacks there." European American William Parker, who had moved to Indiana from North Carolina, wrote in 1826 that African Americans "are not wanted here. Friends do not want them and they fear they will be brought into difficulties whereby the ... people do threaten to have it a slave state if blacks do continue to flood in." Persons who had brought African Americans into the state, Parker held, should be willing to move them out. Parker stated that another Friend in the area declared that "he would give \$20 to get them out of Wayne County." The clerk of the meeting for sufferings in Indiana wondered privately if, "in view of the attitudes" of European Americans in Indiana, it might perhaps be better to start "a colony for blacks somewhere in the Southwest." Yet European American Friend David White "met with no opposition" when he arrived in Ohio and Indiana from the South with fifty-three African Americans in 1835. Farmers there, he found, were quite willing "to have the coloured people settle on their lands." Drawn by the prospect of lands free of enslavement, southern Quakers themselves also moved to the Midwest. The trek for Virginians and North



Carolínians usually ran over the Appalachians and could last seven weeks or more. If Friends were traveling with people of African descent they were compelled to take more difficult routes to avoid the slave state of Tennessee. A "fringe" of this westward migration spread into Upper Canada. Southerners arriving in the Midwest joined Friends who had already moved there from New England and Pennsylvania. By 1835 Quakers had moved in such numbers that more Friends lived west of the Alleghenies than east. The new settlers had created a yearly meeting in Ohio in 1813 and in Indiana by 1821. By 1843 Ohio Yearly Meeting had 18,000 members and Indiana, 30,000; the two made up 57 percent of all Quakers in the United States. By 1850 the Orthodox Indiana Yearly Meeting was the largest Quaker meeting in the world. African Americans relocated to the Midwest, probably aware of Friends' efforts to resettle those they had enslaved, often chose to settle near Quaker communities in the belief that doing so would enhance their chances of comfortable existence on the frontier. Nearly all the early settlers of Calvin Township in Cass County in southwestern Michigan were Friends who had migrated from the South in the 1820s and 1830s, and their presence attracted African American settlement there. In the 1840s North Carolina Friends helped freed people settle near Newport, Now Fountain City, Indiana, home at that time to well-known abolitionist Friend Levi Coffin. As many as one hundred African American families lived just over the border in Ohio, not far from the Greenville Settlement and its integrated school in Indiana, the Union Literary Institute. Family groups, many of whom were racially mixed, settled by 1830 in Rush County, Indiana, near the Quaker villages of Carthage and Ripley, in what became known as the Beech settlement. By 1835 a group of these settlers moved again to the Roberts settlement in Jackson, Hamilton County, Indiana. Formerly enslaved people threatened with recapture also sought refuge with Friends in Salem, Iowa. A recent study of these African American communities found that the settlers were drawn by the presence of Quakers because of Friends "well-deserved reputation among free blacks as a people who were far more empathetic and tolerant than most other whites."²²

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

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 The Reverend Robert Pollok's THE COURSE OF TIME. Here is a use of Book VIII, lines 616-18:

He was a man
Who stole the livery of the court of Heaven
To serve the Devil in.

Frederick Douglass's NARRATIVE

I can see no reason, but the most deceitful one, for calling the religion of this land Christianity. I look upon it as the climax of all misnomers, the boldest of all frauds, and the grossest of all libels. Never was there a clearer case of "stealing the livery of the court of heaven to serve the devil in." I am filled with unutterable loathing when I contemplate the religious pomp and show, together with the horrible inconsistencies, which every where surround me. We have men-stealers for ministers, women-whippers for missionaries, and cradle-plunderers for church members.

 It became illegal in England to set the customary mantraps for poachers. Previously the traps which had been used weighed 88 pounds and had teeth an inch and a half long, to do serious injury to the leg musculature of a poacher, and in addition spring-guns had been set with trip-wires, at a level to blow a poacher's head off. Between 1827 and 1830 one out of every 7 persons convicted of a crime in England was convicted of the crime of poaching.

 Connecticut built a state prison, at Wethersfield, discontinuing its use of an abandoned copper mine for the incarceration of offenders.

 The Massachusetts Horticultural Society, the 1st such in America.

 Birth, in Maine, of Ellen Harmon White, who would found a lasting religious edifice, the 7th Day Adventist Church.

 In Franklin, Massachusetts, the Reverend Nathaniel Emmons, the last of the great Puritan divines, 82 years of age, fainted while delivering his Sunday sermon. Two weeks later he sent in a letter of resignation.

 The term "patio" came from Spanish into American English. First use of the combination "knock-down."

 The mother of Shaka, chief of the Zulu nation, died. In her honor Shaka had 7,000 people put to death.

 In England, the dominant government party began to break up, finally allowing for the possibility of parliamentary reform. Canning became Prime Minister.

 John Murray lost at least 26,000 pounds on a bad investment in a new newspaper; backing off from poetry, he decided to publish only surefire bestsellers.

 A prisoner was [hanged](#) for the crimes of [piracy](#) and murder in [Boston](#).



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WOMEN HANGED IN ENGLAND DURING 1827

Date	Name	Age	Place of execution	Crime
02/01	Amelia Roberts	30	Newgate	Robbery
26/03	Rachael Bradley	27	Lancaster Castle	Murder of child
11/04	Sarah Jones	26	Monmouth	Murder of child
16/06	Margaret Wishart		Forfar	Murder of sister
17/09	Mary Wittenbach	40	Newgate	Murder



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Francis Lieber's swimming school in [Boston](#) had become so well regarded that John Quincy Adams, then President of the United States, would visit it.

In regard to dancing in this year in [Boston](#), we find in Cleveland Amory's *THE PROPER BOSTONIANS* (NY: E.P. Dutton & Co., Inc., 1957, pages 261-3) that it was at this point that Lorenzo Papanti was first setting up his dancing school:

Like so many other distinguishing elements of Boston Society the all-age ball has its roots deep in the nineteenth century. But the father of the Boston ball was no Cabot or Lowell, merchant prince of Family-founder. He wasn't even a Bostonian, Proper or otherwise. He was a tall, skeleton-thin, fiery tempered [Italian](#) count named Lorenzo Papanti. An officer in the royal guard of the Duke of Tuscany, he was on the wrong side of a coup against the duke and was forced to flee his native land. Arriving in Boston with only one suit of clothes to his name -though it was significantly an outfit of full court regalia- he first got a job as a violinist in a Boston orchestra and then, in 1827, went on to set up a dancing academy. At first Papanti's school had hard sledding. Though his original prospectus was hardly a wild one -the basis of his curriculum consisting of such modest step-livelies as the polka and the quadrille- dancing in any form was regarded as a gamey kind of indoor sport for mid-nineteenth-century Boston. Before Papanti only one dancing school existed in New England. Furthermore, though his title as a count was a genuine one and though he was in the age-old Proper Bostonian phrase "obviously a gentleman," he had no First Family blessing to go on. Such has always been essential to the establishment of a social institution in Boston, and fortunately for the future of the Boston dance Papanti soon recognized his deficiency. He set his sights high, determined to enlist the support of the then reigning queen of Boston Society, the celebrated widow, Mrs. Harrison Gray Otis. The choice was a happy one. Still referred to even among Boston Otises of today as "the notorious," the widow was the Mrs. Jack Gardner of her times. It amused her to do things other Boston ladies didn't do, and to do them first. She had been to Europe many times in her younger days and had developed a taste for Continental dancing and titled Continental men. The handsome count, with his flossy wig and twinkling pumps, seemed to her almost too good to be true, and in short order she became one of his regular students - the first "real lady," he was fond of saying, who ever entered his academy. The First Family blessing became official when in 1834, at a ball given at her Somerset Street mansion, Mrs. Otis chose Signor Papanti to be her partner for the first waltz ever seen in Boston. By 1837 Papanti had become so successful that he was able to move his academy to new and palatial quarters on Tremont Street. Here he built a hall with a \$1,200 chandelier, five enormous gilt-framed mirrors and the first ballroom floor in America to be built on springs.... When the august Boston Assemblies -to which Boston owes perhaps the major part of its country-wide ballroom fame- got under way in 1845, they were off to a good start on Papanti's spring floor. ...[The Boston Assembly's] Four Hundred was a real four hundred; it meant First Families and only First Families. Ruthlessly the sheep were separated from the goats.

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→ The 25-year-old [Lydia Maria Francis \(Lydia Maria Child\)](#) wrote to 17-year-old [Margaret Fuller](#) on a woman's need for independence and her need to reach beyond passionate love.



→ Alfred, Lord Tennyson and Charles Tennyson, POEMS BY TWO BROTHERS.

→ Franz Liszt had already made three grand tours of England — and he was only 16. Disgusted, fond of comparing himself to the performing dog Munito, he had tossed it all and gone to live in Montmartre, where he was fucking his head off, drinking and smoking and doing drugs, and sitting on a divan with his Turkish pipe effecting the Romantic hero. He had a nervous crisis and experimented with the consolations of religion, and in general tested all the possibilities of melancholia and despair.

→ William Blake annotated Thornton's New Translation of the LORD'S PRAYER.

→ Felicia Hemans's HYMNS ON THE WORKS OF NATURE, later published in London and Dublin under the title HYMNS FOR CHILDHOOD (see 1834); "The Homes of England" (in [Blackwood's](#)).

→ Sydney Owenson (Lady Morgan)'s THE O'BRIENS AND THE O'FLAHERTYS.

→ J.M.W. Turner's ULYSSES DERIDING POLYPHEMUS.

→ Delacroix's DEATH OF SARDANAPOLOUS.

→ Ingres's APOTHEOSIS OF HOMER.

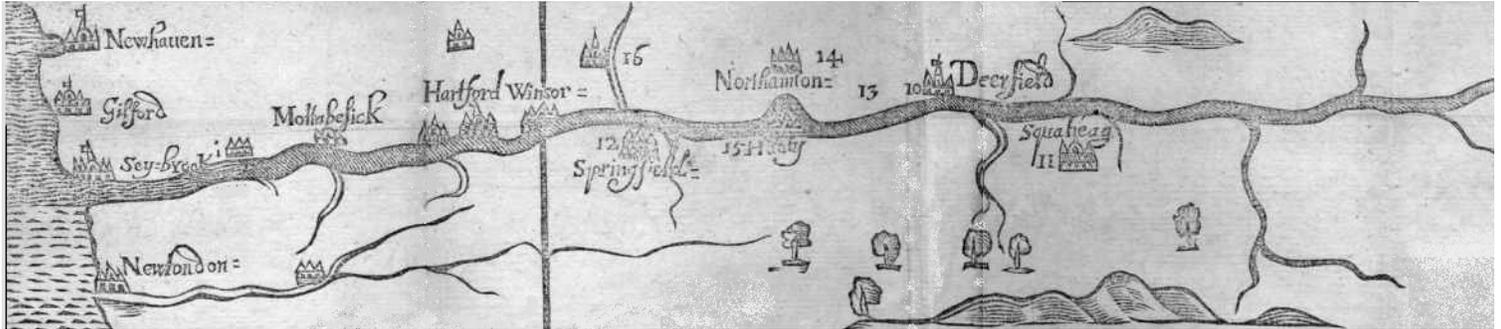
→ Alaric Watts, editor of [The Literary Souvenir](#), developed a gallery of famous living writers, including in it three portraits of Felicia Hemans done by William West.

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During this year or the following one, Captain Basil Hall, a British visitor, would be creating a matter-of-fact topographical rendering of the Oxbow feature of the Connecticut River south of Northampton.



Captain Hall would be reporting to the Europeans that “the most striking circumstance in the American character ... was the constant habit of praising themselves, their institutions, and their country.”

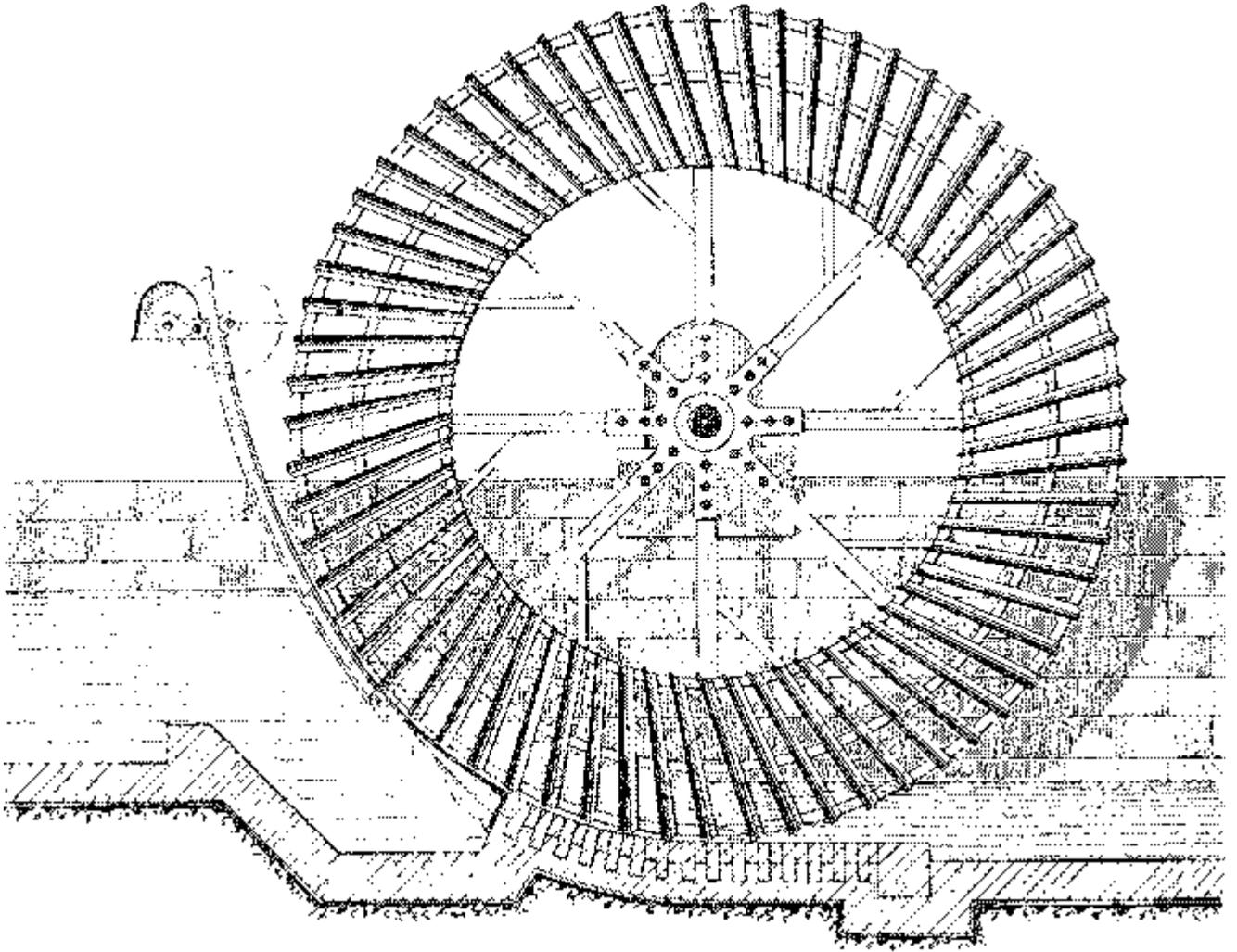
The landscape artist Thomas Cole, inspired by this topography, would paint a “View from Mount Holyoke, [Northampton](#), Massachusetts, After a Thunderstorm,” also known as “The Oxbow.” (Although the river would eat through this picturesque neck of land and shorten itself on March 4, 1840, this would fail to impact anyone’s appreciation of this beautiful-postcard picture — people viewing the image would simply presume that such a natural feature would be still in existence!)

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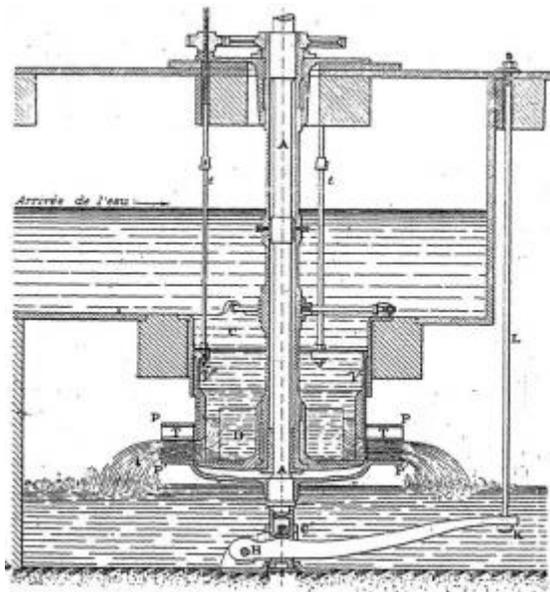
The engineering term “turbine” had been coined in 1824 by Claude Burdin, deploying the Latin term for a spinning top. At this point 25-year-old engineer Benoit Fourneyron developed a water-powered turbine that could generate the enormous power of 50 whole horses harnessed to a turnwheel (this is the design that would later be used in Holyoke mills). Here was the old:



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And here is the new:



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→ During this year and the following one Thomas Cole would be preparing his painting “Expulsion from the Garden”:



→ Manjiro was born, son of a fisherman in the village of Nakanohama of southern [Japan](#) (a village now known as Tosashimizu). In the Japan of that time, working-class people did not have family names.

[JOHN MANJIRO](#)

→ James Mitchell of Keighley, England edited and self-published a volume titled *DENDROLOGIA; OR, A TREATISE OF FOREST TREES, WITH [EVELYN](#)'S *SILVA*, REV., COR. AND ABRIDGED; BY A PROFESSIONAL PLANTER, AND COLLECTOR OF PRACTICAL NOTES FORTY YEARS...*

→ [Giuseppe Mazzini](#) graduated as a lawyer.

→ [William Wordsworth](#) published a 5-volume edition of his poems.

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➡ At Lowther Castle, Sir Humphry Davy and [William Wordsworth](#) met for the last time and found they had little grounds for communication between their two estranged cultures, the culture of the natural philosopher (scientist) and the culture of the artist.

➡ William Belsham died.

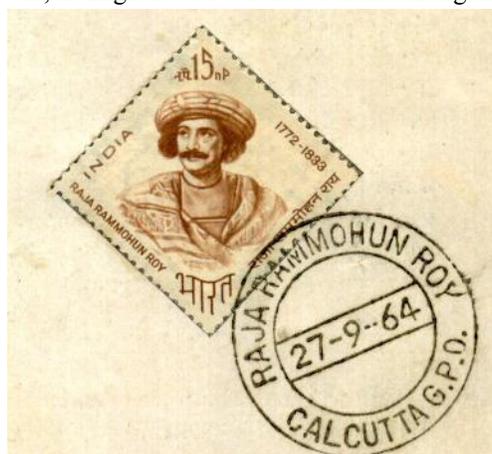
The moment Aunt March took her nap, or was busy with company, Jo hurried to this quiet place, and curling herself up in the easy chair, devoured poetry, romance, history, travels, and pictures like a regular bookworm. But, like all happiness, it did not last long, for as sure as she had just reached the heart of the story, the sweetest verse of a song, or the most perilous adventure of her traveler, a shrill voice called, "Josy-phine! Josy-phine! and she had to leave her paradise to wind yarn, wash the poodle, or read Belsham's ESSAYS, by the hour together.

➡ The wooden lighthouse on Matinicus Rock was completed. It consisted of a lightkeeper's residence with a tower at each end.

➡ When Deborah Sampson Gannett of Sharon, Massachusetts died, her husband was awarded the equivalent of a revolutionary widow's pension, \$80.⁰⁰ per year. Deborah had flattened her breasts with a bandage and fought with the 4th Massachusetts Regiment of the Continental Army. Under the name Robert Shurtleff, she had been wounded in several battles, and her sex had been discovered only when a physician treated her for a fever in 1783. With "her chastity inviolate," she had been honorably discharged, and in 1805, largely at the insistence of [Paul Revere](#), she had been awarded a \$4.⁰⁰-per-month pension. A small marker by her grave in Rockridge Cemetery characterizes her as "a revolutionary soldier."

➡ The Reverend [Orestes Augustus Brownson](#) got married to one of his former students from Elbridge, New York, named Sally Healy.

➡ Rammohan Roy published a portion of the *Vajra-Suchi* of Mrityunjayacharya, a polemic against the indignities of the caste system, in English with a translation into Bengali.





Over the next eleven years, volume after volume of [John James Audubon](#)'s THE BIRDS OF AMERICA would be appearing at the booksellers. There is a cost reason why the this "Elephant Folio" of Audubon's BIRDS OF AMERICA, the one containing 435 life-size bird paintings, had little text. English copyright law required that free copies of any publication containing substantial text be deposited in four national copyright libraries, and in the case of a publication such as this, satisfying that requirement would be prohibitively expensive. As a result, Audubon and William MacGillivray put the text that was to accompany the bird paintings in a separate 5-volume companion edition, the so-called ORNITHOLOGICAL BIOGRAPHY. A revised version of this text would be incorporated into the smaller, octavo edition of the BIRDS OF AMERICA published from 1840 to 1844. Thoreau would consult the first three volumes of the ORNITHOLOGICAL BIOGRAPHY in 1837, the reason being that those were the only volumes as yet published.²³



Audubon would return to the United States three times over these eleven years in search of new species to add to the collection. He would be stashing his wife and son in Henderson, Kentucky while traveling through Pennsylvania, Mississippi, Louisiana, Florida, Ohio, New York, Virginia, Maine, Newfoundland, Georgia, and South Carolina. Most of the 60 articles published in these volumes would provide detailed ornithological information to supplement his drawings, but he would also include notes on American life and character. He was able in his bird paintings to create the illusion that he was "drawing actually from nature," that is to say, from life, because he had devised technique for running stiff wires thorough the bodies of his fresh specimens. They would be held in lifelike positions against his gridded board: "One morning I leapt out of bed ... went to the river, took a bath and returning to town inquired for wire of different sizes, bought some and was soon again at Mill Grove. I shot the first kingfisher I met, pierced the body with wire, fixed it to the board, another wire held the head, smaller ones fixed the feet ... there stood before me the real kingfisher. I outlined the bird, colored it. This was my first drawing actually from nature." –When we look at an Audubon painting, this is the sort of thing we should be imagining. Before the turn of the 20th Century, and the sort of natural aestheticism we have now, there were actually gun clubs bearing his name. (At the turn of the century, faced with this alteration in sensitivities, that bearded guru of a nature writer, John Burroughs, was needing to urge his reluctant acolytes: "Don't ogle it through a glass, shoot it.")

After only ten bird plates had been finished, William Lizars resigned. [Audubon](#) went to [London](#), employed the firm of R. Havell and Son, and production of his THE BIRDS OF AMERICA continued in earnest. Publication in four volumes would require until 1838.



Until sometime in 1829, Cyrus Barton would be register of deeds for Sullivan County in [New Hampshire](#).



The family of origin of the Reverend [Grindall Reynolds](#) relocated permanently from Franconia, [New Hampshire](#) to [Boston](#).

23. Volume I – 1831, Volume II – 1835, Volume III – 1835, Volume IV – 1838, Volume V – 1839).



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JANUARY

➡ January: Prior to the successful leap of the Genesee Falls in Rochester, [New York](#) by [Sam Patch](#) during November 1829, three persons had been accidentally swept over the brink, one during March 1826, one during this month, and one during November 1827. (Of those three unfortunates, only one would live to tell the tale.)

[TIMELINE OF ACCIDENTS](#)

➡ January: [Ebenezer Bailey](#)'s 16-page REGULATIONS OF THE HIGH SCHOOL FOR GIRLS, BOSTON, WITH A CATALOGUE OF THE SCHOLARS was printed by T.B. Wait & Son in [Boston](#).

➡ January: Richard Wylly Habersham, US District Attorney for Georgia, made another appeal to the Supreme Court of the United States, asking the judges to set aside the circuit court's latest attempt to adjudicate the fate of the Africans of the negrero [Antelope](#). Labeling the Spanish claims unproven, he called on the justices to set all the Africans free.



[INTERNATIONAL SLAVE TRADE](#)

➡ January: This was the argument made by [Daniel Webster](#) in the case of Ogden and Saunders, in the US Supreme Court:

This was an action of *assumpsit*, brought originally in the Circuit Court of Louisiana, by Saunders, a citizen of Kentucky, against Ogden, a citizen of Louisiana. The plaintiff below declared upon certain bills of exchange, drawn on the 30th of September, 1806, by one Jordan, at Lexington, in the State of Kentucky, upon the defendant below, Ogden, in the city of New York, (the defendant then being a citizen and resident of the State of New York,) accepted by him at the city of New York, and protested for non-payment.

The defendant below pleaded several pleas, among which was a certificate of discharge under the act of the legislature of the State of New York, of April 3d, 1801, for the relief of insolvent debtors, commonly called the Three-Fourths Act.

The jury found the facts in the form of a special verdict, on which the court rendered a judgment for the plaintiff below, and the cause was brought by writ of error before this court. The question which arose under this plea, as to the validity of the law of New York as being repugnant to the Constitution of the United States, was argued at February term, 1824, by Mr. Clay, Mr. D.B. Ogden, and Mr. Haines, for the plaintiff in error, and by Mr. Webster and Mr. Wheaton, for the defendant in error, and the cause was continued for advisement until the present term. It was again argued at the present term, by Mr. Webster and Mr. Wheaton, against the validity, and by the Attorney-General, Mr. E. Livingston, Mr. D.B. Ogden, Mr. Jones, and Mr. Sampson, for the validity.

Mr. Wheaton opened the argument for the defendant in error; he was followed by the counsel for the plaintiff in error; and Mr. Webster replied as follows.²⁴

24. 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).



The question arising in this case is not more important, nor so important even, in its bearing on individual cases of private right, as in its character of a public political question. The Constitution was intended to accomplish a great political object. Its design was not so much to prevent injustice or injury in one case, or in successive single cases, as it was to make general salutary provisions, which, in their operation, should give security to all contracts, stability to credit, uniformity among all the States in those things which materially concern the foreign commerce of the country, and their own credit, trade, and intercourse with each other. The real question, is, therefore, a much broader one than has been argued. It is this: Whether the Constitution has not, for general political purposes, ordained that bankrupt laws should be established only by national authority? We contend that such was the intention of the Constitution; an intention, as we think, plainly manifested in several of its provisions.

The act of New York, under which this question arises, provides that a debtor may be discharged from all his debts, upon assigning his property to trustees for the use of his creditors. When applied to the discharge of debts contracted before the date of the law, this court has decided that the act is invalid [*Sturges v. Crowninshield*, 4 Wheat. Rep. 122]. The act itself makes no distinction between past and future debts, but provides for the discharge of both in the same manner. In the case, then, of a debt already existing, it is admitted that the act does impair the obligation of contracts. We wish the full extent of this decision to be well considered. It is not merely that the legislature of the State cannot interfere by law, in the particular case of A or B, to injure or impair rights which have become vested under contracts; but it is, that they have no power by general law to regulate the manner in which all debtors may be discharged from subsisting contracts; in other words, they cannot pass general bankrupt laws to be applied *in presenti*. Now, it is not contended that such laws are unjust, and ought not to be passed by any legislature. It is not said that they are unwise or impolitic. On the contrary, we know the general practice to be, that, when bankrupt laws are established, they make no distinction between present and future debts. While all agree that special acts, made for individual cases, are unjust, all admit that a general law, made for all cases, may be both just and politic. The question, then, which meets us on the threshold is this: If the Constitution meant to leave the States the power of establishing systems of bankruptcy to act upon future debts, what great or important object of a political nature is answered by denying the power of making such systems applicable to existing debts?

The argument used in *Sturges v. Crowninshield* was, at least, a plausible and consistent argument. It maintained that the prohibition of the Constitution was levelled only against interferences in individual cases, and did not apply to general laws, whether those laws were retrospective or prospective in their operation. But the court rejected that conclusion. It decided that the Constitution was intended to apply to general laws or systems of bankruptcy; that an act providing that all debtors might be discharged from all creditors, upon certain



conditions, was of no more validity than an act providing that a particular debtor, A, should be discharged on the same conditions from his particular creditor, B.

It being thus decided that general laws are within the prohibition of the Constitution, it is for the plaintiff in error now to show on what ground, consistent with the general objects of the Constitution, he can establish a distinction which can give effect to those general laws in their application to future debts, while it denies them effect in their application to subsisting debts. The words are, that "no State shall pass any law impairing the obligation of contracts." The general operation of all such laws is to impair that obligation; that is, to discharge the obligation without fulfilling it. This is admitted; and the only ground taken for the distinction to stand on is, that, when the law was in existence at the time of the making of the contract, the parties must be supposed to have reference to it, or, as it is usually expressed, the law is made a part of the contract. Before considering what foundation there is for this argument, it may be well to inquire what is that obligation of contracts of which the Constitution speaks, and whence is it derived.

The definition given by the court in *Sturges v. Crowninshield* is sufficient for our present purpose. "A contract," say the court, "is an agreement to do some particular thing; the law binds the party to perform this agreement, and this is the obligation of the contract."

It is indeed probable that the Constitution used the words in a somewhat more popular sense. We speak, for example, familiarly of a usurious contract, and yet we say, speaking technically, that a usurious agreement is no contract.

By the obligation of a contract, we should understand the Constitution to mean, the duty of performing a legal agreement. If the contract be lawful, the party is bound to perform it. But bound by what? What is it that binds him? And this leads us to what we regard as a principal fallacy in the argument on the other side. That argument supposes, and insists, that the whole obligation of a contract has its origin in the municipal law. This position we controvert. We do not say that it is that obligation which springs from conscience merely; but we deny that it is only such as springs from the particular law of the place where the contract is made. It must be a lawful contract, doubtless; that is, permitted and allowed; because society has a right to prohibit all such contracts, as well as all such actions, as it deems to be mischievous or injurious. But if the contract be such as the law of society tolerates, in other words, if it be lawful, then we say, the duty of performing it springs from universal law. And this is the concurrent sense of all the writers of authority.

The duty of performing promises is thus shown to rest on universal law; and if, departing from this well-established principle, we now follow the teachers who instruct us that the obligation of a contract has its origin in the law of a particular State, and is in all cases what that law makes it, and no more, and no less, we shall probably find ourselves involved in inextricable difficulties. A man promises, for a valuable consideration, to pay money in New York. Is the



obligation of that contract created by the laws of that State, or does it subsist independent of those laws? We contend that the obligation of a contract, that is, the duty of performing it, is not created by the law of the particular place where it is made, and dependent on that law for its existence; but that it may subsist, and does subsist, without that law, and independent of it. The obligation is in the contract itself, in the assent of the parties, and in the sanction of universal law. This is the doctrine of Grotius, Vattel, Burlamaqui, Pothier, and Rutherford. The contract, doubtless, is necessarily to be enforced by the municipal law of the place where performance is demanded. The municipal law acts on the contract after it is made, to compel its execution, or give damages for its violation. But this is a very different thing from the same law being the origin or fountain of the contract.

Let us illustrate this matter by an example. Two persons contract together in New York for the delivery, by one to the other, of a domestic animal, a utensil of husbandry, or a weapon of war. This is a lawful contract, and, while the parties remain in New York, it is to be enforced by the laws of that State. But if they remove with the article to Pennsylvania or Maryland, there a new law comes to act upon the contract, and to apply other remedies if it be broken. Thus far the remedies are furnished by the laws of society. But suppose the same parties to go together to a savage wilderness, or a desert island, beyond the reach of the laws of any society. The obligation of the contract still subsists, and is as perfect as ever, and is now to be enforced by another law, that is, the law of nature; and the party to whom the promise was made has a right to take by force the animal, the utensil, or the weapon that was promised him. The right is as perfect here as it was in Pennsylvania, or even in New York; but this could not be so if the obligation were created by the law of New York, or were dependent on that law for its existence, because the laws of that State can have no operation beyond its territory. Let us reverse this example. Suppose a contract to be made between two persons cast ashore on an uninhabited territory, or in a place over which no law of society extends. There are such places, and contracts have been made by individuals casually there, and these contracts have been enforced in courts of law in civilized communities. Whence do such contracts derive their obligation, if not from universal law?

If these considerations show us that the obligation of a lawful contract does not derive its force from the particular law of the place where made, but may exist where that law does not exist, and be enforced where that law has no validity, then it follows, we contend, that any statute which diminishes or lessens its obligation does impair it, whether it precedes or succeeds the contract in date. The contract having an independent origin, whenever the law comes to exist together with it, and interferes with it, it lessens, we say, and impairs, its own original and independent obligation. In the case before the court, the contract did not owe its existence to the particular law of New York; it did not depend on that law, but could be enforced without the territory of that State, as well as within it. Nevertheless, though legal, though thus



independently existing, though thus binding the party everywhere, and capable of being enforced everywhere, yet the statute of New York says that it shall be discharged without payment. This, we say, impairs the obligation of that contract. It is admitted to have been legal in its inception, legal in its full extent, and capable of being enforced by other tribunals according to its terms. An act, then, purporting to discharge it without payment, is, as we contend, an act impairing its obligation.

Here, however, we meet the opposite argument, stated on different occasions in different terms, but usually summed up in this, that the law itself is a part of the contract, and therefore cannot impair it. What does this mean? Let us seek for clear ideas. It does not mean that the law gives any particular construction to the terms of the contract, or that it makes the promise, or the consideration, or the time of performance, other than is expressed in the instrument itself. It can only mean, that it is to be taken as a part of the contract, or understanding of the parties, that the contract itself shall be enforced by such laws and regulations, respecting remedy and for the enforcement of contracts, as are in being in the State where it is made at the time of entering into it. This is meant, or nothing very clearly intelligible is meant, by saying the law is part of the contract.

There is no authority in adjudged cases for the plaintiff in error but the State decisions which have been cited, and, as has already been stated, they all rest on this reason, that the law is part of the contract.

Against this we contend,—

1st. That, if the proposition were true, the consequence would not follow.

2d. That the proposition itself cannot be maintained.

1. If it were true that the law is to be considered as part of the contract, the consequence contended for would not follow; because, if this statute be part of the contract, so is every other legal or constitutional provision existing at the time which affects the contract, or which is capable of affecting it; and especially this very article of the Constitution of the United States is part of the contract. The plaintiff in error argues in a complete circle. He supposes the parties to have had reference to it because it was a binding law, and yet he proves it to be a binding law only upon the ground that such reference was made to it. We come before the court alleging the law to be void, as unconstitutional; they stop the inquiry by opposing to us the law itself. Is this logical? Is it not precisely *objectio ejus, cujus dissolutio petitur*? If one bring a bill to set aside a judgment, is that judgment itself a good plea in bar to the bill? We propose to inquire if this law is of force to control our contract, or whether, by the Constitution of the United States, such force be not denied to it. The plaintiff in error stops us by saying that it does control the contract, and so arrives shortly at the end of the debate. Is it not obvious, that, supposing the act of New York to be a part of the contract, the question still remains as undecided as ever. What is that act? Is it a law, or is it a nullity? a thing of force, or a thing of no force? Suppose the parties to have contemplated this



act, what did they contemplate? its words only, or its legal effect? its words, or the force which the Constitution of the United States allows to it? If the parties contemplated any law, they contemplated all the law that bore on their contract, the aggregate of all the statute and constitutional provisions. To suppose that they had in view one statute without regarding others, or that they contemplated a statute without considering that paramount constitutional provisions might control or qualify that statute, or abrogate it altogether, is unreasonable and inadmissible. "This contract," says one of the authorities relied on, "is to be construed as if the law were specially recited in it." Let it be so for the sake of argument. But it is also to be construed as if the prohibitory clause of the Constitution were recited in it, and this brings us back again to the precise point from which we departed.

The Constitution always accompanies the law, and the latter can have no force which the former does not allow to it. If the reasoning were thrown into the form of special pleading, it would stand thus: the plaintiff declares on his debt; the defendant pleads his discharge under the law; the plaintiff alleges the law unconstitutional; but the defendant says, You knew of its existence; to which the answer is obvious and irresistible, I knew its existence on the statute-book of New York, but I knew, at the same time, it was null and void under the Constitution of the United States.

The language of another leading decision is, "A law in force at the time of making the contract does not violate that contract"; but the very question is, whether there be any such law "in force"; for if the States have no authority to pass such laws, then no such law can be in force. The Constitution is a part of the contract as much as the law, and was as much in the contemplation of the parties. So that the proposition, if it be admitted that the law is part of the contract, leaves us just where it found us: that is to say, under the necessity of comparing the law with the Constitution, and of deciding by such comparison whether it be valid or invalid. If the law be unconstitutional, it is void, and no party can be supposed to have had reference to a void law. If it be constitutional, no reference to it need be supposed.

2. But the proposition itself cannot be maintained. The law is no part of the contract. What part is it? the promise? the consideration? the condition? Clearly, it is neither of these. It is no term of the contract. It acts upon the contract only when it is broken, or to discharge the party from its obligation after it is broken. The municipal law is the force of society employed to compel the performance of contracts. In every judgment in a suit on contract, the damages are given, and the imprisonment of the person or sale of goods awarded, not in performance of the contract, or as part of the contract, but as an indemnity for the breach of the contract. Even interest, which is a strong case, where it is not expressed in the contract itself, can only be given as damages. It is all but absurd to say that a man's goods are sold on a *fieri facias*, or that he himself goes to jail, in pursuance of his contract. These are the penalties which the law inflicts for the breach of his contract. Doubtless, parties, when they enter into contracts,



may well consider both what their rights and what their liabilities will be by the law, if such contracts be broken; but this contemplation of consequences which can ensue only when the contract is broken, is no part of the contract itself. The law has nothing to do with the contract till it be broken; how, then, can it be said to form a part of the contract itself?

But there are other cogent and more specific reasons against considering the law as part of the contract. (1.) If the law be part of the contract, it cannot be repealed or altered; because, in such case, the repealing or modifying law itself would impair the obligation of the contract. The insolvent law of New York, for example, authorizes the discharge of a debtor on the consent of two thirds of his creditors. A subsequent act requires the consent of three fourths; but if the existing law be part of the contract, this latter law would be void. In short, nothing which is part of the contract can be varied but by consent of the parties; therefore the argument runs *in absurdum*; for it proves that no laws for enforcing the contract, or giving remedies upon it, or any way affecting it, can be changed or modified between its creation and its end. If the law in question binds one party on the ground of assent to it, it binds both, and binds them until they agree to terminate its operation. (2.) If the party be bound by an implied assent to the law, as thereby making the law a part of the contract, how would it be if the parties had expressly dissented, and agreed that the law should make no part of the contract? Suppose the promise to have been, that the promisor would pay at all events, and not take advantage of the statute; still, would not the statute operate on the whole,—on this particular agreement and all? and does not this show that the law is no part of the contract, but something above it? (3.) If the law of the place be part of the contract, one of its terms and conditions, how could it be enforced, as we all know it might be, in another jurisdiction, which should have no regard to the law of the place? Suppose the parties, after the contract, to remove to another State, do they carry the law with them as part of their contract? We all know they do not. Or take a common case. Some States have laws abolishing imprisonment for debt; these laws, according to the argument, are all parts of the contract; how, then, can the party, when sued in another State, be imprisoned contrary to the terms of his contract? (4.) The argument proves too much, inasmuch as it applies as strongly to prior as to subsequent contracts. It is founded on a supposed assent to the exercise of legislative authority, without considering whether that exercise be legal or illegal. But it is equally fair to found the argument on an implied assent to the potential exercise of that authority. The implied reference to the control of legislative power is as reasonable and as strong when that power is dormant, as while it is in exercise. In one case, the argument is, "The law existed, you knew it, and acquiesced." In the other it is, "The power to pass the law existed, you knew it, and took your chance." There is as clear an assent in one instance as in the other. Indeed, it is more reasonable and more sensible to imply a general assent to all the laws of society, present and to come, from the fact of living in it, than it is to imply a particular assent to a particular existing enactment. The true view of the matter is, that every



man is presumed to submit to all power which may be lawfully exercised over him or his right, and no one should be presumed to submit to illegal acts of power, whether actual or contingent. (5.) But a main objection to this argument is, that it would render the whole constitutional provision idle and inoperative; and no explanatory words, if such words had been added in the Constitution, could have prevented this consequence. The law, it is said, is part of the contract; it cannot, therefore, impair the contract, because a contract cannot impair itself. Now, if this argument be sound, the case would have been the same, whatever words the Constitution had used. If, for example, it had declared that no State should pass any law impairing contracts **prospectively** or **retrospectively**; or any law impairing contracts, whether existing or future; or, whatever terms it had used to prohibit precisely such a law as is now before the court,—the prohibition would be totally nugatory if the law is to be taken as part of the contract; and the result would be, that, whatever may be the laws which the States by this clause of the Constitution are prohibited from passing, yet, if they in fact do pass such laws, those laws are valid, and bind parties by a supposed assent.

But further, this idea, if well founded, would enable the States to defeat the whole constitutional provision by a general enactment. Suppose a State should declare, by law, that all contracts entered into therein should be subject to such laws as the legislature, at any time, or from time to time, might see fit to pass. This law, according to the argument, would enter into the contract, become a part of it, and authorize the interference of the legislative power with it, for any and all purposes, wholly uncontrolled by the Constitution of the United States.

So much for the argument that the law is a part of the contract. We think it is shown to be not so; and if it were, the expected consequence would not follow.

The inquiry, then, recurs, whether the law in question be such a law as the legislature of New York had authority to pass. The question is general. We differ from our learned adversaries on general principles. We differ as to the main scope and end of this constitutional provision. They think it entirely remedial; we regard it as preventive. They think it adopted to secure redress for violated private rights; to us, it seems intended to guard against great public mischiefs. They argue it as if it were designed as an indemnity or protection for injured private rights, in individual cases of *meum* and *tuum*; we look upon it as a great political provision, favorable to the commerce and credit of the whole country. Certainly we do not deny its application to cases of violated private right. Such cases are clearly and unquestionably within its operation. Still, we think its main scope to be general and political. And this, we think, is proved by reference to the history of the country, and to the great objects which were sought to be attained by the establishment of the present government. Commerce, credit, and confidence were the principal things which did not exist under the old Confederation, and which it was a main object of the present Constitution to create and establish. A vicious system of legislation, a system of paper money and tender laws, had



completely paralyzed industry, threatened to beggar every man of property, and ultimately to ruin the country. The relation between debtor and creditor, always delicate, and always dangerous whenever it divides society, and draws out the respective parties into different ranks and classes, was in such a condition in the years 1787, 1788, and 1789, as to threaten the overthrow of all government; and a revolution was menaced, much more critical and alarming than that through which the country had recently passed. The object of the new Constitution was to arrest these evils; to awaken industry by giving security to property; to establish confidence, credit, and commerce, by salutary laws, to be enforced by the power of the whole community. The Revolutionary War was over, the country had peace, but little domestic tranquillity; it had liberty, but few of its enjoyments, and none of its security. The States had struggled together, but their union was imperfect. They had freedom, but not an established course of justice. The Constitution was therefore framed, as it professes, "to form a more perfect union, to establish justice, to secure the blessings of liberty, and to insure domestic tranquillity."

It is not pertinent to this occasion to advert to all the means by which these desirable ends were to be obtained. Some of them, closely connected with the subject now under consideration, are obvious and prominent. The objects were commerce, credit, and mutual confidence in matters of property; and these required, among other things, a uniform standard of value or medium of payments. One of the first powers given to Congress, therefore, is that of coining money and fixing the value of foreign coins; and one of the first restraints imposed on the States is the total prohibition to coin money. These two provisions are industriously followed up and completed by denying to the States all power to emit bills of credit, or to make any thing but gold and silver a tender in the payment of debts. The whole control, therefore, over the standard of value and medium of payments is vested in the general government. And here the question instantly suggests itself. Why should such pains be taken to confide to Congress alone this exclusive power of fixing on a standard of value, and of prescribing the medium in which debts shall be paid, if it is, after all, to be left to every State to declare that debts may be discharged, and to prescribe how they may be discharged, without any payment at all? Why say that no man shall be obliged to take, in discharge of a debt, paper money issued by the authority of a State, and yet say that by the same authority the debt may be discharged without any payment whatever?

We contend, that the Constitution has not left its work thus unfinished. We contend, that, taking its provisions together, it is apparent it was intended to provide for two things, intimately connected with each other. These are,-

1. A medium for the payment of debts; and,
2. A uniform manner of discharging debts, when they are to be discharged without payment.

The arrangement of the grants and prohibitions contained in the Constitution is fit to be regarded on this occasion. The grant to Congress and the prohibition on the States, though they are certainly to be construed together, are not contained in the



same clauses. The powers granted to Congress are enumerated one after another in the eighth section; the principal limitations on those powers, in the ninth section; and the prohibitions to the States, in the tenth section. Now, in order to understand whether any particular power be exclusively vested in Congress, it is necessary to read the terms of the grant, together with the terms of the prohibition. Take an example from that power of which we have been speaking, the coinage power. Here the grant to Congress is, "To coin money, regulate the value thereof, and of foreign coins." Now, the correlative prohibition on the States, though found in another section, is undoubtedly to be taken in immediate connection with the foregoing, as much as if it had been found in the same clause. The only just reading of these provisions, therefore, is this: "Congress shall have power to coin money, regulate the value thereof, and of foreign coin; but no State shall coin money, emit bills of credit, or make any thing but gold and silver coin a tender in payment of debts." These provisions respect the medium of payment, or standard of value, and, thus collated, their joint result is clear and decisive. We think the result clear, also, of those provisions which respect the discharge of debts without payment. Collated in like manner, they stand thus: "Congress shall have power to establish uniform laws on the subject of bankruptcies throughout the United States, but no State shall pass any law impairing the obligation of contracts." This collocation cannot be objected to, if they refer to the same subject-matter; and that they do refer to the same subject-matter we have the authority of this court for saying, because this court solemnly determined, in *Sturges v. Crowninshield*, that this prohibition on the States did apply to systems of bankruptcy. It must be now taken, therefore, that State bankrupt laws were in the mind of the Convention when the prohibition was adopted, and therefore the grant to Congress on the subject of bankrupt laws, and the prohibition to the States on the same subject, are properly to be taken and read together; and being thus read together, is not the intention clear to take away from the States the power of passing bankrupt laws, since, while enacted by them, such laws would not be uniform, and to confer the power exclusively on Congress, by whom uniform laws could be established?

Suppose the order of arrangement in the Constitution had been otherwise than it is, and that the prohibitions to the States had preceded the grants of power to Congress, the two powers, when collated, would then have read thus: "No State shall pass any law impairing the obligation of contracts; but Congress may establish uniform laws on the subject of bankruptcies." Could any man have doubted, in that case, that the meaning was, that the States should not pass laws discharging debts without payment, but that Congress might establish uniform bankrupt acts? And yet this inversion of the order of the clauses does not alter their sense. We contend, that Congress alone possesses the power of establishing bankrupt laws; and although we are aware that, in *Sturges v. Crowninshield*, the court decided that such an exclusive power could not be inferred from the words of the grant in the seventh section, we yet would respectfully request the bench to reconsider this point. We think it could not have been intended that both the States and general



government should exercise this power; and therefore, that a grant to one implies a prohibition on the other. But not to press a topic which the court has already had under its consideration, we contend, that, even without reading the clauses of the Constitution in the connection which we have suggested, and which is believed to be the true one, the prohibition in the tenth section, taken by itself, does forbid the enactment of State bankrupt laws, as applied to future as well as present debts. We argue this from the words of the prohibition, from the association they are found in, and from the objects intended.

1. The words are general. The States can pass no law impairing contracts; that is, any contract. In the nature of things a law may impair a future contract, and therefore such contract is within the protection of the Constitution. The words being general, it is for the other side to show a limitation; and this, it is submitted, they have wholly failed to do, unless they shall have established the doctrine that the law itself is part of the contract. It may be added, that the particular expression of the Constitution is worth regarding. The thing prohibited is called a **law**, not an **act**. A law, in its general acceptation, is a rule prescribed for future conduct, not a legislative interference with existing rights. The framers of the Constitution would hardly have given the appellation of **law** to violent invasions of individual right, or individual property, by acts of legislative power. Although, doubtless, such acts fall within this prohibition, yet they are prohibited also by general principles, and by the constitutions of the States, and therefore further provision against such acts was not so necessary as against other mischiefs.

2. The most conclusive argument, perhaps, arises from the connection in which the clause stands. The words of the prohibition, so far as it applies to civil rights, or rights of property, are, that "no State shall coin money, emit bills of credit, make any thing but gold and silver coin a tender in the payment of debts, or pass any law impairing the obligation of contracts." The prohibition of attainders, and *ex post facto* laws, refers entirely to criminal proceedings, and therefore should be considered as standing by itself; but the other parts of the prohibition are connected by the subject-matter, and ought, therefore, to be construed together. Taking the words thus together, according to their natural connection, how is it possible to give a more limited construction to the term "contracts," in the last branch of the sentence, than to the word "debts," in that immediately preceding? Can a State make any thing but gold and silver a tender in payment of future debts? This nobody pretends. But what ground is there for a distinction? No State shall make any thing but gold and silver a tender in the payment of debts, nor pass any law impairing the obligation of contracts. Now, by what reasoning is it made out that the debts here spoken of are any debts, either existing or future, but that the contracts spoken of are subsisting contracts only? Such a distinction seems to us wholly arbitrary. We see no ground for it. Suppose the article, where it uses the word **debts**, had used the word **contracts**. The sense would have been the same then that it now is; but the identity of terms would have made the nature of the distinction now contended for



somewhat more obvious. Thus altered, the clause would read, that no State should make any thing but gold and silver a tender in discharge of **contracts**, nor pass any law impairing the obligation of **contracts**; yet the first of these expressions would have been held to apply to all contracts, and the last to subsisting contracts only. This shows the consequence of what is now contended for in a strong light. It is certain that the substitution of the word **contracts** for **debts** would not alter the sense; and an argument that could not be sustained, if such substitution were made, cannot be sustained now. We maintain, therefore, that, if tender laws may not be made for future debts, neither can bankrupt laws be made for future contracts. All the arguments used here may be applied with equal force to tender laws for future debts. It may be said, for instance, that, when it speaks of **debts**, the Constitution means existing debts, and not mere possibilities of future debt; that the object was to preserve vested rights; and that if a man, after a tender law had passed, had contracted a debt, the manner in which that tender law authorized that debt to be discharged became part of the contract, and that the whole debt, or whole obligation, was thus qualified by the pre-existing law, and was no more than a contract to deliver so much paper money, or whatever other article might be made a tender, as the original bargain expressed. Arguments of this sort will not be found wanting in favor of tender laws, if the court yield to similar arguments in favor of bankrupt laws.

These several prohibitions of the Constitution stand in the same paragraph; they have the same purpose, and were introduced for the same object; they are expressed in words of similar import, in grammar, and in sense; they are subject to the same construction, and we think no reason has yet been given for imposing an important restriction on one part of them, which does not equally show that the same restriction might be imposed also on the other part.

We have already endeavored to maintain, that one great political object intended by the Constitution would be defeated, if this construction were allowed to prevail. As an object of political regulation, it was not important to prevent the States from passing bankrupt laws applicable to present debts, while the power was left to them in regard to future debts; nor was it at all important, in a political point of view, to prohibit tender laws as to future debts, while it was yet left to the States to pass laws for the discharge of such debts, which, after all, are little different in principle from tender laws. Look at the law before the court in this view. It provides, that, if the debtor will surrender, offer, or tender to trustees, for the benefit of his creditors, all his estate and effects, he shall be discharged from all his debts. If it had authorized a tender of any thing but money to any one creditor, though it were of a value equal to the debt, and thereupon provided for a discharge, it would have been clearly invalid. Yet it is maintained to be good, merely because it is made for all creditors, and seeks a discharge from all debts; although the thing tendered may not be equivalent to a shilling in the pound of those debts. This shows, again, very clearly, how the Constitution has failed of its purpose, if, having in terms prohibited all tender laws, and



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taken so much pains to establish a uniform medium of payment, it has yet left the States the power of discharging debts, as they may see fit, without any payment at all.

To recapitulate what has been said, we maintain, first, that the Constitution, by its grants to Congress and its prohibitions on the States, has sought to establish one uniform standard of value, or medium of payment. Second, that, by like means, it has endeavored to provide for one uniform mode of discharging debts, when they are to be discharged without payment. Third, that these objects are connected, and that the first loses much of its importance, if the last, also, be not accomplished. Fourth, that, reading the grant to Congress and the prohibition on the States together, the inference is strong that the Constitution intended to confer an exclusive power to pass bankrupt laws on Congress. Fifth, that the prohibition in the tenth section reaches to all contracts, existing or future, in the same way that the other prohibition in the same section extends to all debts existing or future. Sixthly, that, upon any other construction, one great political object of the Constitution will fail of its accomplishment.

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January: The brown children of [Sally Hemings](#), Eston and Madison, who had not like the very light Beverly and Harriet been able to steal themselves away into white anonymity, were [manumitted](#) in the will of [Thomas Jefferson](#).²⁵ During this month Jefferson's estate went on the market at an asking price of \$70,000 for the mansion with its 5,682 acres.



[Monticello](#)'s furnishings and slaves were auctioned, and in the years that followed various sightseers would visit the home, finding “souvenirs” of Jeffersoniana among any remaining items, including plants, architectural elements, and chips off his limestone gravestone.

25. Jefferson had lived so profligately that he could not afford to be similarly generous with those of his slaves who were not his relatives or personal progeny — even had he so desired.

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could the dead feel any interest in Monu-
-ments or other remembrances of them, when, as
Anacreon says Οὐρανὸν δεχέσσομεθα
Κοῦρον, ὡς αὐτὸν ἔδωκεν ἔμψυχον
The following would be to my Names the most
gratifying.

On the ~~grave~~
a plain die or cube of 3. f. without any
mouldings, surmounted by an Obelisk
of 6. f. height, each of a single stone:
on the faces of the Obelisk the following
inscription & not a word more
Here was buried
Thomas Jefferson

Author of the Declaration of American Independance
of the Statute of Virginia for religious freedom
& Father of the University of Virginia?

because by these, as testimonials that I have lived, I wish most to
be remembered. ~~But~~ to be of the coarse stone of which
my columns are made, that no one might be tempted
hereafter to destroy it for the value of the materials.
my bust by Ciracchi, with the pedestal and truncated
column on which it stands, might be given to the University
if they would place it in the Dome room of the Rotunda.
on the Die ^{of the Obelisk} might be engraved
Born Apr. 2. 1743. O. S.
Died —

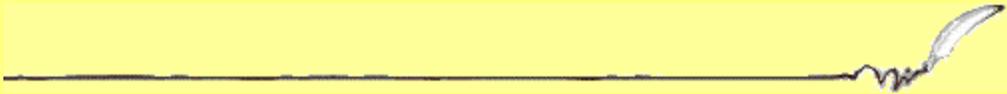
After his death a family member would discover the above sketch prepared by Jefferson, containing instructions for his tombstone. Jefferson had desired that his grave be marked by an obelisk inscribed with the three accomplishments for which he most wished to be remembered, "and not a word more." This original limestone tombstone is now on Francis Quadrangle at the University of Missouri. It is about 3 feet high. No inscription which had been carved on it is any longer legible. A question of interest is, what was the inscription if any on this original tombstone? (The photographs which follow were taken by my niece Zakiyyah binte Wahab, who is currently a student at the University of Missouri. The bronze tablet she has photographed and photo-enhanced for me is obviously nothing more than a stone lie, since the blocks of material it points itself at are clearly not limestone at all and clearly have not been chipped away at by generations of souvenir-seeking Monticello tourists, and since the inscription this bronze plaque alleges to have copied from the original headstone is not that at all, but is instead a mere copy of what appears now on the belated grave marker at Monticello, which was based on Jefferson's instructions discovered only after the fact and thus could not have been on that original limestone gravestone. You mustn't believe every touristy attraction you see in a public place!) Another question of interest is, in precisely what year was the present tall celebratory "grave marker" installed at Monticello?

Eston and Madison would live for a time in the mixed-race community of Charlottesville, Virginia, until forced out of the state during its campaign to rid itself of free persons of color. They would emigrate to Ohio, and then Eston would move on from there to Wisconsin, where he would transform himself into the white man "E.H. Jefferson." Some of his descendants, finding out belatedly about their family's heritage, would take the opportunity of the 2000 census to declare themselves "black." Recently, when asked why a middle-class woman who had lived all her life as a white would check "black" on the census, Julia Jefferson Westerinen has responded "Because I can."

I want to show people I am not afraid to be black.

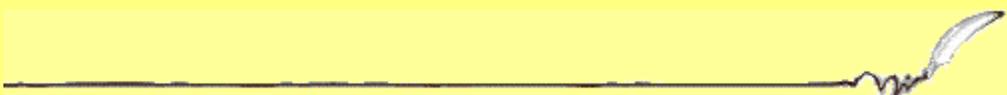
During this month Emerson jotted in his journal:

We generalize very fast. I very readily learned the Jew face.



January/February: During this month or the following one the Reverend [Waldo Emerson](#) made an entry in his journal listing "Peculiarities of the present Age":

2. *It is said to be the age of the first person singular.*
...
4. [Transcendentalism](#): *Metaphysics & ethics look inward – and France produces [Madame de Staël](#); England, [William Wordsworth](#); America, Sampson Reed; as well as Germany, Emanuel Swedenborg....*



HDT

WHAT?

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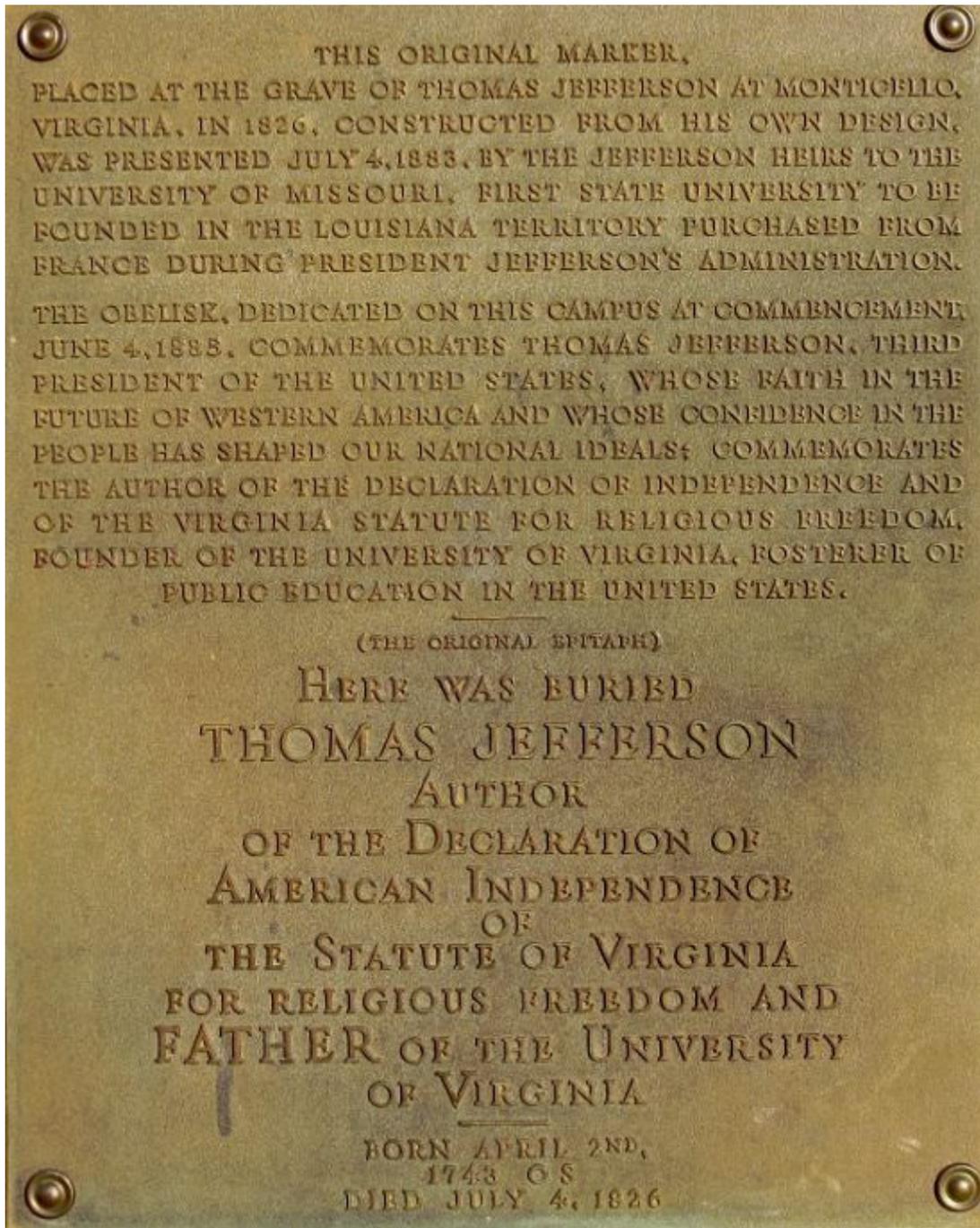
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Early in this year, John Russworm offered his services to the African Colonization Society, and they offered to send him to Liberia, but after consultation with various friends he decided against this step.



Abner Kneeland's KEY TO THE NEW SYSTEM OF ORTHOGRAPHY was published early in the year. In it, the Reverend revealed some nonorthographical theological findings to parishioners at his Prince Street church in New-York that soon split his church into warring factions. The reverend author and orthographer, and his supporters, would vote with their feet, forming a new congregation which they would begin to call the 2nd Universalist Society.



Those in the congregation who had been left behind in this departure would be served, during this year and the following one, by the Reverend [Adin Ballou](#) (on temporary leave from his Milford pastorate). While there he would found and edit The Dialogical Instructor, a short-lived periodical devoted to Universalist apologetics.



January 1, Monday: A contract was signed by Gioachino Rossini making him Premier Compositeur du Roi and Inspecteur General du Chant en France, honorary positions. This would allow him to give up his duties at the Theatre-Italien and spend more time composing for the Opera.

Friend [Stephen Wanton Gould](#) wrote in his journal about [Yearly Meeting School](#) in [Providence, Rhode Island](#):

2nd day 1st of 1st M 1827 / This day in the Stage our dear Son John returned from the Yearly Meeting School at [Providence](#) where

he has been about seventeen [smudged] 17 Months — We were heartily glad to see him. - but the rejoicing is mingled with fear & anxiety about his future welfare as his return is for a preparation for another perhaps longer separation. — his present prospect is to go to Hudson to enter a Factory there belonging to Benj Marshall to learn the Art of Making Calico & other cotton goods. — We enter the New year & I feel under solemn impressions, which perhaps may as well be felt as expressed. —²⁶



RELIGIOUS SOCIETY OF FRIENDS

➡ January 2, Tuesday: Karl van Beethoven, nephew of [Ludwig van Beethoven](#), joined the Austrian army as a cadet in the regiment of Field Marshal von Stutterheim.

➡ January 3, Wednesday: Robert F. Seale's model of the island of [St. Helena](#) was placed at Addiscombe, and over and above the £500 already disbursed, he was awarded an additional £500.

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

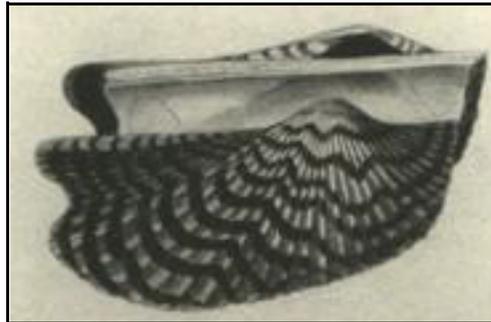
The "rout" for all of our compatriots last night was as successful as any "rout" can be; to be several hours sitting in a coach before arriving at the door of one's destination; then to crawl up about three or four steps every half-hour; to be stifled and toes trodden upon; to make a bow to your hosts; to edge one's way through the crowd; to drink hot champagne and secure an ice down one's back. Then to start one's journey back again. If this spells pleasure, then a "rout" is pleasant. We indeed take our pleasures oddly.

"Crockford's," the magnificent new gambling-hell in St. James's Street, was opened yesterday. Pozzo di Borgo, Prince Esterhazy, the Duke of Wellington, Talleyrand, &c. &c., all belong to it. Pozzo took me under his wing. It was very fine. Supper lavish.

26. 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

It is to be the fashionable gambling resort of the aristocracy.

➡ January 4, Thursday: [Thomas Say](#) and Lucy Way Sistare²⁷ secretly married in a civil ceremony at the courthouse of Mt. Vernon, Indiana. The only persons in attendance were witnesses Virginia Dupalais and Louisa Neef.



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

*5th day 4th of 1st M / Our meeting was about as large as usual
 Father Rodman appeared in a good & I thought well authorized
 testimony - after which T Carr said a few words - & then Father
 Rodman said a few words again -
 It was a season of mixture of feelings. - The forepart of it
 unusually good & the latter part of no small trial. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 5, Friday: An die untergehende Sonne, a song by Franz Schubert to words of Kosegarten, was published by Diabelli, Vienna as his op.44.

Death of Prince Frederick, Duke of York and Albany, a 2d son of [King George III](#) who had been after [King George IV](#) next in line to inherit the British throne. The new next-in-line would be another brother, a 3d son of [King George III](#): Prince William, Duke of Clarence, who eventually would in fact reign as William IV.

[King George IV](#) established the measure for an (imperial) acre of land. One acre was to be equal to 43,560 square feet, or 1/640 of a square mile. Although this would be the standard unit of measurement in the United Kingdom, the hectare (approximately 2.5 acres) would of course continue to be used throughout Europe.

During a 2d imprisonment for debt, [Benjamin Robert Haydon](#) witnessed a prison incident that gave him an idea for a painting, entitled "Mock Election" ([King George IV](#) would award him £525 for this, after he had already made £321 merely by exhibiting it).

Before me were three men marching in solemn procession, the one in the centre a tall young, reckless, bushy-headed, light-hearted Irishman, with a rusty cocked-hat under his arm, a bunch of flowers in his bosom, his curtain-rings round his neck for a gold chain, a mopstick for a white wand, tipped with an empty strawberry-pottle, bows of ribbons on his shoulders, and a great

27. Lucy had been born on November 28, 1800 in New London, Connecticut. Neither her father was Joseph Sistare (1774-1829) nor her mother Nancy Way Sistare (1775-1829) were Quakers. She was an artist and illustrator of specimens (such as in Say's AMERICAN CONCHOLOGY) who had been with him on the "Boatload of Knowledge" keelbarge to the New Harmony commune in the previous year. Later she would become the 1st female member of the Academy of Natural Sciences of Philadelphia. She would die of pneumonia on November 15, 1886 in Lexington, Massachusetts and be buried in New York City (her sister lived on Staten Island).



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hole in his elbow; on his right was another person in burlesque solemnity, with a sash and real white wand; two others, fantastically dressed, came immediately behind, and the whole followed by characters of all descriptions, some with flags, some with staffs, and all in perfect merriment and mock gravity, adapted to some masquerade. I asked what it meant, and was told it was a procession of burgesses, headed by the Lord High Sheriff and Lord Mayor of the King's Bench Prison, going in state to open the poll, in order to elect two members to protect their rights in the House of Commons. I returned to my room, and laughed and wept by turns! Here were a set of creatures who must have been in want and in sorrow, struggling (with a spiked wall before their eyes) to bury remembrance in the humour of a farce.

 January 6, Saturday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

The Duke of York died yesterday, quietly seated in an arm-chair. This of course puts the Court into deep mourning. They say he never recovered from the shock of the Duchess of Rutland's death-his mistress. She induced him to build that huge palace in the Mall called York House. He incurred huge debts. I only saw him once or twice in 1818. He was a great contrast to the then Prince Regent-coarse and very loud in his manners; a viveur in every sense of the word. He had the reputation of being a most loyal friend, and never forsook anybody who was in trouble. Peace to his ashes! I will have to go to the funeral as father's health does not permit him to attend such ceremonies.

 January 7, Sunday: *Olivo e Pasquale*, a melodramma by Gaetano Donizetti to words of Ferretti after Sografi, was performed for the initial time, in the Teatro Valle, Rome. The audience response was frigid.

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

1st day 7th of 1st M / Our Morning Meeting was a good solid time & I thought the power of Truth was unusually felt to arise among us. - Father Rodman Hannah Dennis & D Buffum in succession were engaged in testimonys. - & H Dennis concluded in supplication. - In the afternoon a short communication from Jonathon Dennis. - After Meeting I went with my H, Sister Ruth, John & Richard With D Buffum Jr to his house took tea & Spent the evening. -

[RELIGIOUS SOCIETY OF FRIENDS](#)

 January 8, Monday: [Ludwig van Beethoven](#) underwent a 2d operation to remove excess abdominal fluid.

 January 9, Tuesday: Frederick Brown (1) was born in New Richmond, Crawford County, Pennsylvania, the son of John Brown and Dianthe Lusk Brown.

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

3rd day 9th of 1st M / Yesterday Afternoon I went to Connanicut

on buisness at John Tews [?] - after accomplishing which, I went to Joseph Greenes, but arrived there too late to cross the ferry, & Staid all night with them. - This morning after a comfortable breakfast crossed the ferry home.

RELIGIOUS SOCIETY OF FRIENDS



January 10, Wednesday: The Reverend [Waldo Emerson](#) sailed for St. Augustine, which had belonged to the US for six years. While there he heard [slaves](#) being sold in a slave market. He also met and shared quarters with a nephew of [Napoléon Bonaparte](#) ([Achille Charles Louis Napoléon](#), Crown Prince of Naples, Hereditary Prince of Berg, 2nd Prince Murat), a young gentleman of nudist tendencies with precisely the noble atheistic attitudes one might expect of a youth with such connections and a [slavemaster](#) whom the young Emerson found he could much admire. On February 27th he would note a piquant detail in his journal:

A fortnight since I attended a meeting of the Bible Society. The Treasurer of this institution is Marshal of the district, and by a somewhat unfortunate arrangement had appointed a special meeting of the Society, and a slave-auction, at the same time and place, one being in the Government house, and the other in the adjoining yard. One ear therefore heard the glad tidings of great joy, while the other was regaled with "Going, gentlemen, going!" And almost without changing our position we might aid in sending the Scriptures into Africa, or bid for "four children without the mother" who had been kidnapped therefrom.

On April 6th in Charleston he would jot in his journal:

A new event is added to the quiet history of my life. I have connected myself by friendship to a man who with as ardent a love of truth as that which animates me, with a mind that surpasses mine in the variety of its research, & sharpened & strengthened to an energy for action to which I have no pretension by advantages of birth & practical connection with mankind beyond almost all men in the world, - is, yet, that which I had ever supposed only a creature of the imagination - a consistent Atheist, - and a disbeliever in the existence, and, of course, in the immortality of the soul. My faith in these points is strong and I trust, as I live, indestructible. Meantime I love and honour this intrepid doubter. His soul is noble, and his virtue, as the virtue of a Sadducee must always be, is sublime.

 January 11, Thursday: An schwager Kronos D.369, a song by Franz Schubert to words of [Johann Wolfgang von Goethe](#), was performed for the initial time, in the Musikvereinsaal, Vienna.

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

5th day 11th of 1st M 1827 / This day was our Select Meeting, held as usual at the close of the public Meeting. – It was a season of some Searching, & I trust proffit. –

RELIGIOUS SOCIETY OF FRIENDS

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

7th day 13th of 1 M / This PM John returned from Fall River where he went to get information at a Factory there. – while there he had an invitation to ride with a Friend of his to [Providence](#) which he did & had another opportunity of seeing his friends at the [School](#), who all seem'd rejoiced to see him he passed one night & part of two days at the Insitution much to his satisfaction. – on his way home stoped at [Portsmouth](#) to visit his grandmother Gould Uncle & Aunt Stanton & too leave of them–

RELIGIOUS SOCIETY OF FRIENDS

 January 14, Sunday: On one Sunday morning during this month, perhaps on this particular Sunday or perhaps not, [Harriet Livermore](#) was allowed to address the US House of Representatives from the Speaker's Chair on the text "He that ruleth over men must be just, ruling in the fear of God." Present for this address, sitting on the steps leading up to the Speaker's Chair because he was unable to find any empty seat, was President John Quincy Adams. In the audience, many wept.²⁸

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

1st day 14th of 1 M / Our meetings were incommonly solid good ones In the morning Father Rodman & in the Afternoon Hannah Dennis preached. – John took tea at his Uncle Johns & we at home.

RELIGIOUS SOCIETY OF FRIENDS

 January 15, Monday: Maria Szymanowska performed before 1,200 people in the National Theater, Warsaw. It seems likely that [Fryderyk Franciszek Chopin](#) was in the audience.

 January 17, Wednesday: Lucretia, an opera by Heinrich August Marschner to words of Eckschlager, was performed for the initial time, in the Danzig (Gdansk) Danzigertheater.

American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of "executive clemency" by the President of the United States. For instance, on this date Jesse Perry, who had forfeited his ship, and had been convicted for introducing slaves, was pardoned by President John Quincy Adams (PARDONS AND REMISSIONS, IV. 158).

THE MIDDLE PASSAGE

28. This sermon was such a success that she would be allowed to preach to the congress in 1832, in 1838, and in 1843.



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 January 18, Thursday: Mormonism founder [Joseph Smith, Jr.](#) eloped with Emma Hale and they got married in South Bainbridge (her father had opposed their union because Joseph had no visible means of support and was involved in the questionable activities of magic and treasure hunting).²⁹ Joseph's employer in money digging, Josiah Stowell, would help the young couple move back to Manchester, New York.

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

5th day 18th of 1st M / A Solid good meeting – In the last (Preparative) a person (J B) requested membership which was refered to a committee. –

RELIGIOUS SOCIETY OF FRIENDS

 January 20, Saturday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

We have had some difficulty with our coachman. He committed an assault outside the Embassy but took refuge when they were about to arrest him in the Embassy. Of course no officers of the law can enter an Embassy. Father was informed of the matter. He inquired into the facts of the case and absolutely refused to give the man up. It has caused a good deal of correspondence and the matter is not yet closed.

Our visit to Trentham was a great success. It is a palace indeed, and such magnificence I have never seen outside a royal residence, either here, in France, or in Russia. Lady Stafford received us in her usual dignified and gracious manner. She has always liked father, I believe, because Madame de Stael was so fond of him, and she had a cult for her. My room was quite beautiful, looking out on a fine sheet of water. In summer it must be perfectly beautiful. Then it stands empty as all the family come up to London. The reception rooms, state rooms, &c. &c., beggar description, full of superb works of art. We were sixty guests, a large portion of the Corps Diplomatique and Mr. Canning. Great ceremony for dinner, but the rest of the day we were allowed to do exactly as we chose. Horses to ride, coaches of all sorts at our disposal. Dancing and music in the evening. I thoroughly enjoyed it. So did Frances.

 January 21, Sunday: The Reverend [Daniel Starr Southmayd](#) preached for the 1st time at [Concord](#)'s new Trinitarian Congregationalist Church.

The TRINITARIAN CHURCH, then consisting of 16 members, – 5 male and 11 female, was organized, June 5, 1826, by a council, consisting of the Rev. Dr. Beecher, moderator; Messrs. Samuel Green and Asa Rand of [Boston](#), [Paul Litchfield](#) of Carlisle, Samuel Stearns of Bedford, Warren Fay of Charlestown, Sewall Harding of Waltham, George Fisher of Harvard, and delegates from their respective churches. Mr. Green made the first prayer, and gave the fellowship of the churches; Dr. Beecher preached; Mr. Fay read the confession of faith and covenant (which has since been published with collateral references to Scripture for proof); and Mr. Fisher made the concluding prayer. A corner-stone of a meeting-house had been laid on the 22d of May previous, which

29. According to a [phrenological](#) chart published later by the Mormon Church, Joseph had the skull bump of “Amativeness-11, L[arge]. Extreme susceptibility; passionately fond of the company of the other sex.”



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was completed and dedicated on the 6th of December following. On this occasion, the Rev. Samuel Green preached a sermon, which was printed. During this time the pulpit was principally supplied by the Rev. Mr. Rand. Mr. Southmayd preached his first sermon here, January 21, 1827, and on the 19th of February received the unanimous invitation of the church to become their pastor, with an annual salary of \$600, to which he gave an affirmative answer on the 30th of March. He was ordained April 25th. The Rev. Edward Beecher of [Boston](#) made the first prayer; James Murdock, D.D., of Andover, preached; the Rev. Samuel Stearns made the consecrating prayer; the Rev. Lyman Beecher gave the charge; the Rev. John Todd of Groton presented the right hand of fellowship; the Rev. Benjamin B. Wisner of [Boston](#) addressed the church and people; and the Rev. George Fisher made the concluding prayer. These gentlemen and the Rev. Messrs. Paul Litchfield, Sewall Harding, and Asa Rand were members of the council, of which the Rev. Dr. Murdock was moderator. . . . Deacon John White bequeathed to this church \$700, and Miss Sarah Thoreau \$50, which has been vested as a fund for its use.³⁰

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

*1st day 21st of 1st M / Our morning meeting was well attended considering it was a very cold day - Father Rodman first appeared in a Solid perinent & lively testimony on the nature & necessity of pure Offerings. - he was followed by David Buffum on the necessity of Watching unto prayer, & the meeting closed after a solemn supplication by Hannah Dennis
In the Afternoon Silent & solid. - I went out to D Buffums Senr with John & Richard & took tea & Spent the evening with those Aged & good friends. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 23, Tuesday: Francois-Adrien Boieldieu remarried, with an opera singer, Jeanne Philis-Bertin, in Jarcy. They had been living together for several years. Luigi Cherubini was a witness.

 January 25, Thursday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

*We are going on apace with the negotiations for the absolutely final settlement of the Commercial Treaty.
Of course delays are inevitable in so important a matter.
Lord Liverpool has seemed very odd in his manner lately as if he were half dazed. Walked in the Mall this morning with Frances, the inevitable footman following us. Lord Cassillis called today with his charming wife; she was a daughter of Mr. and Lady Mary Watts. Lady Mary was brought up in America as she and her sister, Lady Cathrine Duer, were the daughters of Lord Stirling. Mamma had known them well.*

30. [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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Nachthelle D.892 for tenor, male chorus and piano by Franz Schubert was performed for the initial time, in the Musikvereinsaal, Vienna.

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

5th day 25th of 1st M / Yesterday died Elizabeth Mitchell & this morning Rebecca Goddard. - both are to be carried to the Meeting house on 7th day

Our Moy [Monthly] Meeting was pretty well attended considering the Season. - The public appearances in the Ministry of Mary Hicks were considered & approved & forwarded to Quarterly Meeting. -

RELIGIOUS SOCIETY OF FRIENDS



January 27, Saturday: Franz Schubert was informed that he had failed to secure the post of Vice-Hofkapellmeister to the Imperial Court Chapel.

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

7th day 27th of 1st M 1827 / This morning with our dear Son John Stanton Gould I set out for [Providence](#) in the Stage he on his way to Hudson in the State of N York & I to Quarterly Meeting, he being desirous I might accompany him thus far tho' three days sooner than I should have left to attend the Meeting. -

We arrived in [Providence](#) early in the Afternoon & first called at Almy & Browns Store, where we found our frd Wm Almy, who was interested in Johns leaving us, & had much parting council to him, with which I was much gratified. - We then went to the School where John found his old associates glad to see him. - & he very glad to see & be with them a little while before he went on his journey. - First day mornng I went into [Providence](#) to attend Meeting & left John with his friends, -returned with [Moses Brown](#) to dine & then with him to attend the School Meeting in the Afternoon - I lodged with John at the School House & rose early on 2nd day [Monday] Morning & went into [Providence](#) before Day & at 5 O'clock he started in the Stage sleigh for Hartford. - he was not very cheerful, but sober & Serious, without depression Here I committed him to the care & protection of his heavenly parent, who I fervantly desire may preserve him from every hurtful thing. - I walked about the Streets of [Providence](#) till sunrise, when I went to Joa[Jonathon] Anthonys to breakfast, & spent the remainder of the day in town & lodged at the School House. -

3rd day attended the Sub-committee & lodged at [Moses Browns](#). -

4th day attended Select Quarterly Meeting & meeting for Sufferings. - lodged at [M Browns](#)

RELIGIOUS SOCIETY OF FRIENDS



January 29, Monday: Astolphe et Joconde, a ballet by Ferdinand Herold to a scenario by Aumer, was performed for the initial time, in the Paris Opera.



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January 30, Tuesday: In the Teatro San Carlo of Naples, [Nicolò Paganini](#) performed his Violin Concerto #2 for the initial time.

“L’artisan,” an opera comique by Fromental Halevy to words of Saint Georges, was performed for the initial time, by the Opera-Comique in Paris (it was unsuccessful).

Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Prohibition of the Slave Trade: Statement showing the Expenditure of the Appropriation for the Prohibition of the Slave Trade, during the year 1826, and an Estimate for 1827.” –HOUSE DOCUMENT, 19 Cong. 2 sess. IV. No. 69.

In this year the US government discontinued the feeding of the freed Africans that it had taken off of negrero vessels and offloaded at the government agency on Cape Mesurado.

W.E. Burghardt Du Bois: With the North as yet unawakened to the great changes taking place in the South, and with the attitude of the South thus in process of development, little or no constructive legislation could be expected on the subject of the slave-trade. As the divergence in sentiment became more and more pronounced, there were various attempts at legislation, all of which proved abortive. The pro-slavery party attempted, as early as 1826, and again in 1828, to abolish the African agency and leave the Africans practically at the mercy of the States;³¹ one or two attempts were made to relax the few provisions which restrained the coastwise trade;³² and, after the treaty of 1842, Benton proposed to stop appropriations for the African squadron until England defined her position on the Right of Search question.³³ The anti-slavery men presented several bills to amend and strengthen previous laws;³⁴ they sought, for instance, in vain to regulate the Texan trade, through which numbers of slaves indirectly reached the United States.³⁵ Presidents and consuls earnestly recommended legislation to restrict the clearances of vessels bound on slave-trading voyages, and to hinder the facility with which slavers obtained fraudulent papers.³⁶ Only one such bill succeeded in passing the Senate, and that was dropped in the House.³⁷

The only legislation of this period was confined to a few appropriation bills. Only one of these acts, that of 1823, appropriating \$50,000,³⁸ was designed materially to aid in the

31. In 1826 Forsyth of Georgia attempted to have a bill passed abolishing the African agency, and providing that the Africans imported be disposed of in some way that would entail no expense on the public treasury: HOME JOURNAL, 19th Congress, 1st session, page 258. In 1828 a bill was reported to the House to abolish the agency and make the Colonization Society the agents, if they would agree to the terms. The bill was so amended as merely to appropriate money for suppressing the slave-trade: HOME JOURNAL, 20th Congress, 1st session, House Bill No. 190.

32. HOME JOURNAL, 20th Congress, 1st session, House Bill No. 190, pages 121, 135; 20th Congress, 2d session, pages 58-9, 84, 215.

33. [Congressional Globe](#), 27th Congress, 3d session, pages 328, 331-6.

34. Cf. Mercer’s bill, HOUSE JOURNAL, 21st Congress, 1st session, page 512; also Strange’s two bills, SENATE JOURNAL, 25th Congress, 3d session, pages 200, 313; 26th Congress, 1st session, Senate Bill No. 123.

35. SENATE JOURNAL, 25th Congress, 2d session, pages 297-8, 300.

36. SENATE DOCUMENTS, 28th Congress, 1st session IV. No. 217, page 19; SENATE EXECUTIVE DOCUMENTS, 31st Congress, 2d session, II. No. 6, pages 3, 10, etc.; 33d Congress, 1st session VIII. No. 47, pages 5-6; 34th Congress, 1st session, XV. No. 99, page 80; HOUSE JOURNAL, 26th Congress, 1st session, pages 117-8; cf. HOUSE JOURNAL, 20th Congress, 1st session, page 650, etc.; 21st Congress, 2d session, page 194; 27th Congress, 1st session, pages 31, 184; HOUSE DOCUMENTS, 29th Congress, 1st session, III. No. 43, page 11; HOUSE EXECUTIVE DOCUMENTS, 31st Congress, 1st session, III. pt. 1, No. 5, pages 7-8.

37. SENATE JOURNAL, 26th Congress, 1st session, Senate Bill No. 335; HOUSE JOURNAL, 26th Congress, 1st session, pages 1138, 1228, 1257.

38. STATUTES AT LARGE, III. 764.



suppression of the trade, all the others relating to expenses incurred after violations. After 1823 the appropriations dwindled, being made at intervals of one, two, and three years, down to 1834, when the amount was \$5,000. No further appropriations were made until 1842, when a few thousands above an unexpended surplus were appropriated. In 1843 \$5,000 were given, and finally, in 1846, \$25,000 were secured; but this was the last sum obtainable until 1856.³⁹ Nearly all of these meagre appropriations went toward reimbursing Southern plantation owners for the care and support of illegally imported Africans, and the rest to the maintenance of the African agency. Suspiciously large sums were paid for the first purpose, considering the fact that such Africans were always worked hard by those to whom they were farmed out, and often "disappeared" while in their hands. In the accounts we nevertheless find many items like that of \$20,286.98 for the maintenance of Negroes imported on the "Ramirez;"⁴⁰ in 1827, \$5,442.22 for the "bounty, subsistence, clothing, medicine," etc., of fifteen Africans;⁴¹ in 1835, \$3,613 for the support of thirty-eight slaves for two months (including a bill of \$1,038 for medical attendance).⁴² The African agency suffered many vicissitudes. The first agent, Bacon, who set out early in 1820, was authorized by President Monroe "to form an establishment on the island of Sherbro, or elsewhere on the coast of Africa," and to build barracks for three hundred persons. He was, however, warned "not to connect your agency with the views or plans of the Colonization Society, with which, under the law, the Government of the United States has no concern." Bacon soon died, and was followed during the next four years by Winn and Ayres; they succeeded in establishing a government agency on Cape Mesurado, in conjunction with that of the Colonization Society. The agent of that Society, Jehudi Ashmun, became after 1822, the virtual head of the colony; he fortified and enlarged it, and laid the foundations of an independent community. The succeeding government agents came to be merely official representatives of the United States, and the distribution of free rations for liberated Africans ceased in 1827. Between 1819 and 1830 two hundred and fifty-two recaptured Africans were sent to the agency, and \$264,710 were expended. The property of the government at the agency was valued at \$18,895. From 1830 to 1840, nearly \$20,000 more were expended, chiefly for the agents' salaries. About 1840 the appointment of an agent ceased, and the colony became gradually self-supporting and independent. It was proclaimed as the Republic of Liberia in 1847.⁴³

39. Cf. above, Chapter VIII. page 125.

40. Cf. REPORT OF THE SECRETARY OF THE NAVY, 1827.

41. Cf. REPORT OF THE SECRETARY OF THE NAVY, 1827.

42. HOUSE REPORTS, 24th Congress, 1st session, I. No. 223.

43. This account is taken exclusively from government documents: AMERICAN STATE PAPERS, NAVAL, III. Nos. 339, 340, 357, 429 E; IV. Nos. 457 R (1 and 2), 486 H, I, page 161 and 519 R, 564 P, 585 P; HOUSE REPORTS, 19th Congress, 1st session, I. No. 65; HOUSE DOCUMENTS, 19th Congress, 2d session, IV. No. 69; 21st Congress, 2d session, I. No. 2, pages 42-3, 211-8; 22d Congress 1st session, I. No. 2, pages 45, 272-4; 22d Congress, 2d session, I. No. 2, pages 48, 229; 23d Congress, 1st session, I. No. 1, pages 238, 269; 23d Congress, 2d session, I. No. 2, pages 315, 363; 24th Congress 1st session, I. No. 2, pages 336, 378; 24th Congress, 2d session, I. No. 2, pages 450, 506; 25th Congress, 2d session, I. No. 3, pages 771, 850; 26th Congress, 1st session, I. No. 2, pages 534, 612; 26th Congress, 2d session, I. No. 2, pages 405, 450. It is probable that the agent became eventually the United States consul and minister; I cannot however cite evidence for this supposition.



1827

1827



January 31, Wednesday: In a letter to Johann Peter Eckermann, [Johann Wolfgang von Goethe](#) coined the term *Weltliteratur* to designate an idea that had been being circulated by the likes of [Voltaire](#), Johann Georg Hamann, and especially by Johann Gottfried von Herder in his notion of *Weltpoesie*. They had previously been referring to this supranational unity of all lettered persons worldwide merely as “The Republic of Letters.” More and more the spirit of poetry was going to become the common patrimony (*Gemeingut*, the public domain) of humankind, revealing itself universally rather than particularly.

COMPARATIVE LITERATURE

National literature is now rather an unmeaning term;
the epoch of world literature is at hand.

What this has to do with, obviously, is the conceit that the “major” of [David Henry Thoreau](#), a decade later at [Harvard College](#), can most accurately be described by characterizing him as a student in what today would be denominated as a program in “Comparative Literature.” Here is what my spouse Rey Chow has had to say about this in her *THE AGE OF THE WORLD TARGET* (Durham and London: Duke UP, 2006):

The universalist concept of all the literatures of the world being held together as a totality, one that transcends restrictive national and linguistic boundaries, remains an enormously appealing one to many people nearly two centuries after Goethe proclaimed the notion of *Weltliteratur* in the 1820s. As Edward Said writes, “For many modern scholars – including myself– Goethe’s grandly utopian vision is considered to be the foundation of what was to become the field of comparative literature, whose underlying and perhaps unrealizable rationale was this vast synthesis of the world’s literary production transcending borders and languages but not in any way effacing their individuality and historical concreteness.”⁴⁴ Arising in the historical context of nascent nationalisms in Europe, the notion of world literature partook of the aspirations toward global peace, cosmopolitical right, and intercultural hospitality that were among the most important intellectual legacies of that period.⁴⁵ As Susan Bassnett notes: “With the advantages of retrospection, we can see that ‘comparative’ was set against ‘national’, and that whilst the study of ‘national’ literatures risked accusations of partisanship, the study of ‘comparative’ literature carried with it a sense of transcendence of the narrowly nationalistic.”⁴⁶ It was such transcendence toward a general, cosmopolitan humanity that Hutcheson Macaulay Posnett, author of the first book-length study of comparative literature in the English language, proposed as the rationale for the discipline: “the gradual expansion of social life, from clan to city, from city to nation, from both of these to cosmopolitan humanity, [should be adopted] as the proper order of our studies in comparative literature.”⁴⁷

44. Edward W. Said, “Introduction to the Fiftieth-Anniversary Edition,” in Erich Auerbach, *MIMESIS: THE REPRESENTATION OF REALITY IN WESTERN LITERATURE*, trans. Willard R. Trask, Fiftieth-Anniversary Edition (Princeton: Princeton UP, 1953, 2003), xvi.

45. For an example of an influential and controversial philosophical essay on these ideas, see Immanuel Kant, *PERPETUAL PEACE*, preface by Nicholas Murray Butler (Los Angeles: U.S. Library Association, Inc., 1932). The text of this edition follows the first edition of Kant’s essay, translated from the German and published in London in 1796.

46. Susan Bassnett, *COMPARATIVE LITERATURE: AN INTRODUCTION* (Oxford: Blackwell Publishers, 1993), 21. Bassnett offers an informative discussion of the origins of comparative literature as a discipline; see especially pages 12-30.

from the first. Father thought well of the book. Lady Conyngham appears in the depth of mourning for the Duke of York. This causes much amusement. I do not think we will remain here much longer. I am most anxious to return home. Father is really despondent, everything goes at a snail's pace. Mr. Adams after promising him an absolutely free hand is evidently irritated by Mr. Clay's continual interference and also influenced by him. Father looks upon Mr. Clay as simply an obstinate firebrand who is not capable of grasping or dealing with a subject without prejudice. The present negotiations are of a most delicate nature and have to be treated as such. Here it seems the custom for statesmen to conceal the truth. In France they do not pretend to tell the truth. The President has written a private letter to father begging him to remain in England. It is flattering to his vanity, but he has none. He is determined after this mission is fulfilled to give up political life altogether.

February: A negrero flying the Spanish flag (as shown below), the *Breves*, master unknown, on its one and only known Middle Passage, delivered a cargo of 400 [enslaved](#) Africans at a port of Cuba.



THE MIDDLE PASSAGE

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

5th day Attended the Quarterly Meeting & an adjournment of the Meeting for Sufferings

 February 2, Friday: [Ludwig van Beethoven](#) underwent a 3d operation to remove excess abdominal fluid.

A cantata for the birthday of the Duke of Saxe-Weimar by [Johann Nepomuk Hummel](#) was performed for the initial time.

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

6th day Attended the [School committee](#) & went into [Town](#) & lodged at Wm Jenkins. –

RELIGIOUS SOCIETY OF FRIENDS

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

7th day came home in the Stage. – My visit to [Providence](#) has been an unusual time of favour to me, & the visit will be memorable, as a time of parting with our dear John [at the [Quaker school](#)]. – Our meetings were seasons of life, & the good cause promoted according to our abillity – I know of no circumstance to cause pain, but on the contrary feel encouraged to hope our Society in these parts is improving.

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 4th of 2nd M / Our Morning Meeting was a time of favour Father Rodman, D Buffum & H Dennis were very lively in testimony. – In the Afternoon Father again had a small offering – Joseph Tillinghast from [New Bedford](#) was there & in the eveng he called to see us & we with him called at Father Rodmans & Br John Rodmans.

RELIGIOUS SOCIETY OF FRIENDS

 February 6, Tuesday: At St George's Church in Hanover Square, [Joseph Wolff](#) got married with Lady Georgiana Mary Walpole (her married name became Wolff; the couple would produce a child, in 1830).

 February 7, Wednesday: Maria Szymanowska gave a 2d concert in the National Theater, Warsaw.

At the Bowery Theater in New-York, a French ballerina, Mme. Francisque (Francisquay?) Hutin, inaugurated a new era of the ballet — by rising up onto her toes. The quantity of calf that her costume placed on display great consternation and an encore performance.

[Edwin Forrest](#) appeared at the [Boston](#) Theater.



1827

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 February 8, Thursday: Franz Schubert's Lied des gefangenen Jagers D.843 to words of Scott translated by Storck was performed for the initial time, in the Musikvereinsaal, Vienna.

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

5th day 8 of 2 M / Good solid Meeting. - Father Rodman bore a short testimony. - We begin to feel anxious to hear from John.

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 11th of 2 M / In the morning Father Rodman & Hannah Dennis in testimony & the former in supplication. - Silent in the Afternoon. -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 12th of 2 M / This evening we recd our first letter from John since his arrival in Hudson, which was very satisfactory & encouraging as he appeared to have got there safe without accident, or much suffering, except one day from cold. -found there, all things to answer his expectations as near as he could ascertain on short acquaintance -. - This letter is a great relief to our minds as we had begun to feel very anxious to hear how he had got along. -

RELIGIOUS SOCIETY OF FRIENDS

 February 13, Tuesday: American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of "executive clemency" by the President of the United States. For instance, on this date Zenas Winston, who had incurred penalties for slave-trading, was pardoned by President John Quincy Adams (PARDONS AND REMISSIONS, IV. 161).

Revue musicale was published for the initial time, in Paris.

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

3rd day 13 of 2 M / We had this Afternoon the company of D Buffum Jr & Sisters Ruth & Mary. -

RELIGIOUS SOCIETY OF FRIENDS

 February 14, Wednesday: [George Bassett Clark](#) was born in Lowell, Massachusetts to Alvan Clark and Maria Pease Clark.

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

5th day 15 of 2 M / Our Meeting was a solid good one to me. - Father Rodman was engaged in testimony - In the last which was



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Preparative Meeting we had no buisness. –

RELIGIOUS SOCIETY OF FRIENDS

 February 17, Saturday: [Johann Heinrich Pestalozzi](#) died in Brugg, [Switzerland](#).

British Prime Minister Robert Jenkinson, Earl of Liverpool was found paralyzed in his breakfast room, the victim of a stroke (apoplexy). He would not become able to resume his duties. A new ministry would be formed in April.

 February 18, Sunday: Dr. Peter Goodnow of Acton became a merchant in [Boston](#).

Dr. Peter Goodnow was from Bolton, commenced practice in Acton, 12th of October, 1812, left 18th of February, 1827, and is now [1835] a merchant in [Boston](#).⁴⁸

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

1st day 18th of 2 M / Our mornng meeting was a season of exercise on acct of an offering in the ministry & also of Prayer. – In the afternoon a good meeting, the same friend was engaged in a few words acceptably. –

RELIGIOUS SOCIETY OF FRIENDS

 February 19, Monday: The congregation of [Concord](#)'s new Trinitarian Congregationist Church unanimously selected the Reverend [Daniel Starr Southmayd](#) as their pastor.

 February 20, Tuesday: Two works by [Felix Mendelssohn](#) were performed for the initial time in Stettin (Szczecin), conducted by Carl Loewe: Concerto in Ab for two pianos and orchestra, and the Overture "A Midsummer Night's Dream." The composer played one piano in the concerto, the conductor the other (this concerto had maybe been performed earlier, at a family concert in Berlin). His music was a great success but was overshadowed by the second half of the program, the Symphony no. 9 of [Ludwig van Beethoven](#), which was being performed for the initial time in northern Germany. Mendelssohn played first violin.

Argentine forces routed Brazilians at Ituzaingo north of Montevideo, ensuring their rule over Uruguay.

 February 22, Thursday: The Reverend John Barrett of [Concord](#) was ordained at Mesopotamia in Trumbell County, Ohio.

JOHN BARRETT, son of John Barrett, Jr., was born September 30, 1781, and graduated at Williams College in 1810. After obtaining a theological education he was employed by the Evangelical Society, and went to Ohio. He was ordained at Mesopotamia, Trumbell County, Ohio, February 22, 1827.⁴⁹

ALL CONCORD COLLEGE GRADS

48. [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.)



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

5th day 22nd of 2nd M 1827 / This morning our Frd D Buffum came in to town & took me in his carriage to [Portsmouth](#) to attend the Moy [Monthly] Meeting – The first Meeting was a solid favoured time our above mentioned friend was engaged in a lively public testimony "Mind your calling brethren." he mentioned the necessity of minding the calling whereunto we have been called, that our society was raised up, he had no doubt for singular benefit to it in many particulars. – Our testimony against War, had no doubt been the means of preventing much bloodshed in the World & our exertions on behalf of injured Africa had also done much good, & well as a diffusion of genuine christian principles, & of a purer Kind than had been generally practiced previous to the institution of Society. – That our worthy predecessors had suffered much in establishing those principles, & it behoved us to mind our calling & maintain the Warfare – This is but a feeble outline of his offering & retains but very little of the life & spirit in which it was delivered. – but for future remembrance I have thought best to insert the forgoing. – We had but little business, but sat in harmony – We dined at Richd Mitchells & came home finding the travelling worse than when going, which we had previously anticipated as very bad, but proved better than we expected. – Aunt Stanton was at Meeting but I could not go home with her. – a circumstance I regretted not having seen my Mother who is at her house in about two Months. –

RELIGIOUS SOCIETY OF FRIENDS

 February 23, Friday: King Frederick VI of Denmark appointed the Reverends [William Carey](#), [Joshua Marshman](#), and [William Ward](#) as members of the first Council of Serampore College in India, an educational institution which the monarch incorporated under Danish authority. Continually supporting the cause of education in India, the Reverend [Joshua Marshman](#) would accept a position as an official translator in India for the British government and in doing so create bad feelings among his fellow missionaries. In 1852, under this barrage of criticism, he would resign and return to Great Britain, where he would stand for a seat in the Parliament on three different occasions (1857, 1859, and 1861), but would lose all three elections. He would die on July 8, 1877 in London.

 February 24, Saturday: The [Boston](#) firm of Carter, Hende, & Company published the 1st edition of the 1st of Samuel Griswold Goodrich's "Peter Parley" books, THE TALES OF PETER PARLEY ABOUT AMERICA, with woodcuts by Abel Bowen and his apprentice George Loring Brown.

American slaver captains like La Coste of South Carolina, caught red-handed and convicted, were usually at the last moment the beneficiaries of "executive clemency" by Presidents of the United States. For instance, on this date John Tucker and William Morbon, who had like Zenas Winston incurred penalties for slave-trading, were, according to PARDONS AND REMISSIONS, IV. 162, pardoned by President John Quincy Adams.⁵⁰

THE MIDDLE PASSAGE

49. [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.)

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

1st day 25 of 2 M / A Short testimony from Father Rodman in the morning & in the Afternoon Abigail Robinson was favoured in a short testimony, which to my understanding came in the quiet Stream of the Gospel. – In the evening I went over to Abigail Robinsons, she read to me Several letters recd from her Sister Mary Morton, by which it appears the troubles among friends are lessening there & a prospect of the Truths gaining the Assendency over the heads of gainsayers. –

RELIGIOUS SOCIETY OF FRIENDS

 February 27, Tuesday: [Ludwig van Beethoven](#) underwent a 4th operation to remove abdominal fluids.

 February 28, Wednesday: The first American railway public carrier, the Baltimore & Ohio RR, was chartered with plans to connect [Baltimore](#) on the coast with boat traffic on the other side of the Appalachians, on the Ohio River 379 miles away at Wheeling in what was then still part of Virginia rather than West Virginia.

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

Lord Liverpool had a stroke on the 17th, and died yesterday. Father does not think this will make any difference He hopes that Mr. Canning will not be Prime Minister. It will be some time before anything definite is decided.

MARCH

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

We seem to be slowly creeping toward the end. Patience, is the only thing and we want a sack full of it. Supped at Crockford's last night. Talleyrand was opposite to me and looked more like an ape than ever. The absolute silence of the gambling-rooms is extraordinary. I cannot realize the passion for gambling. I suppose it is a disease like everything else. Father has little dinners of his beloved cronies, Humboldt, Pozzo di Borgo, Baring, &c. I really enjoy their delightful conversation – their contempt for the world amuses me.

... The weather, which has been dreadful, is a little better. No entertaining to speak of. Desperately dull. I am glad I have plenty of work to do. Mr. Lawrence seems very capable and father is much pleased with him.

➡ March 1, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day 3th M 1st 1827 / Silent but solid good meeting, for which I desire to be thankful, to the Giver of all good. – I am the more thankful for this favour, it being a time of depression with me in various ways. –

RELIGIOUS SOCIETY OF FRIENDS

➡ March 2, Friday: Diabelli and Co., Vienna published Franz Schubert's Mignon songs D.877, to words of [Johann Wolfgang von Goethe](#), as his op.62.

The United States federal Congress passed an appropriation bill which included \$56,710 for the US Navy's squadron in the Atlantic, attempting to intercept slave cargos and return black humans to the shore of Africa.

"An Act making appropriations for the support of the Navy," etc.
"For the agency on the coast of Africa," etc., \$56,710. STATUTES AT LARGE, IV., W. 206, 208.

INTERNATIONAL SLAVE TRADE

➡ March 4, Sunday: [Charles John Andersson](#) (Karl Johan Andersson) was born in Värmland in Sweden, an illegitimate child of the English bear hunter Llewellyn Lloyd and a Swedish servant. He would grow up in Sweden with his father.

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

1st day 4th of 3rd M / Our Morning Meeting was a very solid one, D Buffums preaching was good & I dont know what to say of the rest, but it certainly did not seem to me whooly clear of mixture. – In the Afternoon again we had a pretty good meeting. – I must suspend my judgement of what was offered. – Avis Mumford & Avis C Howland set the evening with us.–

RELIGIOUS SOCIETY OF FRIENDS

 March 6, Tuesday: For the 3d time, the Supreme Court of the United States sat in judgment of the *Antelope* case. Francis Scott Key, in his argument, told the judges that “there is no credible or competent evidence” to identify individual Africans of the negro *Antelope*.

INTERNATIONAL SLAVE TRADE

 March 8, Thursday: A day after arriving in Vienna on a concert tour, [Johann Nepomuk Hummel](#) visited the home of his close friend [Ludwig van Beethoven](#) and found him on his deathbed.

Two works by Franz Schubert were performed for the initial time, in the Musikvereinsaal, Vienna: Gott in der Natur D.757, a vocal quartet to words of von Kleist, and Normans Gesang D.846, a song to words of Scott translated by Storck.

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

5th day 8th of 3 M / Silent but quiet [quite?] solid meeting –

RELIGIOUS SOCIETY OF FRIENDS

 March 10, Saturday: The justices decided that the evidence presented on which 39 Africans of the negro *Antelope* were to be sold into slavery was “credible.” 

INTERNATIONAL SLAVE TRADE

 March 11, Sunday: The introduction of [slaves](#) into [Texas](#) was prohibited. Hereditary and race slavery was rejected. (Clearly, the good white people of Texas were going to need to revolt against Mexico and link up with the United States of America!)

Constitution of the State of Coahuila and Texas. Preliminary Provisions: –

Art. 13. “From and after the promulgation of the constitution in the capital of each district, no one shall be born a slave in the state, and after six months the introduction of slaves under any pretext shall not be permitted.” LAWS AND DECREES OF COAHUILA AND TEXAS (Houston, 1839), page 314.

INTERNATIONAL SLAVE TRADE

Maria Szymanowska performed at the City Theater in Riga on her way to St. Petersburg.

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

1st day 11th 3 M / Both Meeting was solid good ones. – The minds of the People are much affected & their countenances sad on acct of a poor Black Woman who last evening was found guilty of murder & sentenced to death on the 18th of 5 M next

RELIGIOUS SOCIETY OF FRIENDS

 March 13, Tuesday: [Johann Nepomuk Hummel](#) again visited [Ludwig van Beethoven](#) on his deathbed, one of four visits by Hummel this month. They shared a glass of wine.

Humphrey Barrett died at the age of 75. His real estate in [Concord](#) would be inherited by Abel B. Heywood.



FINANCES.— In the early ages of the town, several lots of land were reserved for the "public good," and donations were made by individuals for the same purpose. Most of them, however, were disposed of without producing much permanent benefit, or accomplishing the wishes of the donor. Captain Timothy Wheeler,⁵¹ in 1687, bequeathed to the Rev. Edward Bulkeley and the Rev. Joseph Estabrook, who were then the ministers of the town, 20s. apiece; and to the town about three acres of land, with a house standing on the same, to be improved, all but half an acre (which was "laid out to the training place" at the northwesterly end of the public common), "for the furtherance of learning and the support of a school in the said town." This lot was that on which the grammar school-house now [1835] stands, and then embraced nearly all which would be included in a line drawn from the north side of the house recently built by Ephraim Merriam, to the brook and by the brook round to the Middlesex Hotel and the common. These premises were several years leased and the rents applied according to the wishes of the donor; but piece after piece was unfortunately sold, till the school-house lot was contracted to its present [1835] highly inconvenient dimensions. Captain Wheeler also bequeathed to the town 40 acres of woodland, "to be improved from time to time for the use and benefit of the ministers of the said town." This was the present [1835] ministerial lot; and the people were long accustomed to hold a bee, when a sufficient quantity of wood for the minister's annual consumption was drawn from this lot to his door.

The town directed, April 1, 1811, that the wood on this lot, and on one in Carlisle, should be cut off and sold; and that pews should be erected on some vacant floor in the meeting-house, and also sold; and that the proceeds should be vested in the hands of trustees, as a ministerial fund. Their first report was made November 7, 1814, and shows the following results.

Proceeds of sales of wood on the ministerial wood-lot	\$2,566.13
Proceeds of sales of wood on a lot in Carlisle	364.27
Proceeds of sales of pews in the meeting house	1,365.55

Total on interest from January 1st, 1814 \$4,295.95
The first trustees were [John White](#), [Francis Jarvis](#), and John L. Tuttle; and they and their successors were incorporated by an act passed February 27, 1813, as "The Trustees of the Congregational Ministerial Fund in Concord." This fund has since been accumulating; and it received the additional legacy of Humphrey Barrett,⁵² in 1829, of \$500. No appropriations were made from it till 1830; and on the first of January, 1831, it amounted to \$11,431.45.

In 1732, a committee was appointed, consisting of the Rev. Mr. Whiting, James Minott, Jr., John Fox, and Samuel Heywood, to

51. Captain TIMOTHY WHEELER died July 10, 1687 aged 86. He came to [Concord](#) in 1638, tradition says from Wales. Besides holding, at different times, most of the important trusts in various town affairs, he was captain of a military company, and represented the town *eighteen* years in the General Court, between 1653 and 1672. In all stations he appears to have conducted himself with great propriety. At his death he was possessed of a very respectable estate. His will, which is recorded in the Suffolk Probate Records, was dated the 1st of March next before his death. His second wife was Mary, daughter of Captain Thomas Brooks. They had no male issue. One of his daughters, Elizabeth, married Ebenezer Prout, some time clerk of the House of Representatives; and another, Rebecca, married James Minott, Esq., and was the ancestor of many distinguished individuals.

52. HUMPHREY BARRETT was the son of Lieutenant Humphrey Barrett, and died without issue, March 13, 1827, aged 75. Abel B. Heywood inherited, and lives on [1835], his real estate.



1827

1827

make sale of the common and ministerial land in the town, and vest the proceeds in other real estate. A "ministerial pasture and plow land," was accordingly bought west of the almshouse and some time used as a "perquisite" lot. During the Rev. Mr. Emerson's ministry, it was sold for £75, or \$250, and the annual interest, \$15, applied for the benefit of the minister. In consequence of losses sustained during the revolution, it became reduced to \$100 nearly. In 1819, the town voted that the minister should receive \$15, the original perquisite; and the balance \$9, has been annually raised by a tax.⁵³



March 15, Thursday: The Rochester, New York High School opened.

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

5th day 15 of 3 M / Silent & pretty good meeting - the gathering was about as large as usual. -

RELIGIOUS SOCIETY OF FRIENDS

53. [Lemuel Shattuck's 1835 A HISTORY OF THE TOWN OF CONCORD:...](#) Boston MA: Russell, Odiorne, and Company; Concord MA: [John Stacy](#), 1835
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study. On July 16, 1859 he would correct a date mistake buried in the body of the text.)

1827

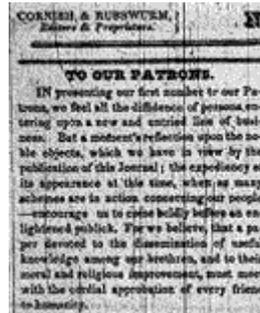
1827

➡ March 16, Friday: [Johann Nepomuk Hummel](#) was elected a chevalier of the Legion of Honor.

In New-York, the first issue of a new newspaper appeared, Freedom's Journal. This was the first one for Americans of color, and was being issued by senior editor the Reverend Samuel Cornish and junior editor John Russworm.



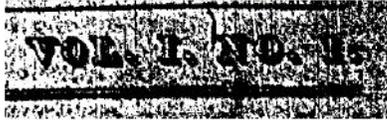
The paper would appear until 1830. David Walker was Boston agent for this newspaper, which had national circulation.



SLAVERY

The paper is now available at <http://www.wisconsinhistory.org/libraryarchives/aanp/freedom/volume1.asp>

On the front page of the 1st issue, the journal began to recount the familiar story of Captain [Paul Cuffe](#):



of his countrymen he possessed a mind superior to his condition, although he was diligent in the business of his master, and faithful to his interest, yet by great industry and economy he was enabled to purchase his personal liberty. At the time the remains of several Indian tribes, who originally possessed the right of soil, resided in Massachusetts, Cuffe became acquainted with a woman descended from one of those tribes, named Ruth Moses, and married her. He continued in habits of industry and frugality, and soon afterwards purchased a farm of 100 acres by the point in Massachusetts.

Cuffe and Ruth had a family of ten children. The three eldest sons, David, Jonathan, and John, are farmers in the neighborhood of West Point, filling respectable situations in society, and endowed with good intellectual capacities. They are all married, and have families to whom they are giving good educations. Of six daughters four are respectably married, while two remain single. Paul was born on the Island of Cutcherucker, one of the Elizabeth Islands, near New Bedford, in the year 1750—when he was about fourteen years of age, his father died, leaving a considerable property in land, but which being at that time unproductive, afforded but little provision for his numerous family, and thus the care of supporting his mother and sisters devolved upon his brothers and himself. At this time Paul conceived that commerce furnished to industry more ample rewards than agriculture, and he was conscious that he possessed qualities which, under proper culture, would enable him to pursue commercial employments with prospects of success—he therefore entered at the age of sixteen, as a common-hand on board of a vessel destined to the bay of Mexico, on a whaling voyage. His second voyage was to the West Indies, but on his third he was captured by a British ship during the American war, about the year 1776—after three months detention as a prisoner, at New-York, he was

permitted to return home to Westport, where owing to the unfortunate continuance of hostilities he spent about two years in his agricultural pursuits. During this interval Paul and his brother John Cuffe, were called on by the collector of the district, in which they resided, for the payment of a personal tax. It appeared to them, that by the laws and constitution of Massachusetts, taxation and the whole rights of citizenship were united. If the laws demanded of them the payment of the personal taxes, the same laws must necessarily and constitutionally invest them with the right of representing and being represented in the state legislature. But they had never been considered as entitled to the privilege of voting at elections, nor of being elected to places of trust and honor. Under these circumstances they refused payment of the demands. The collector resorted to the force of the laws, and, after many delays and detentions, Paul and his brother deemed it most prudent to silence them by paying the demands; but they resolved, if it were possible to obtain the rights which they believed to be connected with taxation. They presented a respectful petition to the state legislature. From some individuals it met with a warm and almost indignant opposition. A considerable majority was, however, favorable to their object. They perceived the propriety and justice of the petition, and with an honorable magnanimity, in defiance of the prejudice of the times, they passed a law, declaring all free persons of color liable to taxation according to the established rates for white men, and granting them all the privileges belonging to the other citizens. This was an equally honorable triumph to the petitioners, and the legislature—a day which ought to be fully remembered by every person of color within the boundaries of Massachusetts, and the names of John and Paul Cuffe should always be united with its recollection.

To be Continued

From the Liverpool Mercury.
MEMOIRS OF CAPT. PAUL CUFFEE.

“On the first of the present month of August, 1811, a vessel arrived at Liverpool, with a cargo from Sierra Leone; the owner, master, mate, and whole crew of which are free blacks. The master, who is also owner, is the son of an American slave, and is said to be very well skilled both in trade and navigation, as well as to be of a very pious and moral character. It must have been a strange and an animating spectacle to see this free and unlightened African, entering as an independent trader with his black crew into that port, which was so lately the nidus of the slave trade.—*Edinburgh Review for August, 1811*.”

We are happy in having an opportunity of confirming the above account, and at the same time of laying before our readers an authentic memoir of Capt. Paul Cuffee, the master and owner of the vessel above alluded to, who sailed from this port on the 20th ult. with a license from the British Government, to prosecute his intended voyage to Sierra Leone.—The father of Paul Cuffee was a native of Africa,—whence he was brought as a slave into Massachusetts. He was there purchased by a person named Slocum, and remained in slavery a very considerable portion of his life. He was named Cuffee, but as it is usual in those parts, took the name of Slocum, as expressing to whom he belonged. Like many



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

1st day 18th of 3 M / A Short good testimony from Father Rodman in the forenoon. — Silent in the Afternoon — good meetings to me — Some trials in the course of the week, but favoured with quiet, & some strength to persue the course I believe best. — I desire to be found in the discharge of every duty & desire preeminently to be a good man.

Between Meetings recd a letter from B Marshall accompanying a parcel from Thos Thompson containing a letter from him & the Annual Monitor for the present Year.

Benjamins letter mentions that John was well at Hudson on the 12th inst

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 March 19, Monday: A group of Viennese music-lovers including Franz Schubert visited the ailing [Ludwig van Beethoven](#) on his deathbed (this was the initial and sole meeting of these two composers who had for three full decades shared the same city).

 March 20, Tuesday: When [Johann Nepomuk Hummel](#) and his wife Elisabeth visited [Ludwig van Beethoven](#) on his deathbed, they found that he could only speak in whispers.

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

5th day 22nd of 3rd M / Silent but good meetings – In the last (Preparative) Nathan Bowen renewed his request for membership, which was forwarded to the Moy [Monthly] Meeting for their disposal

RELIGIOUS SOCIETY OF FRIENDS

 March 23, Friday: With great difficulty [Ludwig van Beethoven](#) signed a will leaving his entire estate to his nephew Karl. During the final visit of [Johann Nepomuk Hummel](#), Beethoven told him that he expected death soon.

 March 24, Saturday: [Ludwig van Beethoven](#) received the last rites of the Roman Catholic Church. In the evening he lost consciousness.

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

1st day 25th of 3rd M 1827 / Silent solid Meeting in the Mornng In the Afternoon a few words spoken. – Set part of the evening with A Robinson

RELIGIOUS SOCIETY OF FRIENDS

 March 26, Monday: It was a snowy day in Vienna. In the late afternoon [Ludwig van Beethoven](#) died at the age of 56 during a thunderstorm, of liver failure caused by cirrhosis. As the corpse would lie in state (this was before Beethoven became a decomposer) the hordes of mourners who filed past would deprive it of most of its hair. Ferdinand Hiller was one of these visitors who went away with a lock, which his son Paul Hiller would frame and identify. The lock is curly, between three and four inches long and about a half an inch in diameter. It is brown with some gray hairs. The plan is to submit the preserved hair now to forensic analysis to determine whether Beethoven was part Negroid (he being so musical!) and whether the hair contains the mercury residues which would indicate that he had been treated for syphilis.⁵⁴



THE MARKET FOR HUMAN BODY PARTS

That evening at the Paris Opera, *Moïse et Pharaon, ou Le passage de la Mer rouge*, an opera by Gioachino Rossini to words of Balocchi and de Jouy after Tottola, was performed for the initial time, to a wildly enthusiastic reception.

 March 27, Tuesday: An autopsy was conducted on the body of [Ludwig van Beethoven](#) by Dr. Johann Wagner. He would describe the convolutions in the brain as extraordinarily deep and wide.

54. I suppose the results of these tests must be in by now, but I haven't bothered to look them up.

 March 28, Wednesday: The Reverend [Waldo Emerson](#) sailed from St. Augustine in Florida for [Charleston](#).

That night, in [New Bedford](#), Nathan Johnson and four other named men of color, plus fully 20 other persons whose names we do not have, were raiding a dwelling. Shattering the windows and breaking in the door with clubs and stones, they assaulted one John Howard.⁵⁵ We are unable to determine from the Taunton court records what had provoked this action as Johnson and all other defendants would be very promptly and summarily found not guilty and released, but according to the diary of New Bedford merchant Samuel Rodman, Jr., this had been “an alleged riot occasioned by a visit of a coloured man from New York or farther south whose object it was to get information of runaway slaves.”

(It was during this year that a New Bedford High School was being organized!)

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

4th day 28th of 3 M / By Joseph Tillinghast we rec'd this PM a very comfortable letter from John - Joseph visited him at his home there & went to the Factory where he works & gave us a good account of him - he is the first person that we have seen, who has seen John since he left us - JT set the eveng with us. -

RELIGIOUS SOCIETY OF FRIENDS

 March 29, Thursday: There were so many citizens around the Schwarzspanierhaus in Vienna, where the body of [Ludwig van Beethoven](#) lay in state attended by nine priests –some 15,000-20,000 in total– that soldiers were called in to provide crowd control. School had been canceled for the day and among the spectators were many children. After a chorale had been sung, at 3:00PM, the procession to the church began. [Johann Nepomuk Hummel](#), Carl Czerny, and Franz Schubert were among the mourners. In the procession was a military band, playing an arrangement of Beethoven’s funeral march from the Piano Sonata op.26. It took the procession an hour and a half to get to the Trinity Church of the Minorities despite the fact that this destination was little more than a block away. From the church a carriage conveyed the coffin to Wahrung Cemetery, where a funeral oration by Franz Grillparzer was read by Heinrich Anschutz.

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

5th day 29th of 3 M / Our Moy [Monthly] Meeting held in Town which was a time of favour - Abigail Robinson twice engaged in testimony in the first Meeting - In the last there were two requests for Membership, but there was also something on the other hand to ballance it. - Isaac Almy & wife dined with us. -

RELIGIOUS SOCIETY OF FRIENDS

 March 30, Friday: The Reverend [Daniel Starr Southmayd](#) accepted the offer of the congregation of [Concord](#)’s new Trinitarian Congregationalist Church, becoming their pastor.

55. This is the man of color who had, in 1822, applied for acceptance as a [Quaker](#), and had been stonewalled by the white Quakers of the [New Bedford MA](#) meeting.



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SPRING 1827



Spring: At Fort Snelling and Pike Island at the conflux of the Minnesota River with the Mississippi River just to the south of Minneapolis/St. Paul in the [Minnesota](#) Territory, the season had none of the deep snows, floods, or early heat of the previous year. Early March continued cold, with a temperature of -7° Fahrenheit recorded on the 2d, but then a strong southwesterly surge had driven the mercury up to 56° Fahrenheit on the 5th. Following alternating freezing and thawing weather over the following dozen days, a steady mild pattern set in on the 18th. Afternoon temperatures through the end of March had consistently reached the 40s and 50s, the highest (56° Fahrenheit) coming on the 24th. Nights were thawing or nearly so. The Mississippi River cleared itself of ice on the 25th, having been frozen over for only 93 days. April was a relatively seasonable month overall, exhibited almost no upward trend in temperature from beginning to end. Rain fell on 11 days, 8 of these over a 12-day period. Most afternoons were in the 40s and low 50s. Compensating for the lack of balmy afternoons was the absence of many cold mornings, only two being freezing at 7AM. May was sunnier and considerably warmer, with 21 days clear and 7 days rain. A gradual warming trend was displayed over the first dozen days, 86° Fahrenheit recorded on the 12th (a near record for so early), with most subsequent afternoons in the upper 70s and 80s.



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APRIL

➡ April: Most of the agriculture of Mission San Juan Capistrano was by this point taking place, of necessity, along the Santa Ana River, for the area close around the mission had been devastated by two generations of deforestation and the consequent erosion and flash floods and desertification. The place was coming to look more and more like Spain. At this point there was a work stoppage among the *Juaneño* acolytes or serfs obligated to these fields “and the guards had to be increased to prevent breakouts.”

A long standing practice at [St. Helena](#) was to fire cannon at any ship attempting to enter James Bay without prior permission. The need to seek permission was however much overlooked by ship’s captains. This resulted in a shot being frequently fired from one of the north east batteries at ships heading for the anchorage. Attempts were made to remind merchant shipping companies of the risks which accompanied any approach without prior permission.

ST. HELENA THE HISTORIC

➡ April 1, Sunday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Ira Brown of Concord & Frances Eaton of Groton filed an intention to marry.

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

*1st day 1st of 4 M / Short testimonies Morning & Afternoon from
Father Rodman - & pretty good Meetings -
Francis Carr took tea & set the eveng with us*

RELIGIOUS SOCIETY OF FRIENDS

➡ April 2, Monday: Eugene Ring was born in Kingston, [New York](#), the first son of Moses Ring and Anna Maria Shook. He would spend the first years of childhood at Rhinebeck, [New York](#), on the east bank of the Hudson River.

➡ April 3, Tuesday: A memorial service for [Ludwig van Beethoven](#) took place in the Church of St. Augustin, Vienna (the performance was of the “Requiem of Wolfgang Amadeus Mozart”).

In Rome, Pope Leo XII created [Nicolò Paganini](#) a Knight of the Golden Spur (Ordine dello Speron d’Oro).

Maria Szymanowska performed at the Philharmonic Hall of St. Petersburg, before Tsar Nikolai.

➡ April 5, Thursday: There was a 2d memorial service for [Ludwig van Beethoven](#), in St. Charles’ Church of Vienna, at which the Requiem of Luigi Cherubini was performed.

[Vincenzo Bellini](#) departed from Naples, for Milan and the Teatro alla Scala.

Adam and Franz Liszt departed from Paris, for another trip to Britain.

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



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*5th day 5th of 4 M / A Good solid Meeting - & my mind favord
with the feeling of life, for which I feel thankful -*

RELIGIOUS SOCIETY OF FRIENDS



April 7, Saturday: At a concert in honor of [Ludwig van Beethoven](#) in Vienna, [Johann Nepomuk Hummel](#) improvised variations on the 2d movement of Symphony no.7.

John Walker, a chemist in Stockton-on-Tees, England, had recently treated sticks with chemicals and let them dry, to create the first friction matches. On this day he made his first sale.

Since like 1805 the “Instantaneous Light Box” had been available as a supplement for a flint-and-steel apparatus used in conjunction with a tinderbox full of dry combustibles. This had consisted of a little pocket bottle of sulfuric acid into which one dipped a treated wooden splint. When you pulled this splint out of the bottle you were suddenly standing there with an open flame in one hand and an open bottle of acid in the other — which was not exactly ideal from a safety standpoint. In this matchless year of 1827 the new invention was a friction match. The chemist John Walker sold to a solicitor, John Hixon, a novelty light, a bundle of pasteboard match “sticks” in a round to “pillar-box” container with a piece of folded glass paper (glass paper was a predecessor of sandpaper, which would not be invented until 1834) enclosed. One was to insert the end of the match in the fold of the paper, grip the paper — and tug, thus neatly dispensing with the open bottle of acid.⁵⁶ He charged one shilling per hundred of these chemically prepared sticks, which were tipped with a mixture of antimony sulfide and potassium chlorate,⁵⁷ plus two old pennies if the customer lacked a container for them. It seems that Walker had gotten the idea from a local sportsman named Vollum who had from time to time ordered a mixture of chlorate of potash, sulphide of antimony, and gum from him for use as percussion powder in his guns. Soon so many people in the Stockton and Durham area of Sweden would be using Walker’s “friction lights,”⁵⁸ that he would begin to offer them at one and a half old pennies each in the shop of John Ellis, a local book-binder. Wood strips cut for him by the inmates of a almshouse would replace the pasteboard that had initially been used. Within a year the fame of this local invention would begin to spread. Although Walker would decline to patent his invention and would cease making matches in 1830, when he would die in 1859 he would nevertheless die prosperous, leaving a legacy of three thousand pounds.



April 8, Sunday: Richard Geyer (Wagner) was confirmed in the Kreuzkirche, Dresden.

Adam Liszt and Franz Liszt arrived in London.

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

1st day 8th of 4 M / Our meeting this morning was larger than usual & was a solid favourd opportunity - Silent & favourd in the Afternoon - It is no small consolation to my feelings to be able to record a favourd season, as my feelings have been low for a long time - but it has of late seemed like a renewal of favour with me & I hope to be watchful & faithful - Sister Ruth dined with us & we took tea at Father Rodmans & spent the evening. -

RELIGIOUS SOCIETY OF FRIENDS

➡ April 10, Tuesday: Fryderyk Chopin's sister Emilia died of [tuberculosis](#) (he may have caught the disease from her).

George Canning replaced Robert Banks Jenkinson, Earl of Liverpool, as Prime Minister of the United Kingdom. Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Mr. Canning is now Prime Minister. It seems to have put him into a good temper and he is far more gracious, although his temper at times is very trying. Father much to his disgust, has been summoned by the King to Brighton – I go with him.

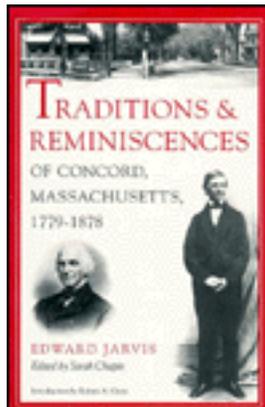
➡ April 11, Wednesday: The front page of Berlin's *Allgemeine Musikalische Zeitung* had a black border and the headline "[Beethoven](#) is dead."⁵⁹

56. You could also ignite one of these newfangled devices, if you were carrying it in a tight pocket, by bending over too quickly.

According to Dr. [Edward Jarvis](#)'s TRADITIONS AND REMINISCENCES OF [CONCORD](#), MASSACHUSETTS 1779-1878, page 71:



There were no friction matches in those days, only the flint and steels, tinder box, and sulphur matches. Families kept these. Gun flints were generally used, and an old file or any other piece of steel. Tinder was made by burning cotton or linen rags to a charcoal, and extinguishing the flame before this coal was converted into ashes. This was kept in a tin box made for this purpose. It was so light and combustible that a spark from the flint and steel would kindle it. The matches were of domestic manufacture. They were simply small strips of very dry pine wood, 4, 5, or 6 inches long, with one end coated with sulphur [made] by dipping it in when the sulphur was melted. This end being applied to the burning tinder, the sulphur took fire and kindled the wood and thus the fire was begun. This was a troublesome process, for the heat of the burning tinder was very slight, and it required, sometimes, much patience to kindle the sulphur with it. Most families intended to preserve burning coals through the night, yet sometimes these failed, through necessity or carelessness, and some had neither living coals in the morning nor any means of kindling a fire. They were compelled to send to a neighbor to beg a coal or a brand, and when those neighbors were distant, it was with very great difficulty that the fire could be carried in open air.





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April 12, Thursday: [Giacomo Meyerbeer](#) and Eugene Scribe submitted the libretto to Robert le diable to the French censors. It would take four days to get past them.

[Vincenzo Bellini](#) arrived in Milan from Naples with a contract to produce an opera.

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

5th day 12th of 4th M 1827 / To day was our Select Meeting which was a time of mental searching - The public meeting preceeding it was silent - After the Queries were Answered, Our Aged friend David Buffum disclosed a prospect he had of attending the Approaching Yearly Meeting at New York, which was fully united with & he encouraged to lay it before the Moy [Monthly] Meeting. -having felt my mind united in the concern, I gave in my name to accompany him, which was also approved. - It looks like no small undertaking in many respects, & indeed when looking at the subject, I have felt no small discouragement about going, but leave it, in hopes of best direction & best support -

RELIGIOUS SOCIETY OF FRIENDS



April 13, Friday: [Hugh Clapperton](#) died near Sokoto in Africa, of dysentery, without having been allowed to get any farther into the interior (his servant [Richard Lemon Lander](#) would carry out his journal, for later publication).

In France, a “National Guard,” a kind of citizen militia, had been formed in Paris by the Committee of Public Safety during July 1789. Command of this force had been offered to Napoleon Bonaparte in 1796 but had been declined. The body had been reorganized in 1805, in 1813, and in 1814, and at this point was disbanded by King Charles X (it would be reconstituted under the Constitution of 1830 and the defection of this body would be one of the principal causes of the overthrow of King Louis Philippe in 1848).

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

6th day 13 of 4 M / I might have added to yesterdays insertion that in the eveng we had an unexpected call from Isaac Bassett Jr & Micajah Pratt of Lynn who are detained here in the Steam Boat for NYork. The Fog & Wind preventing her from going out. - By the Steam Boat this morning from New York frd Isaac returned & brought us an argreeable letter from Benjamin Marshall, containing renewed proofs of his kind attention to John at Hudson -

RELIGIOUS SOCIETY OF FRIENDS



April 15, Easter Sunday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

We only stopped one night at Brighton. Rooms had been prepared for us at a house close to the Pavilion, which the King keeps for his guests. We were received by his Majesty, who was lying on a divan - he could hardly hold himself up. Lady Conyngham was present at first, but at a nod from the King, retired. She looks

57. Another account says the head of the match was fabricated from potash, sugar, and gum arabic.

58. Initially termed the “Congreve,” the device would become known as “a Lucifer.”

59. One of my sister-in-law PearlPearl's favorite jokes: Q. “What did Beethoven do after he died?”

A. “He became a decomposer.”

as if she had something of a temper. The King spoke on several political subjects, and for a wonder with great lucidity. He said suddenly, "Canning is a damned old woman." We were bid to sup with the Royal circle. I could see that father could hardly dissemble his disgust. The conversation was boisterous and indecent. Cards after supper, and on a plea of being very fatigued father begged leave to retire. He and I went for a walk by the sea. The only remark he made was, "And that is a King." We left in the morning without seeing His Majesty.

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

*1st day 15th of 4 N / Our Morning Meeting was pretty well attended & was a solid favoured meeting to me. - D Buffum delivered a very solemn testimony on the Subject of divine Worship & while he was speaking a gust of thunder & lightening & rain came up which with his slow & solemn pronounciation & the grave appearance of his person. - added an impressive feeling, which I trust will not be forgotten by some present - he dwelt on the text "Woman believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father- But the hour cometh & now is when the true worshipers shall worship the Father in spirit & in truth"-
We were small & silent in the Afternoon*

RELIGIOUS SOCIETY OF FRIENDS



April 16, Monday: The Octet in F D.803 of Franz Schubert was performed publicly for the initial time, in the Musikvereinsaal, Vienna.



April 17, Tuesday: The Reverend [Waldo Emerson](#) sailed from [Charleston](#) for [Baltimore](#).



April 19, Thursday: Daniel Hack Tuke was born, a great-grandson of William Tuke, founder of the York Retreat, one of the 1st centers of humane treatment of people with mental illness. He would write extensively on mental illness, including an exhaustive history of British psychiatry, a field study of psychiatric institutions and methods in the United States and Canada, and in 1892, the comprehensive Dictionary of Psychological Medicine).⁶⁰

PSYCHOLOGY

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

5th day 19th of 4th M 1827 / Our Meeting was rather larger than usual particularly on the womens side. - In the preparative Meetg we had no buisness to report to the Moy [Monthly] Meeting, excepting the Answers to all the Queries. -

RELIGIOUS SOCIETY OF FRIENDS

60. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



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 April 22, Sunday: String Quartet op.130 by [Ludwig van Beethoven](#) was performed for the initial time with its new ending, in Vienna.

Nachtgesang im Walde D.913 for male vocal quartet and four horns by Franz Schubert was performed for the initial time, in the Musikvereinsaal, Vienna.

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

1st day 22nd of 4th M / Meetings both silent - the forenoon was larger - both solid opportunities. -

RELIGIOUS SOCIETY OF FRIENDS

 April 23, Monday: Undergraduate William Rowan Hamilton presented a "Theory of Systems and Rays" to the Royal Irish Academy in Dublin. One of the great works on optics, this presented a single function unifying mechanics, optics, and mathematics and helped to establish the wave theory of light.

Publication of the Gradual Quod quod in orbe op.88 and the Offertorium op.89a, both for chorus and orchestra, by [Johann Nepomuk Hummel](#) was announced in the *Wiener Zeitung*.

 April 24, Tuesday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Mr. Canning's temper has become most uncertain. At dinner last night father was sitting next to Baron Humboldt; after dinner, Mr. Canning came up to father and said, "The opinion universally entertained abroad and generally in England is that the Government is an aristocracy - it is not, it is a monarchy." Both father and Baron Humboldt were much surprised at this extraordinary outburst. They could not explain it. Some of the gentlemen sitting near, too, heard this remark and seemed much astonished. Later on the Duke of Wellington had a chair brought and placed between father and Humboldt. He made himself most agreeable, but seemed worried about something. He suddenly said, "Do you find anything odd in Mr. Canning's manner?"

 April 25, Wednesday: Piano Trio no.1 op.105 by Carl Czerny was performed for the initial time, in Vienna.

 April 25, Wednesday: The Reverend [Daniel Starr Southmayd](#) was ordained as the pastor of [Concord's](#) Trinitarian Congregationalists.⁶¹ (He would serve there until 1832, not without controversy.)

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

5th day 26th of 4th M / Yesterday Afternoon went to [Portsmouth](#) to visit Nathan Dennis on a committee from the Moy [Monthly] Meeting -found him very unwilling to give us a solid opportunity with him - but he at length consented, & we were remarkably favoured to reach the witness for Truth in his heart, but I fear not yet effectually. - Lodged at Uncle Stantons & found my dear Mother very feeble, & very glad to see me. - Today went to Meeting, it being our Moy [Monthly] Meeting at [Portsmouth](#) - It was a favoured time Mary Hicks, A Sherman, H



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Dennis & R Freeborn were engaged in testimony. -I Wilthan Hall was recd into membership - Our frd David Buffum disclosed a prospect he has had for some Months of attending the approaching Yearly Meeting at New York, which as feelingly united with & a copy of a Minute granted him for the purpose & also one to me to accompany him - the prospect has been weightily on my mind for some time & my desire very fervcantly is to do no hurt My H went out this Morning with her Br David we dined at Uncle Peters - he brought me as far as G Hathaways in his waggon & I walked the rest of the Distance home. -

RELIGIOUS SOCIETY OF FRIENDS



April 28, Saturday: The Reverend [Waldo Emerson](#) arrived in [Baltimore, Maryland](#).

A letter from [Albert Gallatin](#) to Henry Clay, as recorded by his son James (THE DIARY OF JAMES GALLATIN):

LONDON, April 28, 1827 ... At the dinner of the 23rd, Mr. Canning came near Baron Humboldt and me and told us, "You see that the opinion universally entertained abroad, and very generally indeed in England, that this Government is an aristocracy, is not true. It is," said he emphatically, "a monarchy. The Whigs had found it out in 1784, when they tried to oppose the King's

61. It seems likely, to Professor Robert A. Gross, that [Cynthia Dunbar Thoreau](#) was impressed with this young reverend, as a few days before the ordination of the Reverend [Southmayd](#) she had given notice of her intention to leave the Reverend [Ezra Ripley](#)'s congregation. Per "Faith in the Boardinghouse: New Views of Thoreau Family Religion":

True to their stepmother [Mrs. Rebecca Kettell Thoreau](#)'s example, [Elizabeth Orrock Thoreau](#), [Jane Thoreau](#), and [Maria Thoreau](#) made public professions of faith over the years from 1801 to 1818. So did [Cynthia Dunbar](#) in 1811. All single women in their late teens and early twenties, they entered a pious sisterhood. In a pattern common in New England Congregationalism, seven out of ten members of the Concord church were women. But in 1826 the "Misses Thoreau," as they were often called in the town records, bolted from the Reverend [Ezra Ripley](#) fold. No longer willing to suppress misgivings over the parson's "liberal" preaching, they enlisted in the orthodox fight to restore "the primitive faith of the new England pilgrims." Elizabeth, Jane, and Maria Thoreau were among the "little band" of nine doughty dissenters who deserted Ripley's flock in May 1826 and founded a Trinitarian church. Soon they were recruiting their kin. In April 1827, sister-in-law [Cynthia Dunbar Thoreau](#) sought and won approval to leave the First Church in anticipation of joining its rival. But, as it turned out, she never did. Fourteen months later, she returned to the family pew in the First Church, having "changed her mind," as the Reverend Ripley happily noted in the church records. According to Walter Harding, who drew on the oral memories collected by Edward Emerson, the stumbling-block was the official creed that all members of the Trinitarian church were obliged to embrace. Cynthia Thoreau refused to accept it "verbatim," and the church would not allow her "staunch independence." By contrast, the creed proved no problem for her siblings: brother [Charles Jones Dunbar](#) began worshiping with the Trinitarians in 1829, sister [Louisa Dunbar](#) joined them six years later. In a Calvinist family circle, Cynthia and her husband [John Thoreau](#) stood alone.



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prerogative of choosing his Prime Minister. The Tories have now repeated the same experiment, and with no greater success." He appears certainly very confident, and speaks of any intended opposition in Parliament as if he had no fear of it. As all the leading newspapers are in his favour, I enclose the only pamphlet of note that has appeared on the other side.

An infusion of Whiggism in the Ministry, by the accession of such a man as the Marquis of Lansdowne, might perhaps, after a while, have produced some favourable change in the policy of the Administration towards the United States. For the present, none can be expected. I do not believe that there is a single question between us in which the Ministers will not be supported by the public opinion of the country in taking rank ground against us. Our dependence for friendly arrangements rests solely on the superior sense of the Ministers Unfortunately Mr. Huskisson ((Colonial Secretary 1827, responsible for the repeal of the navigation laws.)) is less favourably disposed towards the United States, principally on the commercial subjects, than towards any other country. And, having to meet in other respects a formidable opposition to his plans, he may be disposed to regain some popularity with the shipping interest to pursuing with the United States measures inconsistent with his avowed general principles on that subject. If there is any reaction as relates to us, it must come from the West Indies, and perhaps, at last, from the manufacturing interests.

I have been compelled to remain perfectly quiet for the last months; but now that a temporary Administration is formed, which will last at least as long as this session of Parliament, I will ascertain in the course of next week whether it is intended that our negotiations should be resumed. Mr. Canning, on the 23rd, again expressed great regret that they should have been so long interrupted, and intimated his intention of having, within a few days, a special conversation with me.

I have the honour, and &c.,

ALBERT GALLATIN



April 29, Sunday: King Charles X of France dissolved the National Guard.

Die Hochzeit des Camacho, a singspiel by [Felix Mendelssohn](#) to words of Klingemann after Cervantes, was performed for the initial time, in the Royal Theater, Berlin. Although the press reaction was encouraging, the work was not a success and the composer left the theater before the final curtain. He would not be authoring any more operas.

Georg Simon Ohm, a physics and mathematics teacher in Cologne, dated the foreword to his book *DIE GALVANISCHE KETTE MATHEMATISCH BEARBEITET*. In it he describes his discovery that the amount of electricity transmitted through a conductor was directly proportional to the potential difference, and inversely proportional to the resistance. This would hereafter be known as "Ohm's Law" and would be the beginning of understanding of electrical resistance.

Maria Szymanowska took part in a performance at the palace of Countess Daria A. Dierzhavina in St. Petersburg.

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



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1st day 29th of 4 M / Silent Meetings & small in consequence of Much rain Yesterday David Gould returned from the Y Meeting School to refit for the Summer - we think him much improved by his opportunity at the School both in person & mind. -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 30th of 4 M / Recd this morning a very pleasant letter from Sister Eliza & one this Afternoon from John at Hudson - Johns was truly consoling for which I desire to be humbly thankful both on his & our own acct. - this is our 4th letter from him. -

RELIGIOUS SOCIETY OF FRIENDS

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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: The New-York Stock and Exchange Board relocated from 47 Wall Street to an upper room in the Merchants' Exchange at Wall and William streets.

Alvah Plumb launched the *Chautauqua*, the 1st steamboat on the lake of the same name.

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→ May: 15-year-old Charles Dickens was apprenticed as a junior clerk to Ellis & Blackmore, attorneys of Holborn Court, Gray's Inn. He would remain there until November 1828, acquiring in his spare time the ability to take shorthand.⁶²

[Samuel Taylor Coleridge](#) became seriously ill.

→ May: In Brooklyn, Connecticut, the Reverend Samuel Joseph May organized the first ever convention “to improve and bless the Common Schools.”



At this convention attended by over 100 persons he learned of an experiment being conducted in a small town in western Massachusetts about 50 miles (one day's stagecoach travel) to the north, Cheshire.



62. Note that this was not the mere taking of shorthand but the taking of shorthand under adverse and difficult and complex circumstances in which a single error or misunderstanding, or any incompleteness, would have destroyed one's reputation and one's usefulness.



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The experimental school in Cheshire, Massachusetts was being run by a rural master named [Amos Bronson Alcott](#). The schoolmaster had renamed Primary School #1 as “The Cheshire Pestalozzian School” in honor of the educational theories of the [Swiss](#) innovator [Johann Heinrich Pestalozzi](#), and the school’s motto he selected was “Education’s all.”

*I shall institute a new order of human culture. **Infancy** I shall invest with a glory – a spirituality, which the disciples of Jesus, deeply as they entered into his spirit, and caught the life of his mind, have failed to bring forth in their records of his sayings and life.*

May learned of this experiment from a not entirely impartial source, Bronson’s cousin [William Alcott](#), who was just in this year graduating in medicine from [Yale College](#). May wrote to Bronson “urgently to visit me.”

[THE ALCOTT FAMILY](#)



1st Tuesday in May: This, according to Dr. [Edward Jarvis](#)’s TRADITIONS AND REMINISCENCES OF CONCORD, MASSACHUSETTS 1779-1878, would have been May Training Day, and most eagerly anticipated by the pupils in his class in the [Concord](#) elementary school (such as young Thoreau) as a school holiday.

The schools were dismissed by law of the town, and all men of due age 18 to 45 were compelled to appear in one or the other companies unless exempted by law of the state. No boy failed to remember the fall trainings (three in anticipation of winter), and there number were faithfully regarded. In order to have these parades as satisfactory as possible, it was the custom for both companies to meet, drill, [and] march for several evenings previous, to develop [and] train the new recruits and perfect the discipline of all. They had music – drum and fife, and one or more of each, and the bass drum after it was introduced. This was considered an important accession to the martial music, and a wonder to the boys. I well remember the time when I first heard one. It was one May evening when Capt. Sanderson led the artillery. It was my early bed time. My brother Charles had gone to the chamber before me. As I followed, passing near the front door, I heard drums, and besides, the heavy booming sound, strange and beautiful to me. I could not resist going to the door to see if possible what the instrument was that made it. The music was at Capt. Sanderson’s shop 20 rods distant. Barefooted and bareheaded I ran to it, and there I saw the bass drum. I stood close to it and heard its full sound. I wished that Charles could be there to see and hear it. But I was told that it would appear when the company should come out and [so] was satisfied with my discovery and hastened home and to bed. All of the companies had from that time or about that time bass drums. Edward Harrington was an old drummer before my day. He had four sons, all drummers. Edward moved elsewhere and drummed. Jacob, a blacksmith, and Phineas, a stage driver, drummed for the artillery from my earliest consciousness for perhaps 20 years. Jonas, a blacksmith, did the same for many years in the infantry.

[HENRY THOREAU](#)

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May 1, Tuesday: A negrero flying the US flag (!), the *Ceylon*, master J. West, on its one and only known Middle Passage, out of Costa da Mina sailing on March 24, 1827, arrived at Bahia, Brazil.



We will use this painting to illustrate the ship, despite the fact that the vessel in the painting is flying the Spanish *colores de sangre y oro* rather than the red, white, and blue of our Stars and Stripes:



THE MIDDLE PASSAGE



[Horace Mann, Sr.](#) was elected as representative to the Massachusetts General Court from Dedham.

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

3rd day 1st of 5th M 1827 / In company with a number of Friends We went on board the [Greenwich](#) Packet (Howland Greene) expecting to sail immediately, but found the Wind so high that we concluded it unsafe to venture. - so we all came on shore & are now waiting for a more favourable time, which we hope will be tomorrow Morning in season to get there to the Select Meeting Uncle Peter Lawton has passed the day & will lodge with us. -

RELIGIOUS SOCIETY OF FRIENDS



May 2, Wednesday: The [Allgemeine Muskalische Zeitung](#) published a report that Johann Nepomuk Hummel would be succeeding Carl Maria von Weber as Kapellmeister in Dresden. The report would get spread around but had been in error.

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

4th day 2nd of 5th M / It is now after dinner & yet at home - we expect to go to Wickford this Afternoon - I feel exceedingly tried at missing the Select Meeting & Meeting for Sufferings, as well as the Trustees Meeting all of which are held today. - The [Greenwich](#) Boat not going, the Women who had thought of going to Ql [Quarterly] Meeting & gave over - so Peter Lawton David Rodman his son Caleb & myself set out for Wickford at 4 OC this Afternoon, arrived there a little after sunset & got a man to carry us in a couple of Chaises & reached [Greenwich](#) by 9 OC in the evening. - We lodged at Updikes & next mornng I took breakfast at Abigail Prouds - Our meeting was large. Wm Almy engaged in public labours in sound good testimony. - then Arnold Buffum in a few words, - then Lydia Breed in supplication, & at the close of the Meeting a short testimony from Hannah Robinson. The Meeting was solemn & good. - In the Meeting for buisness we got along well. there was but little buisness to occupy our time but excellent caution & counsel was droped by a number of Friends on the Answers to the Queries. - Dined at A Prouds & then went on towards [Providence](#) with John Wilbour & got to Wm Almys in Cranston by sunset. - the eveng passed in pleasant conversation at Williams. - 6th day morning after Breakfast rode with J Wibour to the School House in [Providence](#) here I met our frd D Buffum who came up from [Newport](#) yesterday to join with us in the labours of the day - which lasted from 10 OC in the Morning till 10 OC at night, including the sitting of the Trustees. - We lodged at M Browns & today ar 12 OC came homeward in the Steam Boat. - During the sittings of the committee and also of the Trustees my mind labourd under much exercise, in the various concerns that came before us. - Some things did not result as would have left the most pleasant savour, but I desire to leave it, & in all things do the best I can. -

RELIGIOUS SOCIETY OF FRIENDS

 May 3, Thursday: The Reverend [Waldo Emerson](#) arrived in Alexandria, Virginia.

Mr Adams went out aswimming the other day into the Potomac and went near to a boat which was coming down the river. Some rude blackguards were in it who not knowing the character of the swimmer amused themselves with laughing at his bald head as it popped up & down in the water & as they drew near threatened to crack open his round pate if he came nigh them. The President of the United States was I believe compelled to wave the point of honour & seek a more retired bathing place.



 May 5, Saturday: King Friedrich August I of Saxony died and was succeeded by his brother Anton.

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 May 6, Sunday: A Turkish (mostly Albanian) force defeated the final Greek army in the field at Phalerum (Palaion Faliron) near Athens, forcing the Greek government to fall and resulting in general chaos.

Im Freien D.880, a song by Franz Schubert to words of Seidl, was performed for the initial time, in the Festsaal of Vienna University.

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

1st day 6th of 5th M 1827 / In the mornng Meeting D Buffum was engaged in a lively solid testimony - the Meeting was a solid good time. - Silent in the Afternoon.

RELIGIOUS SOCIETY OF FRIENDS

 May 7, Monday: [The Thoreaus](#) had moved in Spring 1826 from the brick “Josiah Jones” house 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),” and at this point they moved again, across the street to the Shattuck house, the address of which was at that time #63 Main Street (it is now #185 Main Street). They would live in this house “to spring of 1835.” It was their 3d Concord residence in four years. [Cynthia Dunbar Thoreau](#) would determine to make extra cash as her sisters-in-law were doing in the old Thoreau home on the town common, by taking in lodgers. This nice facility would be made into her boardinghouse.⁶³

THOREAU RESIDENCES



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



 May 8, Tuesday: [Felix Mendelssohn](#) matriculated at the University of Berlin.

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

5th day 10th of 5 M / Silent solid Meeting.

RELIGIOUS SOCIETY OF FRIENDS

 May 11, Friday: Count Viktor Pavlovich Kochubey replaced Prince Pyotr Vasilyevich Lopukhin as Chairman of the Committee of Ministers of Russia.

 May 13, Sunday: The Reverend [Waldo Emerson](#) arrived in Philadelphia. (or was it on the 30th?)

Gaetano Donizetti’s opera romantica *Otto mesi in due ore ossia Gli esiliati in Siberia* to words of Gilardoni after Pixerecourt was performed for the initial time, in Teatro Nuovo, Naples.

63. What Shattucks did they know?

- [Daniel Shattuck](#)
- [Henry L. Shattuck](#)
- [Lemuel Shattuck](#) the author of [A HISTORY OF THE TOWN OF CONCORD:...](#)

*1st day 13 of 5 M / In the Mornng our friend Abigail Robinson was engaged in a soled good testimony. & Father Rodman followed her acceptably - it was a very good Meeting -
In the Afternoon the Funeral of Wm Wilbours wife went to the Meeting House, it was a solid opportunity nearly in silence, excepting a few words from Father Rodman near the close, to good acceptance. -*

 May 16, Wednesday: [Mary Moody Emerson](#) declared, in her Almanack, her approbation of war:

Happy the man who finds an early bed of honor.

HOLOGRAPHIC IMAGES

Isn't this a wondrous testimony to the truth of an old adage?

Only those choose war whose lives are worse than war.

Two songs by Franz Schubert to words of Pyrker were published by Haslinger as his op.79: Das Heimweh and Die Allmacht.

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

*5th day 17 of 5 M / Silent good meeting. - The prospect of NYork is weighty. My desires is for preservation, & an increase in divine help. - how I need this! -
Went this evening to A Robinsons who read a letter from her sister [Mary] Morton giving an acct of the conduct of the Ranters in Philadelphia, which was deplorable indeed -
It is an Awful time in our society, & what the final result well be I am unable to foresee. There is however a little faith remaining, that tho' reproach has fallen on our heritage in some places, that it well be supported & survive the severe tempest that assails it*

RELIGIOUS SOCIETY OF FRIENDS

 May 18, Friday: A tunnel under the Thames River had been being constructed by I.K. Brunel. The tunnel was to connect Wapping in Middlesex with Rotherhithe in Surrey. A shaft had been sunk and the first brick set in place on March 2, 1823. At this point, with 544 feet of the tunnel constructed, the river broke in. (There would be a 2d breaking in of the river, on January 12, 1828, in which six of the workmen would be killed, and a 5th and final irruption on March 6, 1838, with the tunnel finally being opened for passenger traffic on March 25, 1843.)

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

1st day 20 of 5 M / A large solid Meeting in the forenoon, in which D Buffum, Father Rodman & Hanah Dennis bore lively testimonies - In the Afternoon H Dennis was engaged in a lively testimony & a pretty solid Meeting -

I went home with Jonathon Dennis to Took tea at his House. -

RELIGIOUS SOCIETY OF FRIENDS

 May 21, Monday: Franz Liszt gave his 1st concert on this trip to England in the New Argyll Rooms, London.

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

3rd day 22nd of 5 M / This Afternoon with our friend David Buffum, I went on Board the Steam Boat Washington for N York - & After a very rough passage we arrived there the next Morning about 9 OClock we were Kindly recd by our friends. - many of them expressing much satisfaction at seeing us. -We went to attend the approaching yearly Meeting - & it was my intention to have kept a Journal of every days proceeding, but find my time so much engaged, obliged to rise early & lay down late that I find it quite out of my power. -

RELIGIOUS SOCIETY OF FRIENDS

 May 23, Wednesday: Joanna Bethune and Hannah Murray established New-York's initial nursery school.

 May 25, Friday: The Reverend [Waldo Emerson](#)'s 24th birthday.



 May 25, Friday: Five songs by Franz Schubert were published by Haslinger: Der Wanderer an den Mond, Das Zugenglocklein and Im Freien, all to words of Seidl, as his op.80, and Alinde and An die Laute, both to words of Rochlitz, as his op.81.

Franz Liszt gave a concert in the New Argyll Rooms, London attended by Muzio Clementi.

 May 27, Sunday: With the legislature finally acting to separate secular from sacred education, this was the Sabbath on which a "Sabbath School" was begun in [Concord](#).

[Charles Arnould Hentz](#) was born to Nicholas Arnould Hentz and Caroline Lee Whiting Hentz at the University of [North Carolina](#) in Chapel Hill. He would copy, imperfectly, in the front of his diary of 25 years beginning on November 10, Monday, 1845, an 1823 poem by Thomas Moore, "Second Angel's Story":

A boat at midnight sent alone,
To wander on the moonless sea,
A lute whose master chord is gone,
A wounded bird that hath but one
Imperfect wing to soar upon



1827

1827

Are like what I am with out thee

NEVER READ AHEAD! TO APPRECIATE MAY 27TH, SUNDAY, 1827 AT ALL ONE MUST APPRECIATE IT AS A TODAY (THE FOLLOWING DAY, TOMORROW, IS BUT A PORTION OF THE UNREALIZED FUTURE AND IFFY AT BEST). AT THIS POINT CHARLES IS BUT ANOTHER NEWBORN INFANT AND HAS NOT YET SEEN OR COPIED THE ABOVE POEM BY THOMAS MOORE, AND HAS NOT YET BEGUN HIS DIARY DESCRIBING BEING A PHYSICIAN IN THE AMERICAN SOUTHLANDS DURING THE CIVIL WAR.



May 28, Monday: The 1st act of *Agnes von Hohenstaufen*, a lyrisches Drama by Gaspare Spontini to words of Raupach, was performed for the initial time, in the Royal Opera House, Berlin.

In England it was made a misdemeanor to set any spring-gun, man-trap, or other engine calculated to destroy life or inflict grievous bodily harm, except from sunset to sunrise inside a dwelling-house for the protection of persons and property thereof (in Scotland, however, one might still protect one's property by setting such devices outdoors).



May 29, Tuesday: The Reverend [Leonard Withington](#) remarried, with Caroline Noyes. The couple would produce 5 sons and 4 daughters (over and above the 3 young boys left behind at the death of the Reverend's 1st wife, Sophie Sherburne Withington).

JUNE

➡ June: On [St. Helena](#), “The Briars” was purchased by the East India Company for £6,000. The property would be used as a silk-worm establishment and for growing mulberry trees.



“THE BRIARS” OF ST. HELENA

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

Took Frances to Kew Gardens this afternoon. Flowers and plants beautiful. Dinner at the French Embassy. Glad to see some of my old Paris friends. Mr. Canning more and more odd in his manner. Lord Goderich had a long interview with father this morning.

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

148	1827	Feb.	4.92144	184	46	47	33	49	14	150	57	33	77	35	35	0.0268914	R	Argander.
149	1827	June	7.84112	318	29	10	297	50	24	20	38	46	43	38	45	0.808154	R	Cluver.
150	1827	Sept.	11.69286	149	57	56	251	15	57	258	41	59	54	4	42	0.1378433	R	Heiligenstein.
151	1830	April	9.30062	206	38	28	212	11	44	5	23	16	21	16	28	0.9214454	R	Heiligenstein.
																	D	Cluver. [Mayer. Haedenkampf and

SKY EVENT

1827

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 June 1, Friday: Moses Davis and John Vose were chosen as deacons in [Concord](#)'s new Trinitarian Congregationist Church. (Moses Davis would remove to Lowell during September 1831; John Vose would be excused from active duty during March 1832, and die in 1833.)

The Reverend [Waldo Emerson](#) arrived in New-York.

 June 3, Sunday: [George Douglas Brewerton](#) was born in [Newport, Rhode Island](#) while his father Captain Henry Brewerton was working as a military engineer on the fortifications there.⁶⁴



 June 4, Monday: When the 1st ever university cricket match took place, at Lord's, Oxford versus Cambridge ended in a tie.

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

Took Frances to Eton for the 4th of June. A fine company, a very charming sight. The procession of boats delightful and very English. We are stopping at the White Hart Inn, directly opposite the Castle. Lady Kensington, her son and daughter, are of our party.

 June 5, Tuesday: Turkish forces invaded Athens. The Greek defenders of the Acropolis surrendered when surrounded by the Turks.

64. Henry Brewerton had been born in New-York. In 1819, since he was at the head of the 2d class at West Point Military Academy, he took the final exam early and was at once commissioned 2d Lieutenant of Engineers, thus spending but three years as a cadet. He made 1st Lieutenant of Engineers on January 1, 1825, Captain on September 21, 1826, Major on August 23, 1856, and Lieutenant Colonel on August 6, 1861. He was assigned to fortifications such as Fort Adams, Newport, Fort Jackson, Louisiana, and the defenses of Charleston harbor, and served on the lighthouse board. In 1847 he received a LLD from Dickinson College. During the Civil War he was superintending engineer of the fortifications and improvements of Baltimore harbor, Maryland and on April 22, 1864 became Colonel of Engineers. He spent Winter 1864/1865 superintending the construction of defensive works in the neighborhood of Hampton Roads and was then transferred to the defenses of New-York. He attained the rank of Brigadier-General on March 13, 1865, retired on March 7, 1867, and in Washington DC he went to his reward on April 17, 1879.



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

Now this 6th day of the 6th M having this mornng reached home feel under the necessity to insert that we spent fourteen days in the City, & saw as much confusion both in the outward & inward as I ever saw any where - tho' our Yearly Meeting was in some degree favourd. - it was nevertheless a season of great affliction, oppression & depression were our daily experience. - Such is the prevalence of unsound principles, & a ranterous spirit among many of the Members there, that I know not to what extent it will run. - it seems as if violence is marked in all their movements & the pure seed of the kingdom is constantly under oppression among them. - I thought we had seen trouble in our own Yearly Meeting - but it was nothing compared with what the faithful brothers & sisters have to undergo there. - Thomas Howland of [East Greenwich](#) was also there, & we laboured in the Ability afforded & believe our presence was in some degree useful - We saw many dear friends who we encouraged to hold on their way, & do all they could to sustain the Ark & the testimony. -

I also had the satisfaction of being in company with Our dear & well beloved son John Stanton Gould, who attended the latter part of the Yearly Meeting & I was comforted to find he is yet in the good old way. - & even more plain in appearance than when he left us -

I also saw many friends whose countenances were pleasant that I had known before, as Henry Hull, Isaac Thorn Jr & His wife Anne, Caleb Macomber, Richd Mott & many others not forgetting Elizabeth Robson

I staid at Benj Marshalls where I formed an acquaintnace with Jos Walker & Jacob Harvey who are his inmates & were very kind & obliging. - on 2nd day [Monday, June 4th] last our dear friends Isaac & Anne Braithwaite arrived in the city -I went immediately to see them & was comforted in meeting them, - The next day I called again on them & found they were expected here to attend our Y Meeting - We came on Board the Boat with friends at 3 OC & reached home the next morning & am glad to find myself in the Quiet. -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day 7th of 6th M 1827 / Our Meeting was solid quiet & silent - & my mind was rejoicing to be at home with my friends again. -

RELIGIOUS SOCIETY OF FRIENDS



June 8, Friday: Manuel Francisco de Barros de Sousa da Mesquita de Macedo Leitao e Carvalhosa, visconde de Santarem replaced Francisco Alexandro Lobo, Bisop de Viseu as Secretary of State (prime minister) of Portugal.

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

6th day 8th of 6 M / This forenoon Arrived in the Steam Boat



1827

1827

*from NYork Our Friends Thomas Shillitoe, George & Ann Jones Isaac & Anna Braithwaite of England - Saml Parsons & his wife of Long Island Phila Griffin of Mamaranock with several others to attend our Y Meeting
Thoms Shillitow came & took lodging with us. -*

RELIGIOUS SOCIETY OF FRIENDS



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

7th day 9th of 6 M / We are going this morning to Select Meeting at [Portsmouth](#) - We feel under some discouragement about the Prospect of Y Meeting as my wife is quite unwell & some disappointed about help. -

RELIGIOUS SOCIETY OF FRIENDS



June 10, Sunday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Matters are going on very well, and father has great hopes of a speedy settlement. A splendid banquet at the Duke of Wellington's last night. A wonderful display of gold plate. A rout at Lady Lansdowne's. It took me exactly one hour to get from the top to the bottom of the stairs. I was wedged between Charles Greville and an immensely fat Dowager. We all three moved step by step together - and this is called pleasure. Dinner at Devonshire House to-night. The Court is at Buckingham House, but no entertaining.

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

*1st day 10 of 6 M / Today commenced our large public Yearly Meeting - In the morning Our friend Anna Braithwaite was engaged in a living & powerful gospel testimony followed by a short but good one by Elizabeth Coggeshall
The Meeting concluded under a most solemn covering after a prayer by Anna Braithwaite. -
In the Afternoon, the Meeting was very large & Anna again concerned in a living gospel testimony then Thos Shillitoe made an addition at three different standings & our friends Wm Almy concluded [in a] solemn reverend Supplication - perhaps these meeting were rarely ever excelled for solemn quiet. -*

RELIGIOUS SOCIETY OF FRIENDS



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

*2nd day Soon after the Meeting gathered, a solemn covering spread over it & Thomas Shillitoe & Geo Jones bore short but sweet testimonies, & the Meeting was moved to buisness by D Buffum - the usual course of buisness was taken up & proceeded in with unusual solemnity. -
Afternoon at 4 OC the meeting again met under the same feeling of sweetness, but before we proceeded far in the buisness - we recd a visit from our dear Sister Anna Braithwaite - on standing up she gave us a short acct of the Motives of her returning to*

her native land last Year & her concern continuing, she returned to accomplish the remaining part of her visit to this country - from which she went on & preached the Gospel in a very lively & striking manner - the rest of the Meeting was conducted with much solemnity & concluded under the same covering. -

[Gould left a space of two lines.]

*It was my intention as in times past to have kept a regular Diary of the proceedings of the Yearly Meeting but of all the Yearly Meetings I have ever attended, I have never been so fully occupied. I have rose early, generally by 5 OC in the Morning & not been able to get to bed much before 12 OC at night The constant round of company - & the buisness of the Meeting, together with some other concerns which I had unavoidably to attend too, was about as much as I was able to get thro' with - & no time was left for journalizing. - The Meeting held till 5th day Afternoon, which is longer than I ever remember of its sitting before - all of them were Seasons of favour, & the Gospel labours of our dear friends Thomas Shillitoe, George & Ann Jones & Anna Braithwaite with others of our own & from other Yearly Meetings were truly edifying, strengthening & encouraging - The buisness was conducted in great unanimity & love, & I trust few there were who attened it but will say. - They were instructed by the opportunities
The School committee met on 6th day Mornng which detained many friends till Afternoon - & our [Greenwich](#) friends were detained till after dinner today - which is 7th of the Week & 16th of the Month. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 12, Tuesday: Franz Schubert was elected a full member of the Vienna Gesellschaft der Musikfreunde.

 June 14, Thursday: A turnpike system had been established in England in 1663, and places for the collection of tolls had been arranged on the roads of Hertfordshire, Cambridge, and Huntindon. In 1767 this arrangement had been extended to the entire kingdom in 1767. On this day, however, the collection of tolls on 27 turnpikes in London and its vicinity was discontinued.

 June 15, Friday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Frances has just come in from a walk in the Mall. She made us guess whom she met - fat Miss Bates whom we brought from America with us. The King was in a wheeled chair; Lady Conyngham walking along side of him. The weather intolerably hot. Good news from home. All are well. Plenty of work for me to-night.

At about the midpoint of the month, the Reverend [Waldo Emerson](#) returned to Cambridge, Massachusetts. Soon after his return, he wrote his poem "The River."

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

1st day 17th of 6 M / This Mornng accompanied our friends Isaac & Anna Braithwaite to [Portsmouth](#) to attend Meeting there which was large & favourd - Anna being enabled to declare the Word in a living & powerful manner - We dined at Asa Shermans where she had a sitting with the family. After which we went to Uncle Stantons & took tea - then returned to [Newport](#). -

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 18 of 6 M / Our friend Anna Braithwaite had an appointed Meeting this Afternoon, to which the Inhabitants of the Town were invited & many attended, particularly women. - She was favourd to be remarkably clear & powerful in her ministry, & the Audience very attentive, & I believe Truth reigned over the assembly & the people well satisfied & Friends comforted to feel the predominance of live & Truth over all -

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 19 of 6 M / This Mornng at 8 OC took the Steam Boat Babcock with our friends Isaac & Anna Braithwaite & arrived in [Providence](#) at 12 OC - we went to Wm Jenkins where I had an opportunity of seeing my dear friends, particularly [Moses Brown](#) -at 2 OC - I came on board the Steam Boat again & was home before Sunset.

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 20 of 6th M 1827 / Been very buisy all day in attending to my old friend & acquaintance [Moses Lopez](#) who has been here on a visit to his old friends in [Newport](#) & departed this Afternoon in the Steam Boat for his home in NYork.-

RELIGIOUS SOCIETY OF FRIENDS

 June 21, Thursday: In a general revision of the criminal code, “benefit of clergy” was abolished in England (it would be abolished as well in Ireland, on July 15, 1828). A bit of background: The exemption of the clergy from secular jurisdiction was one of the privileges claimed by the Roman Catholic church. Beginning with the Norman Conquest, there was no way that any secular authority could exercise discipline over even those of the lowliest ecclesiastical rank. Eventually the practice of excusing officials of the church from punishment even for crimes such as robbery and homicide came to be extended not only to the clergy, but also to clerks and all members of the laity who could read. On the introduction of this custom, the claim was not allowed unless the prisoner appeared in his clerical habit and tonsure, but as the ability to read became the test, this requirement as to attire began to be disregarded. The accused was merely required to read, before the judge, from a psalter or some other book. In 1489 the use of this exemption came to be allowed only once by a person not in orders. In 1512 an exemption to clergy was no longer allowed for murderers and felons. In 1536 the plea of benefit of clergy was abolished in cases of treason. In 1706 the practice of requiring the prisoner to

read from a book was discontinued.

In this general revision of the criminal code, the “black act,” so called, passed in 1722, was repealed. This law had been an attempt to put an end to the wanton destruction of deer, game, and plantations, by persons called “blacks” because they blackened their faces and adopted attire that would enable them to avoid detection at night. Such an offense had been punished as a felony with the accused being put to death without benefit of clergy.

Also, in this revision of the criminal code, the stealing of oysters, or oyster brood, from their beds along the saltwater coast, such as by fishing vessels carrying dredges, came to be classified as larceny (British oysters had been prized since the days of the Roman presence, with Juvenal, in his 4th satire, commemorating above all those that were dredged at Richborough in Kent).

As of this year in England, a distinction would no longer be made between petty theft not above twelve pence in value, the penalty for which had been whipping and imprisonment, and grand theft, which until 1717 had been punished by hanging. In the future the punishment in both cases was to be transportation to a penal colony.

A person breaking or destroying any machine employed in any manufacture in England (which is to say, an active “Luddite”) would be liable to transportation for 7 years, or imprisonment for any term not to exceed 2 years (in the case of a male such punishment might also include flogging, either publicly or privately).

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

5th day 21st of 6 M / Our Meeting was small & silent but to me a pretty good one. -& this Afternoon in particular my mind has been favour'd with some precious feelings - in the remembrance of our late Yearly Meeting & the many good friends we have had the company of I desire to be thankful for past favours & blessings & tho' I may see low times both inwardly & outwardly, may I never loose my confidence in that power which has hitherto wonderfully supported me

RELIGIOUS SOCIETY OF FRIENDS



June 23, Saturday: Two song by Franz Schubert were published in the Zeitschrift fur Kunst, Vienna: Trost im Liede D.546 to words of Schober, and the 2d setting of Wandrers Nachtlied D.756 to words of [Johann Wolfgang von Goethe](#).



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

*1st day 24th of 6 M / Silent meetings - Took tea at Father Rodmans. - **Our cousins Benjamin Gould & Eliza Gould are here from Albany. They are children of my cousin Thomas Gould dec'd.***

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 25 of 6 M / This Afternoon Aunt Stanton came to town & carried my wife out to spend a few Days Benj & Eliza Gould spent the Afternoon at Brother Isaacs & were to be with us tomorrow, but for Hannahs going to [Portsmouth](#). - In the course of the Afternoon Benjamin has been at the shop &



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I have shown him some of my ancient family writings & other curiosities in my possession. I have also endeavoured to guard his mind against the prevailing new notions that are among friends, & was glad to find an open ear & apparantly an open heart to receive what I said to him on the subject.-

RELIGIOUS SOCIETY OF FRIENDS

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

4th day 27th if 6 M 1827 / This eveng went to [Portsmouth](#) & lodged at Uncle Stantons where my wife had been for days previous on a visit. -

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day We Attended Moy [Monthly] Meeting - In the first meeting Abigail Robinson Hannah Dennis & Abigail Sherman bore testimonies. - & to me it was a sensible precious meeting to me, my mind being expanded in a way I have seldom experienced. - In the last we had one trying case, but I trust all things will work well at last
I returned to the Meeting the copy of a minute which they gave me in the 4th M for the purpose of attending the Yearly Meeting of NYork. - & tho' such is the defective state of things there, I had no endorsement from that meeting to show that we attended, yet I could not restrain from giving a little acct of the State of things among them - we were not without evidence of our company being very acceptable to sound friends a number of whom expressed in Meeting & out their thankfulness at our being with them, & in refference to D Buffum they said it felt to them like the coming of Titus to the brethren formerly. -
I returned to Uncle Stantons, dined & staid all night -*

RELIGIOUS SOCIETY OF FRIENDS

 June 29, Friday: Nathan Brooks of [Concord](#) was appointed Master in Chancery for Middlesex County.

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

6th day Morning Uncle brought me home leaving my wife there to finish her visit. -

RELIGIOUS SOCIETY OF FRIENDS

 June 30, Saturday: The steamboat *Chautauqua* underwent trials.

SUMMER 1827

Summer: Louis Agassiz grew up in the Vaudois region of Switzerland where many followers of Pierre Waldo (the "Waldenses"), had holed up during the Middle Ages. The Agassiz family could trace its Protestant past back into the 13th Century in the canton of Vaud adjacent to Fribourg. His father was the 6th in an unbroken succession of pastors, and in all likelihood little Louis had remote ancestors who had attempted to lead a life like that of Jesus — but you know how it is, religions deteriorate badly with time and need to be perpetually renewed, the transformation rule for creating from a religion of peace and humility one of aggressive self-legitimation being simple: "wait a couple generations." Clearly, little Louis's well-reared parents had little to offer their son by the way of true religious council, for during the summer of 1827 he was left to extrapolate his life's religion from the pages of Lorenz Oken's LEHRBUCH DER NATURPHILOSOPHIE and—in the mode of his time and place— portray this religion as science much as Professor E.O. Wilson does today.



"Scientists have power by virtue of the respect commanded by the discipline. We may therefore be sorely tempted to misuse that power in furthering a personal prejudice or social goal — why not provide that extra oomph by extending the umbrella of science over a personal preference in ethics or politics?"



— Stephen Jay Gould
BULLY FOR BRONTOSAURUS
NY: Norton, 1991, page 429

The core of this scientific religion of the self-worship of the white man as the highest form of existence was the attitude that inferior forms of life were but "persistent foetal states." A worm would be seen as merely a man who had been incapable of growing a backbone —a woman as merely a man who had failed to mature a penis —an ape as merely a Negro that had not had the moxie to shed its body hair and stand tall —etc. This is because God has ordained that all creatures strive to fulfil one final and perfect type, the white human male who can "get 'em down and hump 'em," and master the sciences, and dissect frogs, and hack other humans to pieces with his sabre. All very satisfying, and guaranteed to make your life work for you (if you happen to be a white man, and happen to be wilful enough to enable yourself to go for such shit).⁶⁵

THE SCIENCE OF 1827

The Congregationalist Reverend Josiah Brewer (1796-1872) of Massachusetts was spending a pleasant summer in the midst of a vineyard on a very fruitful hill in Constantinople, renting at the residence of a Greek family that had formerly had the responsibility of educating the female children of the Seraglio. There, without the presence of a single male Turk, the little girls had been taught chiefly singing and dancing — until the father and two eldest sons of this Greek family had, for some offense given to the Sultan by a friend of the family, had their heads chopped off. After the headchoppings their habitations had been stripped as usual of anything of value. The only members of this Greek family who were left on the premises were the female members, who needed to support themselves with the produce of their vineyard, and with the rent of their houses to this visiting missionary family.

CONSTANTINOPLE IN 1827

65. OK, do it if you must, but don't come around here angling for respect.

JULY

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

Work, work, work, nothing but work, copying dispatches, preparing drafts of treaty, only to be torn up and new ones made. Weather intolerably hot. I will be glad when all is signed and sealed and we can have a little breathing time. Mamma and Frances in their element as they are dining out every night, and routs and balls following. Mrs. Baring is most assiduous in her attentions and insists on chaperoning Frances when mamma is tired.

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

1st day 1st of 7th M 1827 / In our forenoon Meetings Father Rodman & D Buffum were engaged in short testimonies - & in the Afternoon Father was engaged in a few words. -- Brother John Rodman & his daughter Ann were in Fall River & attended meeting there with Anna Braithwaite, who was much favoured in testimony both [to?] declared the truth & understand the States of the people

RELIGIOUS SOCIETY OF FRIENDS

 July 2, Monday: Thomas Cooper gave the speech in which he used the phrase "calculate the value of the union."

In England, the law of debt was amended so that the lowest sum that could be recovered by imprisonment of a debtor would be £20, rather than £15.

In [New Hampshire](#), Londonderry was divided and a town of Derry NH was incorporated in the eastern part.

 July 3, Tuesday: According to BIRTHS, MARRIAGES AND DEATHS OF THE TOWN OF [CONCORD](#), MASSACHUSETTS (Groton, 1894), Rev. Charles Robinson and Jane Park both of Groton were married by Rev Dr. Ezra Ripley.



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July 3-August 16, Thursday: [Henry Thoreau](#) would observe:

"HUCKLEBERRIES": Huckleberries begin to be ripe July third (or generally the thirteenth), are thick enough to pick about the twenty-second, at their height about the fifth of August, and last fresh till after the middle of that month.... I observe green huckleberries by the nineteenth of June, and perhaps three weeks later, when I have forgotten them, I first notice on some hill side exposed to the light, some black or blue ones amid the green ones and the leaves, always sooner than I had expected, and though they may be manifestly premature, I make it a point to taste them, and so inaugurate the huckleberry season. In a day or two the black are so thick among the green ones that they no longer incur the suspicion of being worm-eaten, and perhaps a day later I pluck a handful from one bush, and I do not fail to make report of it when I get home, though it is rarely believed, most people are so behind hand in their year's accounts. Early in August, in a favorable year, the hills are black with them.... They begin to be soft and wormy as early as the middle of August, and generally about the twentieth the children cease to carry them round to sell, as they are suspected by the purchasers.... Occasionally, in still summer forenoons, when perhaps a mantua-maker was to be dined, and a huckleberry pudding had been decided on (by the authorities), I a lad of ten was despatched to a neighboring hill alone. My scholastic education could be thus far tampered with, and an excuse might be found. No matter how scarce the berries on the near hills, the exact number necessary for a pudding could surely be collected by eleven o'clock – and all ripe ones too though I turned some round three times to be sure they were not premature. My rule in such cases was never to eat one till my dish was full; for going a-berrying implies more things than eating the berries. They at home got nothing but the pudding, a comparatively heavy affair – but I got the forenoon out of doors – to say nothing about the appetite for the pudding. They got only the plums that were in the pudding, but I got the far sweeter plums that never go into it.

At other times, when I had companions, some of them used to bring such remarkably shaped dishes, that I was often curious to see how the berries disposed of themselves in them. Some brought a coffeepot to the huckleberry field, and such a vessel possessed this advantage at least, that if a greedy boy had skimmed off a handful or two on his way home, he held only to close the lid and give his vessel a shake to have it full again. I have seen this done all round when the party got as far homeward as the Dutch House. It can probably be done with any vessel that has much side to it.

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→ July 4, Wednesday: This 4th of July was quite a celebration of American freedom — this was the final full day of [slavery](#) in the state of [New York](#)!

The steamboat *Chautauqua* went into service, with John T. Wills as captain.

On South Mountain near Boonsboro, [Maryland](#) there is a monument believed to be the 1st erected to the memory of [George Washington](#) — and believed also to have been dedicated on this day.

George Washington Parke Custis's "The Indian Prophecy: A National Drama in Two Acts" had its Philadelphia premiere at the Chestnut Street Theater.

The [Ohio and Erie Canal](#) opened in Cleveland as Governor Allen Trimble arrived there on the lead boat, *State of Ohio*.

→ July 5, Thursday, New York Emancipation Day: [Slavery](#) had been "abolished" at midnight, in the state of [New York](#). [Austin Steward](#) gave Rochester's New York Emancipation Day Speech.



Actually, only those born before 1799 were manumitted — those born between 1799 and 1827 would be required to continue with their slave labor for a few more years. However, since James McCune Smith had at this point attained the age of 14, his lot fell among those freed rather than among those forced to continue under the category of indentured servant.

But the Emancipation Bill had been passed, and the colored people felt it to be a time fit for rejoicing. They met in different places and determined to evince their gratitude by a general celebration. In Rochester they convened in large numbers, and resolved to celebrate the glorious day of freedom at Johnson's Square, on the **fifth** day of July. This arrangement was made so as not to interfere with the white population who were everywhere celebrating the day of their independence — "the Glorious Fourth," — for amid the general and joyous shout of liberty, prejudice had sneeringly raised the finger of scorn at the poor African, whose iron bands were loosed, not only from English oppression, but the more cruel and oppressive power of



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Slavery.

They met according to previous appointment, Mr. A.H----, having been chosen president, Mr. H.E----, marshal, and Mr. H.D----, reader of the "Act of Emancipation," and "The [Declaration of Independence](#)." A large audience of both white and colored people assembled, and the day which had been ushered in by the booming cannon, passed by in the joyous realization that we were indeed free men. To the music of the band the large procession marched from the square to the hotel, where ample provision was made for dinner, after listening to the following oration, which I had been requested to deliver.

I must not omit to mention that on the morning of that happy day, a committee of colored men waited upon the Hon. Matthew Brown, and in behalf of the citizens of Monroe County, presented their thanks for his noble exertions in the Legislature, in favor of the Act by which thousands were made free men.

Here is how the events of the day would be presented by the Rochester [Daily Advertiser](#):

ABOLITION OF SLAVERY.

The extinction of that curse by the laws of our State, was marked with appropriate rejoicings on the part of the African race in this neighborhood. A procession of considerable length and respectable appearance, preceded by a band of music, moved from Brown's Island through the principal streets to the public square, yesterday forenoon, where a stage and seats were erected, for the speakers and audience. The throne of Grace was addressed by the Rev. Mr. Allen, a colored clergyman. The act declaring all slaves free in this State, on the fourth day of July, 1827, was read, which was succeeded by the reading of the [Declaration of Independence](#) and delivery of an oration by Mr. Steward. We have heard but one opinion from several gentlemen who were present, and that was highly complimentary to the composition and delivery of the same.

The exercises were concluded by a short discourse from the Rev. Mr. Allen, and the procession moved off to partake of an entertainment prepared for the occasion. The thing was got up in good order, and passed off remarkably well. The conduct of the emancipated race was exemplary throughout, and if their future enjoyment of freedom be tintured with the prudence that characterised their celebration of its attainment, the country will have no reason to mourn the philanthropy that set them free.

— And here, then, is [Austin Steward's New York](#) Emancipation Day Speech in Rochester, at least as he later remembered and chose to make record of it:

The age in which we live is characterised in no ordinary degree, by a certain boldness and rapidity in the march of intellectual and political improvements. Inventions the most surprising; revolutions the most extraordinary, are springing forth, and passing in quick succession before us, — all tending most clearly to the advancement of mankind towards that state of



earthly perfection and happiness, from which they are yet so far distant, but of which their nature and that of the world they inhabit, are most certainly capable. It is at all times pleasing and instructive to look backward by the light of history, and forward by the light of analogical reasoning, to behold the gradual advancement of man from barbarism to civilization, from civilization toward the higher perfections of his nature; and to hope – nay, confidently believe, that the time is not far distant when liberty and equal rights being everywhere established, morality and the religion of the gospel everywhere diffused, – man shall no longer lift his hand for the oppression of his fellow man; but all, mutually assisting and assisted, shall move onward throughout the journey of human life, like the peaceful caravan across the burning sands of Arabia. And never, on this glorious anniversary, so often and so deservedly celebrated by millions of free men, but which we are to-day for the first time called to celebrate – never before, has the eye been able to survey the past with so much satisfaction, or the future with hopes and expectations so brilliant and so flattering; it is to us a day of two-fold joy. We are men, though the strong hand of prejudice and oppression is upon us; we can, and we will rejoice in the advancement of the rapidly increasing happiness of mankind, and especially of our own race. We can, and we will rejoice in the growing power and glory of the country we inhabit. Although Almighty God has not permitted us to remain in the land of our forefathers and our own, the glories of national independence, and the sweets of civil and religious liberty, to their full extent; but the strong hand of the spoiler has borne us into a strange land, yet has He of His great goodness given us to behold those best and noblest of his gifts to man, in their fairest and loveliest forms; and not only have we beheld them, but we have already felt much of their benignant influence. Most of us have hitherto enjoyed many, very many of the dearest rights of freemen. Our lives and personal liberties have been held as sacred and inviolable; the rights of property have been extended to us, in this land of freedom; our industry has been, and still is, liberally rewarded; and so long as we live under a free and happy government which denies us not the protection of its laws, why should we fret and vex ourselves because we have had no part in framing them, nor anything to do with their administration. When the fruits of the earth are fully afforded us, we do not wantonly refuse them, nor ungratefully repine because we have done nothing towards the cultivation of the tree which produces them. No, we accept them with lively gratitude; and their sweetness is not embittered by reflecting upon the manner in which they were obtained. It is the dictate of sound wisdom, then, to enjoy without repining, the freedom, privileges, and immunities which wise and equal laws have awarded us – nay, proudly to rejoice and glory in their production, and stand ready at all times to defend them at the hazard of our lives, and of all that is most dear to us.

But are we alone shut out and excluded from any share in the administration of government? Are not the clergy, a class of men equally ineligible to office? A class of men almost idolized by their countrymen, ineligible to office! And are we alone excluded from what the world chooses to denominate polite



society? And are not a vast majority of the polar race excluded? I know not why, but mankind of every age, nation, and complexion have had lower classes; and, as a distinction, they have chosen to arrange themselves in the grand spectacle of human life, like seats in a theater – rank above rank, with intervals between them. But if any suppose that happiness or contentment is confined to any single class, or that the high or more splendid order possesses any substantial advantage in those respects over their more lowly brethren, they must be wholly ignorant of all rational enjoyment. For what though the more humble orders cannot mingle with the higher on terms of equality. This, if rightly considered, is not a curse but a blessing. Look around you, my friends: what rational enjoyment is not within your reach? Your homes are in the noblest country in the world, and all of that country which your real happiness requires, may at any time be yours. Your industry can purchase it; and its righteous laws will secure you in its possession. But, to what, my friends, do you owe all these blessings? Let not the truth be concealed. You owe them to that curse, that bitter scourge of Africa, whose partial abolishment you are this day convened to celebrate. Slavery has been your curse, but it shall become your rejoicing. Like the people of God in Egypt, you have been afflicted; but like them too, you have been redeemed. You are henceforth free as the mountain winds. Why should we, on this day of congratulation and joy, turn our view upon the origin of African Slavery? Why should we harrow up our minds by dwelling on the deceit, the forcible fraud and treachery that have been so long practised on your hospitable and unsuspecting countrymen? Why speak of fathers torn from the bosom of their families, wives from the embraces of their husbands, children from the protection of their parents; in fine, of all the tender and endearing relations of life dissolved and trampled under foot, by the accursed traffic in human flesh? Why should we remember, in joy and exultation, the thousands of our countrymen who are to-day, in this land of gospel light, this boasted land of civil and religious liberty, writhing under the lash and groaning beneath the grinding weight of Slavery's chain? I ask, Almighty God, are they who do such things thy chosen and favorite people? But, away with such thoughts as these; we will rejoice, though sobs interrupt the songs of our rejoicing, and tears mingle in the cup we pledge to Freedom; our harps though they have long hung neglected upon the willows, shall this day be strung full high to the notes of gladness. On this day, in one member at least of this mighty Republic, the Slavery of our race has ceased forever! No more shall the insolent voice of a master be the main-spring of our actions, the sole guide of our conduct; no more shall their hands labor in degrading and profitless servitude. Their toils will henceforth be voluntary, and be crowned with the never failing reward of industry. Honors and dignities may perhaps never be ours; but wealth, virtue, and happiness are all within the compass of our moderate exertions. And how shall we employ a few moments better than in reflecting upon the means by which these are to be obtained. For what can be more proper and more profitable to one who has just gained an invaluable treasure, than to consider how he may use it to the best possible advantage? And here I need not tell you that



a strict observance to all the precepts of the gospel ought to be your first and highest aim; for small will be the value of all that the present world can bestow, if the interests of the world to come are neglected and despised. None of you can be ignorant of what the gospel teaches. Bibles may easily be obtained; nor can there be a greater disgrace, or a more shameful neglect of duty than for a person of mature age, and much more, for any father of a family to be without that most precious of all books – the BIBLE. If, therefore, any of you are destitute of a BIBLE, hasten to procure one. Will any of you say that it can be of no use to you, or that you cannot read it? Look then to that noblest of all remedies for this evil, the Sunday School – that most useful of all institutions. There you may learn without loss of time or money, that of which none should be ignorant – to read.

Let me exhort you with earnestness to give your most sincere attention to this matter. It is of the utmost importance to every one of you. Let your next object be to obtain as soon as may be, a competency of the good things of this world; immense wealth is not necessary for you, and would but diminish your real happiness. Abject poverty is and ought to be regarded as the greatest, most terrible of all possible evils. It should be shunned as a most deadly and damning sin. What then are the means by which so dreadful a calamity may be avoided? I will tell you, my friends, in these simple words – hear and ponder on them; write them upon the tablets of your memory; they are worthy to be inscribed in letters of gold upon every door-post – “industry, prudence, and economy.” Oh! they are words of power to guide you to respectability and happiness. Attend, then, to some of the laws which industry impose, while you have health and strength. Let not the rising sun behold you sleeping or indolently lying upon your beds. Rise ever with the morning light; and, till sun-set, give not an hour to idleness. Say not human nature cannot endure it. It can – it almost requires it. Sober, diligent, and moderate labor does not diminish it, but on the contrary, greatly adds to the health, vigor, and duration of the human frame. Thousands of the human race have died prematurely of disease engendered by indolence and inactivity. Few, very few indeed, have suffered by the too long continuance of bodily exertion. As you give the day to labor, so devote the night to rest; for who that has drunk and reveled all night at a tippling shop, or wandered about in search of impious and stolen pleasures, has not by so doing not only committed a most heinous and damning sin in the sight of Heaven, but rendered himself wholly unfit for the proper discharge of the duties of the coming day. Nor think that industry or true happiness do not go hand in hand; and to him who is engaged in some useful avocation, time flies delightfully and rapidly away. He does not, like the idle and indolent man, number the slow hours with sighs – cursing both himself and them for the tardiness of their flight. Ah, my friends, it is utterly impossible for him who wastes time in idleness, ever to know anything of true happiness. Indolence, poverty, wretchedness, are inseparable companions, – fly them, shun idleness, as from eminent and inevitable destruction. In vain will you labor unless prudence and economy preside over and direct all your exertions. Remember

at all times that money even in your own hands, is power; with it you may direct as you will the actions of your pale, proud brethren. Seek after and amass it then, by just and honorable means; and once in your hand never part with it but for a full and fair equivalent; nor let that equivalent be something which you do not want, and for which you cannot obtain more than it cost you. Be watchful and diligent and let your mind be fruitful in devises for the honest advancement of your worldly interest. So shall you continually rise in respectability, in rank and standing in this so late and so long the land of your captivity. Above all things refrain from the excessive use of ardent spirits. There is no evil whose progress is so imperceptible; and at the same time so sure and deadly, as that of intemperance; and by slow degrees it undermines health, wealth, and happiness, till all at length tumble into one dreadful mass of ruin. If God has given you children, he has in so doing imposed upon you a most fearful responsibility; believe me, friends, you will answer to God for every misfortune suffered, and every crime committed by them which right education and example could have taught them to avoid. Teach them reverence and obedience to the laws both of God and man. Teach them sobriety, temperance, justice, and truth. Let their minds be rightly instructed – imbued with kindness and brotherly love, charity, and benevolence. Let them possess at least so much learning as is to be acquired in the common schools of the country. In short, let their welfare be dearer to you than any earthly enjoyment; so shall they be the richest of earthly blessings. My countrymen, let us henceforth remember that we are men. Let us as one man, on this day resolve that henceforth, by continual endeavors to do good to all mankind, we will claim for ourselves the attention and respect which as men we should possess. So shall every good that can be the portion of man, be ours – this life shall be happy, and the life to come, glorious.

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

5th day 5th of 7 M 1827 / Our Meeting small & hevly to me, & I am quite inclined to believe there was but very little life among us. – Yet as Wm Flanner on[c]e said in our Meeting "My not being able to feel the life doses [does] not prove that none of the rest are favoured with it. – Had a comfortable letter from John this Morning. –

RELIGIOUS SOCIETY OF FRIENDS



July 6, Friday: A Treaty for the Pacification of Greece was signed in London, with Britain, France, and Russia promising to support Greek independence unless Sultan Mahmud II of Turkey accepted an armistice.



July 8, Sunday: [Immanuel Noble](#) got married with [Karolina Andriette Ahlsell](#).

ALFRED NOBEL

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

1st day 8th of 7 M / In the Mornng Meeting our frd Abigail

Robinson & Hannah Dennis were engaged in testimony, & in the Afternoon Father Rodman. – With my wife took tea & set the eveng at D Buffums. –

RELIGIOUS SOCIETY OF FRIENDS

 [David Henry Thoreau](#)'s 11th stanza began on his birthday, July 12th, Thursday, 1827.

- David Henry returned for a 4th year of instruction at Concord's Town School under Edward Jarvis.
- David Henry needed to take his pet chickens to be sold. Before his eyes the innkeeper one by one drew them from the basket and wrung their necks.
- The Reverend Waldo Emerson met two people who would figure in his life, Miss Ellen Louisa Tucker and the Reverend Frederic Henry Hedge. He went on the prison tour in Concord, New Hampshire. He went to McLean's Asylum to visit his brother Edward Bliss but was turned away by the person in charge. He began to preach at the 2d Unitarian Church in Boston.
- Bronson Alcott, who had been working in the South as a peddler, arrived in Boston.
- Bascom & Cole's English and West Indian Shop on Concord's Milldam burned down.
- The Reverend Ezra Ripley made a notation in the records of his 1st Parish Church in Concord, that "Our sister Cynthia Thoreau changed her mind, and did not offer herself for communion with the Trinitarian Church, and is still a member of this church."

BACKGROUND EVENTS OF 1827

BACKGROUND EVENTS OF 1828

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

5th day 12 of 7 M / Silent Meeting. – which was rather small on the womens side of the house, several of our members from various circumstances were absent – it was a time of some search & I trust proffitable exercises.

RELIGIOUS SOCIETY OF FRIENDS

 July 14, Saturday, dawn: A [duel](#) took place just off the [Providence/Pawtucket](#) turnpike, about a mile into the countryside to the east of [Pawtucket, Rhode Island](#). The participants, their seconds, and their surgeons had two days earlier arrived by stage from [Boston](#). Both duelists were speaking French and we have no clue as to their quarrel. They fired pistols at each other at a distance of nine feet (the usual distance for a pistol duel was "ten paces," amounting I suppose to some 25 feet). One of them suffered a leg wound whereupon the other made haste to the docks of [Providence](#) and boarded that morning's packet for New-York.

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

1st day 15th of 7 M / In our Morning Meeting D Buffum, preached in rather more lively manner than usual, tho' he always Does well We were Silent in the Afternoon. – during the meeting a violent tempst of thunder lighthening & rain come up – the Meeting however Sat quietly with the exception of one woman who left the Meeting. – We took tea at father Rodmans, who has been so unwell as not to have been at Meeting today

RELIGIOUS SOCIETY OF FRIENDS

 July 16, Monday: Gioachino Rossini's Cantata per il battesimo del figlio del banchiere Aguado was performed for the initial time, in the Paris home of A.-M. Aguado.

 July 18, Wednesday: The transport *Norfolk* sailed from Savannah, carrying 131 Africans of the negroero *Antelope*, bound for Liberia and liberation. 

INTERNATIONAL SLAVE TRADE

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

5th day 19th of 7 M / Our Meeting was very small, owing to a very unusual number of our members being sick - Several are very low, vizt Geo. Hathaway, John Mitchells wife & daughter & several others complaining. - No buisness in the Preparative Meeting but the Queries to answer. -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 22nd of 7 M / Small Meetings & nearly silent - I find our Meetings are not as large in the extream hot & cold weather as in the Spring & Fall - but in addition to that cause - there are many now complaining & some very sick who usually attend our meetings. -

RELIGIOUS SOCIETY OF FRIENDS

 July 23, Monday: [Boston](#) opened our nation's 1st public swimming school — it was for white people only, doesn't that go without saying?

 July 24, Tuesday: The widower [Vicar John William Cunningham](#) remarried with Mary Calvert, a daughter of General Sir Harry Calvert, 1st Bt. and Caroline Hammersley. The couple would produce 3 additional children over and above the existing numerous children by the deceased 1st wife.

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

5th day 26th of 7th M 1827 / Our Moy [Monthly] Meeting was small in consequence of much Rain - In the first Job Chalinor was engaged in a good solid testimony & Hannah Dennis in supplication - In the last we had some exercising buisness particularly the case of Ruth Chase who having married out of the order of society, sent an acknowledgement, about the acceptance of which, there was a difference of sentiment among friends. -- David Buffum returned his copy of a Minute obtained in the 4th M to attend the NYork Yearly Meeting - he gave some acct of his exercise while there & cautioned friends against a spirit of inovation either in the discipline or the Doctrines of the Gospel as held by our Ancient friends. -

RELIGIOUS SOCIETY OF FRIENDS

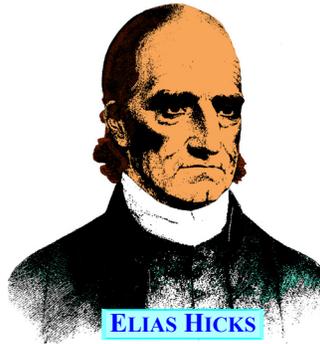
→ July 28, Saturday: [Hector Berlioz](#) and three other Prix de Rome candidates received their examination poem, The Death of Orpheus, and were directed to their loges.

The University of Marburg conferred an honorary doctorate on Louis Spohr.

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

1st day 29th of 7 M / In our Mornng Meeting Hannah Dennis was first in a good solid testimony on the power of truth & the necessity of yealding to its dictates. – then David Buffum was singularly favourd in a very impressive testimony on Faith in God - in which he cautioned us against the danger of adopting the sentiments which is so prevalent among mankind "That we are not under obligation to believe anything we cannot account for or that we cannot comprehend" in which he fully discountenanced the new Ideas of [Hixism](#) & other vague ideas now floating among friends. – After which Hannah made an addition with which I did fully unite. – as a good appendix to the foregoing We were Silent in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS



ELIAS HICKS

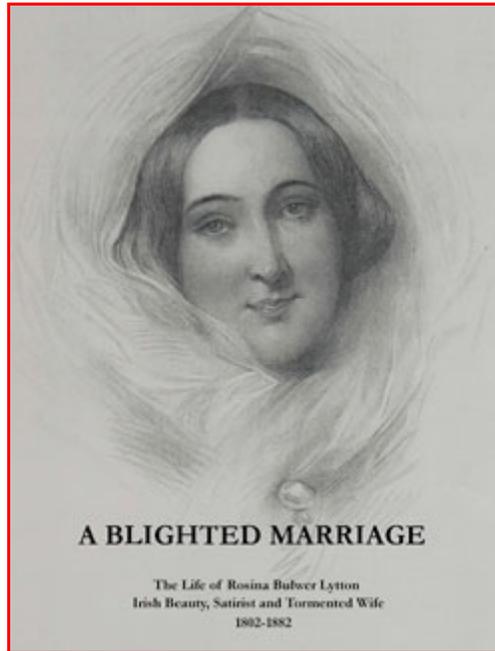
→ July 30, Monday: Friend [Stephen Wanton Gould](#) wrote in his journal:

2nd day 30 of 7 M / On 7th day last Died our fr George Hathaway of Middletown, he has been long sick of a disaese which was supposed to be a cancer on the liver. – His funeral was this Afternoon at One OClock at the House, which I attended. – it was a very solid opportunity & many met on the Solemn occasion – & weighty & impressive testimony were bourne by our friends Job Chaliner, Hannah Dennis & David Buffum. – I walked out to the House took a pleasant circuitous rout, calling first at D Buffums, then at Jonathons Dennis's, thence walked across the Beach at Coddingtons [-] & there took a Sea bathing - then called at James Chases & from thence went a cross to George Goulds, from thence to the funeral - After which I walked up to the old Gould burying ground & went to the widow Molly Goulds & took tea – & on my way home Stoped at Elijah Anthonys & then came home – this was a pleasant walk & one I had long intended to make for the purpose of calling on my relations & friends –

RELIGIOUS SOCIETY OF FRIENDS

AUGUST

➡ August: After leaving the University of Cambridge [Edward George Earle Bulwer](#) had visited Paris and Versailles, and upon his return to England he had taken up with a famous Irish beauty, Rosina Doyle Wheeler (1802-1882). During this month the couple were wed. This so angered his mother that she stopped his allowance. This year also he was publishing a 1st novel, which would be quite as unsuccessful as his marriage. With the couple's style of life extravagant and the husband irritable and negligent, there was a clear path toward a legal separation in 1836.



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

4th day 1st of 8th M 1827 / This Morning My wife & I rode to [Portsmouth](#) to attend our Select Meeting - Stopped on the way at Uncle Peter Lawtons, where we found several of our friends, from diferent parts of the Quarterly Meeting - Our Meeting was rather small but favoured & divers solid weighty testimonies were bourne - particularly by our fr Thos Shillitoe, - We dined at Saml Dennis's & in the latter part of the Afternoon went to Uncle Stantons & lodged. -

RELIGIOUS SOCIETY OF FRIENDS

➡ August 2, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

5th day Our Meeting was large & Thos Shillitoe large in testimony. - In the last Meeting we had considerable buisness & amonst it was a certificate for our fr John Wilbur to visit the Western Quarterly Meetings in the State of NYork, which was united with by the Quarterly Meeting, & he set at liberty to proceed in his prospect as truth might open the way. -



1827

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We dined at My exteemed cousin Shadrach Chases & then rode home.-

RELIGIOUS SOCIETY OF FRIENDS

 August 3, Friday: [Friend Joseph Ricketson, Senior](#) wrote a letter to his sons [Daniel](#) and [Joseph, Junior](#).

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

6th day feeling an engagement of mind to attend the School committee & Meeting for Sufferings at [Providence](#) I went on board the Steam Boat Babcock at 8 OC & arrived at the School House while the committee were at dinner. - & in season to their Second setting & to visit the Schools. - In the Boys School T Shillitoe imparted much excellent advice in a solid impressive manner. - In the Girls School he also had much to say & Alice Rathbone appeard in a very baptizing supplication on behalf of all present & the various classes of Society - I lodged at my dear friend [Moses Browns](#). -

RELIGIOUS SOCIETY OF FRIENDS

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

7th day Attended the Meeting for Sufferings held at the [School House](#) & had two labourious sittings which resulted to Satisfaction. - The long tedious concern of the Boston Meeting House, was closed or Settled. so far as respects the Yearly Meeting, if Salem Moy [Monthly] Meeting agrees to it, which there is a prospect of & a hope is entertained that we shall not be tried with the question in the manner we have Done. I lodged at the School House -

RELIGIOUS SOCIETY OF FRIENDS

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

1st day Attended the Meetings for worship at the [Institution](#) - In the Morning Obadiah Davis was there favourd in testimony. - In the Afternoon Lydia Wicks bore a good testimony. -- After spending the day in a very satisfactory manner to myself with the superintendents, teachers & Schollars...I went down in the eveng & to [Moses Brown](#) & lodged. -

RELIGIOUS SOCIETY OF FRIENDS

 August 6, Monday: Three songs by Franz Schubert were published by Pennauer as his op.84 (later corrected to op.87): Der Unglückliche to words of Pichler, the 2d setting of Hoffnung and the 3d setting of Der Jungling am Bache, both to words of Schiller.

A treaty between the United States and Great Britain stipulated a joint occupation of the Oregon territory.

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

2nd day Morning I again for on board the Babcock & came home – My mind during this visit has been almost constantly exercised with the Strong & fervant desires for the wellfare of the School & of Society at large, & for my own right advancement in particular. – I had the comfrtable evidence of love in my heart for the brethren, & was encouraged to believe I was beloved by them. – Yet under all this – how depressed do I feel on acct of my own getting along in various respects. –

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Wednesday: British Prime Minister George Canning died at his house in Chiswick.

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

5th day 9th of 8 M / Obadiah Davis & Ruth his wife attended our Meeting today & had very acceptable service. – both of them were engaged in testimony & Ruth rather more extensively than I now recollect to have heard her. – In the Afternoon Obadiah made us a very pleasant social visit. – Eliza Stephens a young woman who lives with O & R also came in & set a while with us – she was a child at the Charity school some years ago in this town & as my wife was engaged in it had knowledge of acquaintance with her – she is now a plain friend & member of society, & apparantly under good exercise of mind & very tender in spirit. – her company was very pleasant to us, as it furnished ground of encouragement to try to reclaim those who are affar off. –

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Friday: Per the journal of [Albert Gallatin](#)'s son James as recorded in THE DIARY OF JAMES GALLATIN:

Mr. Canning died on the 8th. Lord Goderich, much to father's delight, is Prime Minister. All will now be plain sailing. When this treaty is signed it will be a final and we hope a lasting one. Certainly nothing has been left to chance, every detail has been discussed, assuring peace for years to come.

 August 11, Saturday: Standchen D.920 for alto, female chorus and piano by Franz Schubert to words of [Franz Grillparzer](#) was performed for the initial time, at the home of Louise Gosmar in Doblting. Schubert had been invited to attend but had forgotten about it.

 August 12, Sunday: [William Blake](#) died in London at the age of 69. George Richmond performed the duty of closing the corpse's eyes, and he and his wife Julia would follow the casket to a grave in Bunhill Fields (the grave would remain unmarked).

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

1st day 12th of 8 M / It was a very rainy forenoon, & both our meetings were very small – a little favour was experienced, but on the whole very low time. –

RELIGIOUS SOCIETY OF FRIENDS



1827

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August 13, Monday: The church in Lincoln called Elijah Demond to be their minister.

On the 13th of August, 1827, the church gave the Rev. Elijah Demond a unanimous call to be their pastor. He was born at Barre, November 1, 1790; graduated at Dartmouth College, 1816; and had been minister of West Newbury. In this vote the town [of Lincoln] concurred, and voted him \$600, as an annual salary. He was installed November 7, 1827. The public exercises were performed as follows: Introductory prayer, by the Rev. Rufus Hurlbut, of Sudbury; sermon by the Rev. John Codman, D.D., of the 2nd church in Dorchester; installing prayer by the Rev. Gardner B. Perry, of Bradford; charge by the Rev. Samuel Stearns, of Bedford; right hand of fellowship by the Rev. Sewall Harding, of Waltham; address to the people, by the Rev. Rodney G. Dennis, of Topsfield; and the concluding prayer by the Rev. Marshall Shedd, of Acton. These and the churches in East Sudbury and Weston composed the council, of which the Rev. Mr. Stearns was moderator. He was dismissed in 1832, and installed in Holliston, October 31, 1833.⁶⁶



August 14, Tuesday: [Albert Gallatin](#) wrote from London to Henry Clay:

LONDON, August 14, 1827

SIR,

It is now understood that the new Administration of this country is to be but a continuation of that of Mr. Canning, to act on the same principles, and no new appointments to be made but those that are strictly necessary.

Lord Goderich is First Lord of the Treasury. Lord Harrowby, President of the Council, retires from office, principally on account of a domestic affliction. Marquis Lansdowne, Lord Dudley, and the other Ministers, with the exception perhaps of Mr. Huskisson, remain in their respective offices. The Duke of Wellington may resume his place of Commander-in-Chief, but without a seat in the Cabinet, which he could not with propriety have accepted, since his fellow-seceders were excluded. Mr. Peel, and this is the greatest loss to the Administration, cannot at this time come in, having so lately committed himself by his solemn declaration that his reason for resigning was that he could not make part of an Administration at the head of which was a friend to Catholic emancipation.

The places to be filled are: (1) the President of the Council; and I have not heard who is intended, perhaps the Duke of Portland; (2) Colonial Department, vacant by Lord Goderich's promotion; (3) Chancellor of the Exchequer, an office which as a peer he cannot fill. It is probable that the option of these two places will be given to Mr. Huskisson, now on the Continent, where he was to remain three months, but whom the late event will probably bring back. The last place is that for which he is best qualified, and to which he is called by public opinion-

66. [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.)



but his precarious health will probably induce him to take the Colonial Department, as less laborious and, above all, as requiring less public speaking. In that case Mr. Herries, the principal Under-Secretary of the Treasury, and a capable man, but without political influence, will probably be the Chancellor, though Lord Palmerston is also spoken of; and Mr. Grant, now Vice-President, will naturally become President of the Board of Trade.

The great difficulty is who shall succeed Mr. Canning as leader of the House of Commons. Mr. Peel, who would have more of their confidence than any other man, is out of the question; and all that can be hoped is that, agreeing on almost every subject but that of the Catholic emancipation with the members of the Cabinet, he will not become the leader of an opposition. Without him there hardly can be one in the House of Commons; and the return of the Duke of Wellington to the command of the Army would go far to paralyse that in the House of Lords, whilst it would add to the weight of the Administration abroad. Mr. Brougham is undoubtedly the first man in the House of Commons, superior to Mr. Canning in force and logic, at least equal in sarcastic powers, far more consistent in his political opinions; but these are much too rank for the House, and perhaps for the nation. Not even a moderate Whig would do for the present, and Mr. Brougham is, besides too harsh, better calculated to drive than to lead. Mr. Huskisson is, therefore, the only man; and he is accordingly looked on and intended as the Ministerial leader in the House. This place, for it is one united to the superiority of his talents and energy over his colleagues, would make him in reality almost Prime Minister, if he was not rather a sensible than an eloquent speaker, and if it was not that he must govern through at least two of his associates - Lord Goderich, who besides all the patronage of his office, must be considered as the head of the moderate Tory Party, and Marquis Lansdowne, who is the head of almost the whole Whig Party; both also greatly and justly respected, and men of sound judgment and solid, if not showy, talents. Power will be more divided than under Mr. Canning. I think that the influence of Marquis Lansdowne would be greater if he could be transferred to the Foreign Office. As matters now stand, the great political questions will be decided by the Cabinet. Mr. Huskisson will have more weight in those affecting the finances of the country; he will direct almost exclusively (with the exception of the corn question) the commercial regulations, whether interior or in their connexion with foreign relations.

There will, therefore, be no change in the policy of Great Britain towards us. The question of Colonial intercourse was decided almost entirely by Mr. Huskisson's influence. He adheres to that decision, and immediately before leaving the country again committed himself in that respect by positive assurance to merchants interested in the subject. All the difficulties in renewing the commercial convention, and the determination not to renew it unless it might be rescinded at will, also originated with him. He has an undue and not very liberal jealousy of the increasing navigation of the United States. In other respects he cannot be said to be hostile to them; and he would wish that causes of actual rupture might be removed. I have reason to

believe that he would be in favour of a satisfactory arrangement on the subject of impressment.

His views in regard of the country west of the Rocky Mountains are, on the whole, temperate, and the difficulties on the subject of the North-East Boundary cannot be ascribed to him. Whether his reign will last is extremely doubtful, his general health is precarious, and he has an organic affection of the throat, so serious that he never made a long speech during the last session of Parliament without experiencing a relapse.

The present Administration will, at all events, last till after the next meeting of Parliament in January, and will probably become permanent if not disturbed by untoward events. The critical situation of affairs in Portugal is at this moment the principal cause of embarrassment.

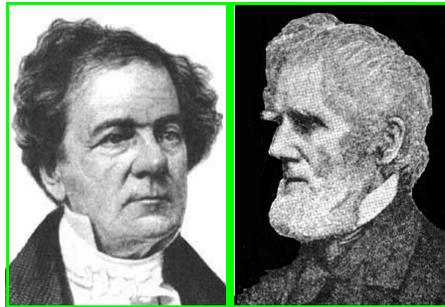
I have the honour to be respectfully, sir,

Your most obedient servant,

ALBERT GALLATIN



Mid-August: Lewis Tappan was asked to come from his home in Brookline to New-York to help his brother Arthur Tappan, “Saint Arthur the [Silk](#) Jobber,” cope with the fall business rush at his store at 122 Pearl Street.



This was a fashionable location near Hanover Square, a three-story granite structure with great iron shutters to protect the trade windows on the ground floor, and with a wooden sidewalk to protect the skirts of the shoppers from the mud and slop of the city pavement. Once his brother had him safely under his thumb in New-York, he began to work on his unfortunate susceptibility to liberal causes. Arthur’s weapons, in the struggle against [Unitarian](#) heresy, would prove to be not only intellectual and emotional but also the threat of pecuniary punishment and the promise of pecuniary reward.



August 16, Thursday: Sultan Mahmud II of Turkey rejected the demands of Britain, France, and Russia and continued his assault on Greece.

Per the journal of [Albert Gallatin](#)’s son James as recorded in THE DIARY OF JAMES GALLATIN:

A treaty was signed to-day which continues the Commercial Convention of 1815 indefinitely. All is now entirely satisfactorily settled and we return at once to America.

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 16th of 8 M / A short good testimony from Father Rodman Meeting small – the rainy weather & sickness preventing several

who usually attend. –

RELIGIOUS SOCIETY OF FRIENDS

 August 19, Sunday: Il borgomastro di Saardam, a melodramma giocoso by Gaetano Donizetti to words of Gilardoni after Melesville, Merle and Boirie, was performed for the initial time, in Teatro Nuovo, Naples. The audience was enthusiastic.

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

1st day 19th of 8th M 1827 / Our hearts were gladdened last eveng with a Letter from our Son John at Hudson. – Our Morning Meeting was a season of favour Hannah Dennis was largely engaged in testimony, chiefly addressed to the Youth. Father Rodman also bore a short testimony. – After meeting in the Afternoon I rode home with D Buffum & took tea. –

RELIGIOUS SOCIETY OF FRIENDS

 August 20, Monday: [Bronson Alcott](#)'s "Morris Academy," The Connecticut Observer.

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

3rd day 21st of 8th M / An humbling evidence of divine regard in a little space of silence after reading the Scripture at our breakfast table – But Oh how unworthy I feel. –

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 23rd of 8 M / Our Meeting was small & silent – a committee met at the close on acct of a trying case in the Moy [Monthly] Meeting, which as far as respects what we had to do with it was pretty satisfactorily resulted. – but the end is not yet–

RELIGIOUS SOCIETY OF FRIENDS

 August 25, Saturday: During the performance of [Hector Berlioz](#)'s Prix de Rome cantata entry on "The Death of Orpheus," the accompanist, Rifaud, broke down and the music needed to be abandoned. The jury decided that the work was unplayable and the matter was closed — in the awarding of prizes, it would not even be mentioned.

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

1st day 26th of 8 M / In our mornng Meeting Hannah Dennis was much favoured in testimony. – She truly preached Christ & enforced the solid reading of the Scriptures in families We were silent in the Afternoon

RELIGIOUS SOCIETY OF FRIENDS

 August 28, Tuesday: While Franz Liszt and his father were in Boulogne for the sea baths, the father died suddenly of [typhoid fever](#). Liszt agreed to pay all his debts and begin life on his own.



1827

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

*8 M 30th - 5th day / It is our Monthly Meeting at [Portsmouth](#)
& my wife & I not there - I am sorry it is so but so it is, & I
cannot attribute it to a want of desire & even concern to meet
with our brethren - She is quite unwell, & so was I last night
-tho pretty Smart this Morning. -*

RELIGIOUS SOCIETY OF FRIENDS

 August 31, Friday: Frederick John Robinson, Viscount Goderich became Prime Minister the United Kingdom, replacing George Canning (who had died at his home on September 8th).



SEPTEMBER

September: According to a comet list published in Boston in 1846, attributed to Professor Benjamin Peirce:

148	1827	Feb.	4.92144	184	46	47	33	49	14	150	57	33	77	35	35	0.0268914	R	Argelander.
149	1827	June	7.84112318	29	10	297	50	24	20	38	46	43	38	45	0.808154	R	Cluver.	
150	1827	Sept.	11.69286	149	57	56	251	15	57	258	41	59	54	4	42	0.1378433	R	Heiligenstein.
151	1830	April	9.30062	206	38	28	212	11	44	5	23	16	21	16	28	0.9992730	R	Heiligenstein.
																0.9992730	D	Cluver. [Mayer.
																2611		Haedenkampff and

SKY EVENT

September: Marshall Tufts studied divinity under the private tutelage of the Reverend Doctor Abiel Holmes in Cambridge. He would preach occasionally thereafter, but without ever being ordained.

In Class Secretary Henry Williams, Jr.'s Harvard Class Book summing up the lives of the graduates for this Harvard class, the following remarks are being made in regard to Marshall Tufts:

During the remainder of his life he occupied himself in somewhat peculiar modes of literary labor. He prepared several works, writing, setting up the type, doing the press work and binding the books himself. In some instances only one copy was achieved. Among the works were the following:

- A TREATISE ON THE EFFECTS OF HEAT AND LIGHT, ELECTRICITY AND MAGNETISM, AS BEING ONLY DIFFERENT DEVELOPMENTS OF ONE ELEMENT, 8vo. Cambridge, 1827.
- HISTORY OF UNITARIANISM &C. 12mo. Lexington, 1833.
- ARCANA OF NATURE. 8vo. Lexington, 1833.
- SHORES OF VESPUCCI, OR ROMANCE WITHOUT FICTION, 12mo. Lexington, 1833.
- ALEXANDER'S CASKET; OR, THE LAY OF THE FIRST MINSTREL; BEING A NEW, ABRIDGED VERSION OF THE ILIAD, WITH AN INTRODUCTION AND APPENDIX. BY THE AUTHOR OF THE "SHORES OF VESPUCCI," 12mo. Lexington, 1834.

For many years he was a constant borrower of books from the College Library, making voluminous extracts, apparently with the design of publishing an extensive work like a cyclopedia, and, it is said, left trunks filled with manuscript collections of this kind. He abused the books he borrowed by pencilling upon them, so that his privilege was withheld for some time. When it was restored, he used to come and select a large number and load his own back with them by means of cords, a shawl, etc., so as to excite wonder. But his mind was evidently impaired, and his dress, make by himself, of flashing colors and grotesque form, excited the observation and derision of all he met. For the last few years of his life, he came to the library about once in three months bringing a half dollar wherewith to purchase old newspapers. On being asked the purpose of his collecting such papers, he replied, that they enabled him to collect proof of a favorite theory of his, which was, that all the clergy were a set of rascals. His spite to the clergy was apparently excited by their unwillingness to encourage or countenance him in preaching.

It is not desirable further to describe the eccentricities of his insanity. He lived and died in Lexington where he was born. His decease occurred on 18 May 1855 in the 53d year of his life.



September: The Middlesex Cattle Show, which [Henry 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 crabbled 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: The [Concord Academy](#) in [Concord](#) had been established in 1822, by several gentlemen who were desirous of providing means for educating their own children and others more thoroughly than they could be at the grammar-school (attended, as it usually was, by a large number of scholars) or by sending them abroad. A neat, commodious building had been erected, in a pleasant part of the town, by these proprietors (the Hon. Samuel Hoar, the Hon. Abiel Heywood, and Mr. Josiah Davis, who owned a quarter each, and the Hon. Nathan Brooks and Colonel William Whiting, who owned an eighth each). Their intention has always been to make the school equal to any other similar one. The new establishment had opened for business during September 1823 under the instruction of Mr. George Folsom, who had kept it for its initial two years (school years 1823/1824 and 1824/1825). He had been succeeded by Mr. Josiah Barnes, for one year (school year 1825/1826), and by Mr. Richard Hildreth, for one year (school year 1826/1827). Mr. [Phineas Allen](#), son of Mr. Phineas Allen of Medfield, who had been born on October 15, 1801 and had graduated at Harvard College in 1825, at this point was hired as the preceptor (school years 1827/1828 on until 1836, when his anti-Masonic activities would alienate the school board).⁶⁷

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	

EDUCATION.— Many of the original inhabitants of [Concord](#) were well educated in their native country; and, "to the end that learning

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

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



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.



1827

1827

 September 2, Sunday: Mikhail Ivanovich Glinka and three others organized a serenade on the Little Chernaya River near St. Petersburg from 9PM until midnight. Aboard a launch in the river, Glinka directed a chorus and accompanied them on piano. Military musicians played from the launch while, in the breaks in the performance, fireworks were sent up from another launch. Crowds of people lined the banks of the stream and a good time was had by all.

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

*1st day 2nd of 9 M 1827 / Our Meetings were as large as usual
& solid seasons - Father engaged in a few words in both of them -*

RELIGIOUS SOCIETY OF FRIENDS

 September 3, Monday: Having moved back to [Boston](#) from Savannah during the previous month, Lowell Mason was elected president of the Boston Handel and Haydn Society.

 September 4, Tuesday: Franz Schubert and Johann Baptist Jenger arrived in Graz from Vienna.

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

*5th day 6 of 9 M / Our Meeting was small & quiet & some favour
in my own particular - This Afternoon in Abraham Tuckers chaise
took a ride over Eastons Beach & went a cross to Sescawest Beach
& rode quite across that - & to our surprise we found at
Purgatory Jonas Minturn & wife with Abigail Robinson who
I suppose has not been across the Beaches in many years before
Since writing the above I have been informed Abigail has not
made a similar excursion in 30 Years. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 7, Friday: Tsar Nikolai I decreed that [Jews](#) were obligated to the Russian military service, and at a higher rate than [Gentiles](#).

Principe Miguel de Braganca became “Governor of the Kingdom” replacing Manuel Francisco de Barros de Sousa da Mesquita de Macedo Leitao e Carvalhosa, visconde de Santarem as head of government of Portugal.

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

*6th day 7th of 9 M 1827 / This evening Richard Rodman left us
for Philadelphia in the NYork Packet - Capt Bennett - thus our
young men are leaving us & our Meeting growing smaller -
Three youths J Dennis Jr our John & Richard together with
Thos Rodman all left town within one year - My mind is affected
with a consideration & feel striped by all that goes -*

RELIGIOUS SOCIETY OF FRIENDS



1827

1827



September 8, Saturday: [Egyptian](#) ships landed troops at Navarino to help put down the rebellion in Greece.

A big charity concert in honor of Franz Schubert took place in the Landstandisches-Theater, Graz, organized by the Styrian Musical Society, of which he was an honorary member (the proceeds go to help recent flood victims).

William Forsyth of the Pavilion Hotel, John Brown of the Ontario House, and General Parkhurst Whitney of the Eagle Hotel in [Niagara Falls, New York](#) had reconfigured an old lake schooner, the *Michigan*, to the appearance of a pirate ship, sorta. Aboard it they had placed an effigy of Blue Beard, along with effigies of other [buccaneers](#) and politicians. They had loaded the ship with live animals such as a buffalo, a small bear from the US and one also from Canada, two raccoons, a dog and a goose (some reports had two foxes, fifteen geese, and a tethered eagle). The event had been advertised in the papers as the “*Michigan* Descent” and as “INFERNAL NAVIGATION, OR A TOUCH OF THE SUBLIME!”

The pirate Michigan with a cargo of ferocious wild animals will pass the great rapids and falls of Niagara – 8th September 1827 at 6 o'clock The Michigan has long braved the bellows of Erie, with success, as a merchant vessel: but having been condemned by her owners unfit to sail long proudly “above”; her present proprietors, together with several public spirited friends, have appointed her to carry a cargo of Living Animals of the Forest, which surround the upper lakes, through the white tossing and deep rolling rapids of Niagara and down its great precipice, into the basin “below.” The greatest exertions are being made to procure animals of the most ferocious kind, such as Panthers, Wild Cats and Wolves; but in lieu of these, which it may be impossible to obtain, a few vicious or worthless dogs, such as may possess strength and activity, and perhaps a few of the toughest of the lesser animals will be added to, and compose the cargo.... Should the vessel take her course through the deepest of the rapids, it is confidently believed that she will reach the Horse Shoe unbroken;⁶⁸ if so she will perform her voyage to the water of the Gulf beneath which is of great depth and buoyancy, entire, but what her fate will be the trial will decide. Should the animals be young and hardy and possessed of great muscular power and joining their fate with that of the vessel, remain on board until she reaches the water below, there is a great possibility that many of them will have performed the terrible jaunt, unhurt!

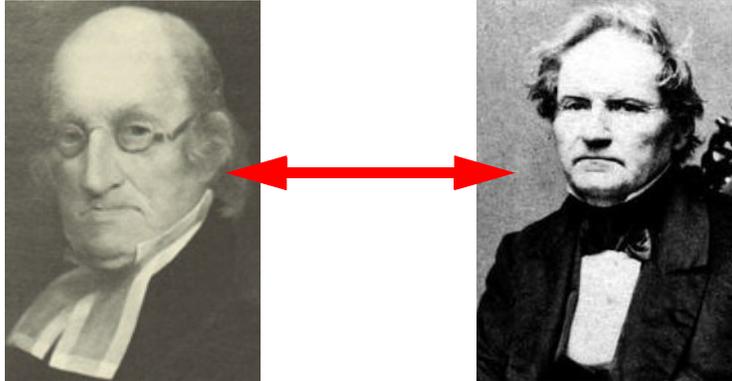
Most of the spectators were locals, and there was a reason for that. These fall festivals that attracted the local yokels and farmers to Niagara were planned by the hotelkeepers and saloonkeepers in such a manner as to extend their operating season beyond the touristy summer rush. Captain James Rough of the paddle steamer *Chippawa* towed the *Michigan* from Black Rock to Navy Island and pointed it toward the Falls. At approximately 6PM he released this hulk into the rapids. Its hull tore and the two bears made it to Goat Island, there to be shot for somebody's supper. At the base of the falls the goose, still living, would be recovered by a Mr. Duggan and, undoubtedly, would also do service as somebody's supper. 10,000 to 50,000 people were watching as this stunt ship went over the Horseshoe Falls. A good time was had by all (except perhaps the animals), and we must imagine that the local [prostitutes](#) did a handsome business that night.

68. Although the water that goes over the Horseshoe Falls nowadays is only about three to five feet thick at the lip, this is due to diversion of water through hydroelectric tunnels, and back then the lip of the falls in this season was nearly twenty feet thick.

1827

1827


 September 9, Sunday: "I labored all day under the pressure of a heavy, stupefying cold." The [Reverend Convers Francis](#) of Watertown exchanged pulpits for the day with the [Reverend Ezra Ripley](#) of Concord. His proof-text for the Concord morning service was "1st Corinthians 13:11 and his topic was "The Difference between the Present and Future State Illustrated by the Difference between Childhood and Manhood." His proof-text for the first of his afternoon sermons was 1st Kings 20:11 and his topic was "The Danger of Premature Confidence and Exaltation Illustrated." His proof-text for the second of his afternoon sermons was Mark 4:26-28 and his topic was "Religion like Seed Cast into the Ground."



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

1st day 9th of 9 M / In the morning Meeting D B was very lively & pertinent in testimony - grounded in the 1st Psalm. - In the afternoon we were Silent - - In the evening with my wife & Sr Ruth took a walk to the lower end of the Town & stopped a while at Wm Lee's -

RELIGIOUS SOCIETY OF FRIENDS


 September 11, Tuesday: On his 1st trip to see a production of Shakespeare, [Hector Berlioz](#) first laid eyes on Harriet Smithson, playing Ophelia in Hamlet at the Theatre de l'Odeon. The composer later remembered that this was the beginning of "the supreme drama of my life ... The impression made on my heart and mind by her extraordinary talent, nay her dramatic genius, was equalled only by the havoc wrought in me by the poet she so nobly interpreted." As for Ms. Smithson, it was her initial performance in France. She was an overnight sensation.

Clara Wieck played a concerto for the 1st time in public, at an orchestral rehearsal before a small invited audience in Leipzig. She played a concerto by [Mozart](#) in E flat.


 September 12, Wednesday: Three Italian Songs for bass voice by Franz Schubert to words of Metastasio were published by Haslinger as his op.83.


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

5th day 13th of 9 M Our Meeting today was very small, owing the Absence [?] number of our members & the indisposition of a considerable number of others. - it was however a precious season of favour to me for which I desire to be thankful. - John Mitchells family are very sick, himself seems to be coming down with a fever - Dorcas Earl is very low, my wife Watched with her last night & unable to attend Meeting today - several of our



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1827

numbers are also complaining of indisposition & unable to be at Meeting -

RELIGIOUS SOCIETY OF FRIENDS

 September 15, Saturday: [Texas](#) decreed to keep the slaves but terminate the [slave-trade](#), satisfying their labor needs by means of the crops of slave babies that could be produced locally.

The Congress of the State of Coahuila and Texas decrees as follows:

Art. 1. All slaves to be registered.

Art. 2, 3. Births and deaths to be recorded.

Art. 4. Those who introduce slaves, after the expiration of the term specified in article 13 of the Constitution, shall be subject to the penalties established by the general law of the 13th of July, 1824 (LAWS AND DECREES OF COAHUILA AND TEXAS: Houston, 1839, pages 78-9).

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

1st day 9 m 16 / Our morning Meeting was a solid good one. Father Rodman bore a good testimony & to me it was a season I felt thankful for - We were Silent in the Afternoon - After I was glad of the opportunity of reading a letter from Richd Rodman to his Father, mentioning his safe arrival in Philadelphia & comfortable reception at new place of abode for a considerable time to come. --In the eveng went over [to] see Abigail Robinson & set till 8 OClock —

RELIGIOUS SOCIETY OF FRIENDS

 September 19, Wednesday: Ferdinand Herold's ballet La somnambule to a scenario by Scribe and Aumer was performed for the initial time, at the Paris Opera.

 September 20, Thursday: Music publisher Carl Friedrich Peters died in Sonnenstein at the age of 48. He left his firm to his daughter Anna, who was only 11 years of age.

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

5th day 20 of 9 M / The day was very stormy, Wind & Rain, & Meeting very small - it was however to me a sweet little opportunity - my mind being much turned to the primitive days of our fathers who [?] sounded & settled The Society, formed the discipline & preached about [?] Jesus & him crucified, & raised up a noble band who followed in their path. - Things now look discouraging as to numbers, in [our?] Moy [Monthly] Meeting - we are small - yet in the reflection, that Arm is not shortened, nor the Power weakened, that caused the dry [bones] to live, Streams to break forth in dry places, & barren fields [?] & fruitful. we have consolation & ground of hope that Zion may arise & shine in her Ancient splendor.

RELIGIOUS SOCIETY OF FRIENDS



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

6th day 21st of 9 M 1827 / My heart was deeply affected this morning with the news of the death of Sarah C Greene wife of my cousin Joseph Greene of Connanicut - She had been complaining the last summer, but was so as to be over to [Newport](#) at meeting a number of times. - a bout two weeks ago she went on a visit to her Fathers in Hopkinton, where she was taken ill, her husband was sent for & the next we hear, is, that she is removed from time, & this is the day fixed on for her funeral. - Her husband will looses a valuable wife, & society an exemplary member & Elder, careful in the discharge of every duty, & unoffending in all the walks of life - I believe there are few whose garments were more unspotted by the things of time. - I have no doubt she is now in White Robes, enjoying the presence of her God & Saviour with the ransomed & redeemed of All ages. -

RELIGIOUS SOCIETY OF FRIENDS



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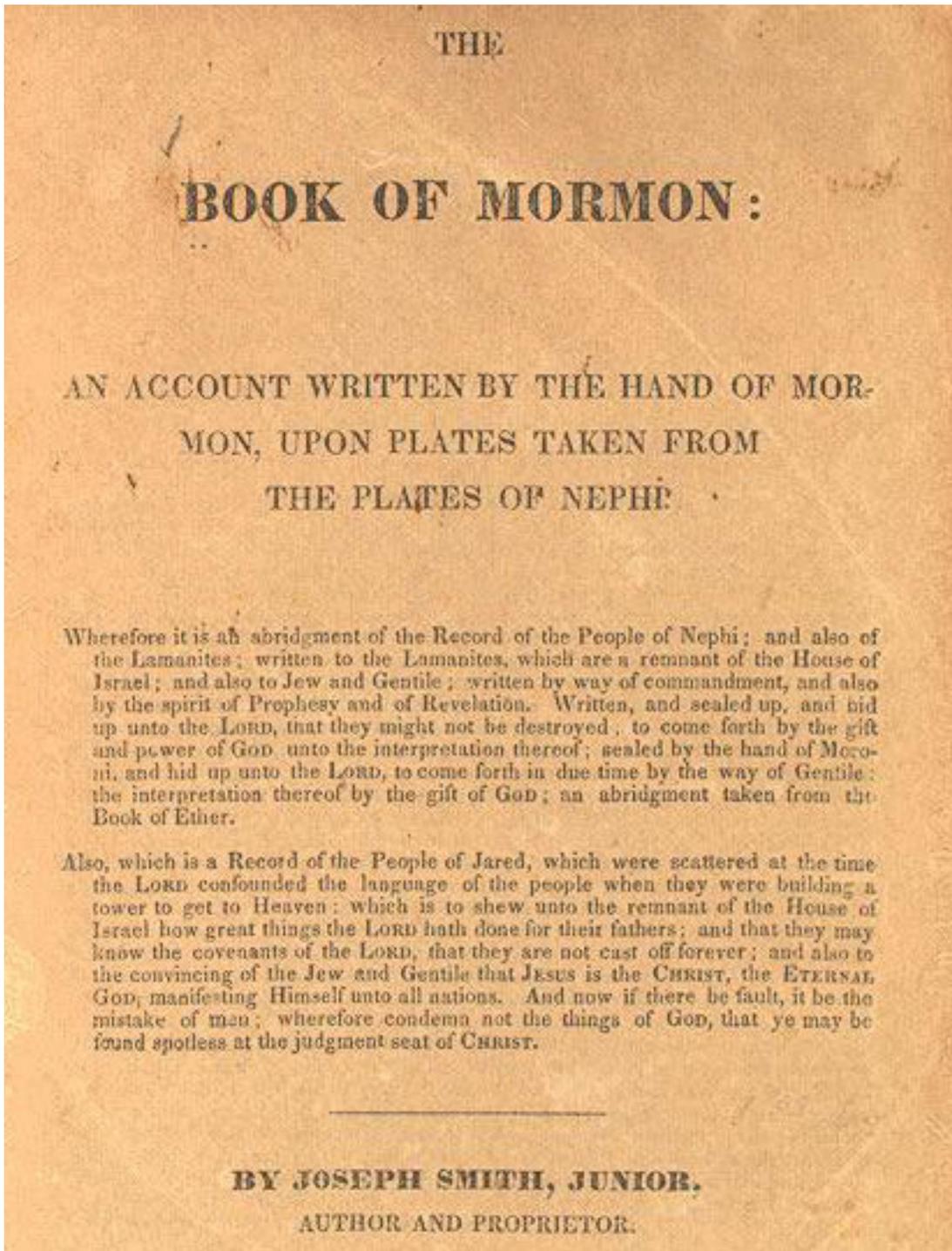
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September 22, Saturday: By this point [Joseph Smith, Jr.](#) at the age of 22 had achieved his full adult height, six feet, despite his difficulties with one leg.⁶⁹ He announced that, by peeking through a hole in a stone, he had been able successfully to translate out of “Reformed Egyptian” some archaic inscriptions that he had made out on a set of [golden plates](#), unearthed with the help of the Angel Moroni at Hill Cumorah near Palmyra, plates that he kept in a wooden box he would allow others to heft but not to open.⁷⁰ They turned out to be a record of the intercontinental migrations of two groups — the first group had come over from the Old World at the time of the Tower of Babel, the other about 600 BC. The descendants of these people had become the American Indians.

69. Big feet big boots, is that what they say?

70. Although some claim to have glimpsed them, they indicated that this had been only with their spiritual eyes.



MORMONISM



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

1st day 23rd of 9 M / Our Morning meeting was pretty well



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attended & Father Rodman engaged in testimony - Henry Channing was there who was once a Presbyterian Minister in New London & attentive to friends when they happened to be there & several times loaned his Meeting House for them to have Meetings in In the Afternoon Father was again engaged in a few words - Wm & Caleb Rodman with a young man from Yarmouth who is here erecting a Salt Works on Robins's lot at the South end of Thames street took tea with us. his name os Leonard Underwood. - In the eveng cousin Henry & Abigail Gould joined us in company, & in the latter part of it we had an unexpected call from Joseph Tillinghast of Bedford, who has come to see his father now very sick. -

RELIGIOUS SOCIETY OF FRIENDS



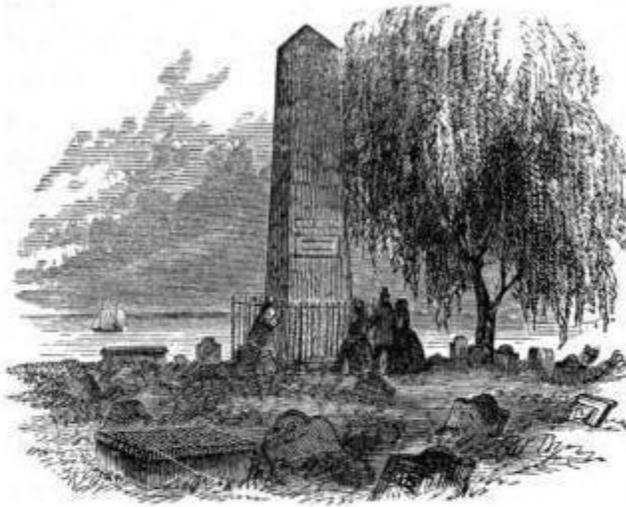
September 24, Monday: Franz Schubert and Johann Baptist Jenger arrived back in Vienna from Graz.

The Tremont Theater opened in [Boston](#).



September 25, Tuesday: Der blinde Knabe D.833, a song by Franz Schubert to words of Cibber translated by Craigher, was published in the Zeitschrift fur Kunst, Vienna.

brary of more than three hundred volumes to the College, and has a simple granite shaft, erected to his memory on Burial Hill, in Charlestown, by the graduates of the University he aided to found. Edward Everett delivered the address on the occasion of the dedication. The eastern face of the monument, besides the name of John Harvard, bears the following inscription.



HARVARD'S MONUMENT.

“On the 26th of September, A. D. 1828, this stone was erected by the graduates of the University at Cambridge, in honor of its founder, who died at Charlestown on the 26th of September, 1638.”

The western front bears a Latin inscription, recognizing that one who had laid the corner-stone of letters in America should no longer be without a monument, however humble. This memorial, which was raised nearly two hundred years after the decease of Harvard, rests on a suppositive site, his burial-place having been forgotten or obliterated.

(I do not know whether it was in this year, or in some other, that the Reverend Harvard was also honored by a stained-glass window at [Cambridge University](#) in England.)



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

*5th day 27 of 9 M / Our first Meeting was unusually favoured, before any thing was spoken, I was sensible divine help & goodness was near - Anne Greene was engaged in a testimony in which Gospel power was remarkably displayed, perhaps as much so as I ever saw it thro' her - She was followed by Ruth Freeborn & Father Rodman -
The buisness of the Meeting was well conducted & on the whole it was a comfortable Meeting. -*

HDT

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September 29, Saturday: Great Britain and the United States agreed to submit their Canadian-boundary issue to international arbitration.



September 30, Sunday: [Sam Patch](#) had relocated to Paterson, New Jersey, where the industrialist Tim Crane had bought up some land at the side of Passaic Falls that had been used by working-class people for their picnics and on it had been creating a hoity-toity pleasure garden, building over the falls a bridge to this garden, on which a toll was being charged in order to keep out the riff-raff:



The working-class locals, enraged at this exclusionary toll, began to beat up the children he employed as toll takers. When Crane staged a celebration of his “improvements,” Patch participated in the working-class protest by jumping 70 feet off the bridge in front of a large crowd. He jumped wearing the marching uniform of his craft guild, which must have been a political statement of sorts. Then during a class-based dispute over the town’s 4th-of-July celebration, he would make the jump again. Then during the town’s first labor walkout, he would make the jump again. This of course began to attract media attention. Having shaken the dust of [Rhode Island](#) from off his sandals, he was coming to be termed “The Jersey Leaper.”

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

1st day 29th [sic] of 9 M / Father Rodman in Supplication in the Mornng & in testimony in the afternoon Meeting - both pretty good meetings -

FALL 1827

→ Fall: [Charles Darwin](#), finding himself to be extremely sensitive to the sight of blood, had given up on the idea of becoming a physician like his father and grandfather, deciding that instead he ought to go up to [Christ College at Cambridge University](#) and make of himself a minister.

→ Fall: Among the 1st tenants to arrive at the Thoreau boardinghouse, the Shattuck House at #63 Main Street in Concord, were the Reverend [Daniel Starr Southmayd](#) and his bride Joanna Kent Southmayd, daughter of the Reverend Daniel Kent of Vermont, who had served in the American army during the Revolutionary War. (Professor Robert A. Gross has speculated that since the Reverend Southmayd was the pastor of the Trinitarian Congregationalist Church in [Concord](#) which was being attended by [Elizabeth Orrock Thoreau](#), Jane Thoreau, and [Maria Thoreau](#), the newlywed couple may well have been steered toward the Thoreau boardinghouse by these sisters.)

THOREAU RESIDENCES

→ Fall: The Reverend [Waldo Emerson](#) was preaching in various [Unitarian](#) churches in various Massachusetts towns. He would be serving as what was known as a “supply” preacher into 1829. He would be delivering his supply, which amounted to about 26 different sermons in all, almost 200 times. In November he would substitute for his cousin, the Reverend Orville Dewey, at the [New Bedford](#) First Congregational Church (Unitarian) make up largely of Hicksite [Quakers](#). He would note that [Mary Rotch](#), one of the prominent members of this group of attenders, had during the rite of the Last Supper quietly absented herself from the church service.⁷¹



71. The most prominent precedent for this sort of religious nonobservance was of course the Deist father of our nation, [George Washington](#).

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→ Fall: [David Child](#) and [Lydia Maria Francis \(Lydia Maria Child\)](#) became engaged, despite insistence (later amply corroborated) by Maria's father that her feckless intended's worldly know-how amounted to something on the order of "cutting stones with a razor."



As an attorney and as a journalist, David would turn out to be idealistic but improvident. He would be drawn into one good lost cause after another. His enthusiastic errors would lead to litigation and imprisonment, and perpetually drain his wife's earnings.

→ Fall: In the fall [David Henry Thoreau](#) returned for a 4th year of instruction at [Concord's Town School](#). Clearly, however, he was not receiving all his education within the walls of this school. For instance, at about this point (that is, at about ten years of age) he needed to put his pet chickens in a basket and take them to the local innkeeper to be sold. For convenience, as the innkeeper drew them from the basket one by one he wrung their necks, before young David Henry's eyes.

At this point young [John Shepard Keyes](#) was arriving at the age of six, and was sent to "the Academy then kept by Phineas Allen, the poorest teacher and worst school I ever knew anything about personally," in the lower part of the building on Academy Lane. Although put to the study of Latin and then Greek, he did not learn "anything of either or anything else at that school."⁷²

Here for schoolmates I had among the older boys William Whiting, Lincoln's Solicitor of the War Dept. E R Hoar, Grants Attorney Gen. William M Prichard of the New York bar, Hiram B Dennis and

72. The difficult plainness of the writing in his autobiography, on file at the Concord Free Public Library, indicates that not only did this young scholar not learn Latin and Greek well, but also, he did not learn English at all well!

J.S. KEYES AUTOBIOGRAPHY



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J. Fay Barrett, of the Boston bar John and Henry D. Thoreau, of the Musketaquid bar, and I think for a term or more Hon William M. Evarts, and many more or less distinguished whom I do not recall. Among the girls were the sisters of all these if they had any, and some of my older school mates from Miss Wheelers & Miss Rices.

OCTOBER

→ October: Josiah Adams and Edward Everett spoke at the [Concord](#) annual agricultural exhibition. Exhibitors received prizes totaling \$492.

→ October: During this month and the following one, United States Navy landing parties would be tracking down [pirates](#) on the Greek islands of Argenteire, Miconi, and Androse.

US MILITARY INTERVENTIONS

→ October: Having graduated from the Phillips Exeter Academy, [Charles Dexter Cleveland](#) became a teacher at a classics school in [Baltimore, Maryland](#). He would teach for two school years, and would prepare THE MORAL CHARACTERS OF THEOPHRASTUS, IN THE GRAECA MAJORA, TRANSLATED INTO ENGLISH, WITH NOTES, and AN EPITOME OF GRECIAN ANTIQUITIES. FOR THE USE OF SCHOOLS (Boston, 1827).



CHARLES DEXTER CLEVELAND

→ October 1, Monday: Russian troops occupied Yerevan.

[Sam Houston](#) was inaugurated as governor of Tennessee, replacing 2-term Governor William Carroll.

Riga's schoolhouse opened.

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

2nd day 1st of 10th M 1827 / This Afternoon I crossed both Ferrys & went to Narragansett to Clean James Robinsons clock, when I got on the Narragansett side I found an oxx cart there in which I rode as far as Tower Hill Meeting House & then got out & went over across to James Robinsons on foot & reached his house a



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little after candle light. -

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day was very Rainy & I in the house attending to my buisness
- the time passed pleasantly & interstingly -*

RELIGIOUS SOCIETY OF FRIENDS

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

*4th day after Breakfast James Robinson Brought me in his Chaise
to the ferry - I crossed to Connanicut & went to cousin Joseph
Greenes & dined - spent a little time with him in sympathy for
his late affliction & then came home*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 4th of 10 M / Our frd Abigail Robinson was remarkably
favourd in testimony & Father Rodman made an acceptable addition
- it was an excellent meeting to me for which I believe I am
thankful -*

RELIGIOUS SOCIETY OF FRIENDS

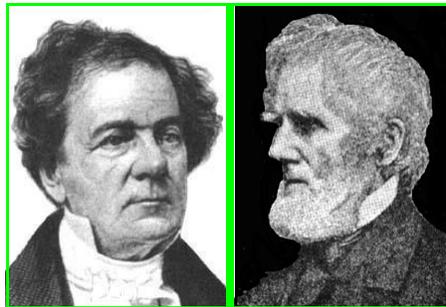
 October 7, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7th of 10th M / I may acknowledge another pretty favour'd
meeting [this] Morning in which Father Rodman was very lively &
accepably engaged in testimony. - Recd last eveng a pleasant
letter from [Moses Brown](#) giving some acct of Ohio Y Meeting [?]
given him by our friend Elisha bates. -
This Afternoon our Frd D Buffum was singularly lively in
testimony he began with saying "Take heed to the light. this is
necessary for us all - But my mind has been especially turned
[to the] young & rising generation that you be careful to mind
the light & whatsoever makes manifest is light. it justifies for
good & reproves for evil, & quallifies us to fill our Stations
in the civil & religious society with propriety - for on you the
important concerns of both civil & religious society must soon
devolve - he then went on in a very lively strain of exhortation
for some time & said it was his concern to see the youth come
up in the paths of virtue, now in his old age, not expecting to
have much more opportunity to stir up our minds by way of
remembrance, to those things which make for our present &
everlasting peace & which if obeyed would qualify us to sing
triumphant songs of praise in the world to come -
I went home with him After meeting & took tea & set the eveng.
- I might have added that Father Rodman followed him in a very
lively pertinent & edifying short testimony*

RELIGIOUS SOCIETY OF FRIENDS

→ October 8, Monday: In New-York, Lewis Tappan was beginning to feel the heat of his brother Arthur Tappan's resistance to the [Unitarian](#) heresy:

He should be sorry to have me come here to be very active as a Unitarian, in religious matters – building churches, etc. I replied that for sometime I had felt that I might be under some temptation to swerve from my religious opinions from secular or pecuniary considerations; that he must be sensible it was my duty scrupulously to keep my mind unbiased by pecuniary considerations; that I should endeavour to act conscientiously; that I was free to acknowledge that my mind had undergone some change & that I should not be active in propagating Unitarian sentiments, with my present views; and that if my mind should alter, on this subject, and I should feel it my duty to make such efforts I should be willing to dissolve any connexion in business, I might form, if he wished it.



→ October 9, Tuesday: Per the journal of [Albert Gallatin](#)'s son James, at Liverpool, as recorded in THE DIARY OF JAMES GALLATIN:

We embark to-morrow morning. The weather very bad. It is a bad season of the year but we must take our chance. Mr. Lawrence and Mr. Baring have accompanied us here – most kind of the latter. I leave with some regret, but long to see my dear wife and child. Now for a new life in the New World.

→ October 10, Wednesday: Commander [George Back](#) returned to England. It would take nearly three years for his health to return so he could to obtain another appointment.

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

5th day 11th of 10 M 1827 / Today was our Select Meeting After which, in the Afternoon Aunt Stanton being in Town I went to [Portsmouth](#) to See my dear Aged Mother who was very glad to see me, as I was her. – I staid all night & 6th day Morning Walked home. –

 October 12, Friday: Daniel Stedman of [South Kingstown](#), a neighbor of “Nailer Tom” Hazard, recorded in his journal that “a black man by the [name] of [Cato Pearce](#) in Evening had a meeting at Wakefield to Mr. Ray Allen’s.” (Ray Allen was a white man, a [Baptist](#), residing in Wakefield/South Kingstown/Peace Dale, [Rhode Island](#).)⁷³ It is known that [Cato](#) preached at evangelical meetings not only in Wakefield but also in [Newport](#) and Hopkinton, and on [Block Island](#).

 October 13, Saturday: Pietro von Abano, a romantic opera by Louis Spohr to words of Pfeiffer after Tieck, was performed for the initial time, in the Kassel Hoftheater.

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

1st day 14th of 10th M / Not at meeting all day - - finding myself quite unwell this morning I thought best to take some medicine that rendered it necessary to stay at home - This eveng by Brother Isaacs return from NYork we had a very comfortable letter & accounts from John at Hudson - it was longer than usual since we heard from him & had become very anxious -

RELIGIOUS SOCIETY OF FRIENDS

73. DANIEL STEDMAN’S JOURNAL, introduced and transcribed by Henry Clay Oatley, Jr., ed. by Cherry Fletcher Bamberg (Greenville RI: Rhode Island Genealogical Society, 2003).

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→ October 15, Monday: [Charles Darwin](#) arrived at [Christ College at Cambridge University](#).



→ October 17, Wednesday: Something about [Sam Patch](#) out of the [New-York Evening Post](#) was repeated in the [Massachusetts Spy](#):

They saw a man making towards the edge of the precipice. [He] stood perfectly erect, and in this posture threw himself from the rock into the river.... The man, whose name is Samuel Patch, said that Mr. Crane had done a great thing, and he meant to do another.

→ October 18, Thursday: Frederick Douglass had been sent back from [Baltimore](#) to the farm where the slaves and livestock were to be distributed in settlement of the deceased Aaron Anthony's estate. While on the farm this time, "Freddy" would be made foreman over a group of other slave laborers and would be present, and frozen into immobility in his powerlessness, while his brother Perry was being thrown down by the [drunken](#) Andrew Anthony and kicked until blood ran from his nose and from an ear.⁷⁴

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

5th day 18th of 10th M / Our Meeting was a precious season of

favour, our friend Abigail Robinson was engaged in a living testimony which I have no doubt was strengthening & comforting to more minds than my own. –

RELIGIOUS SOCIETY OF FRIENDS

 October 20, Saturday: In the Bay of Navarino, a combined fleet of British, French, and Russian vessels destroyed the Turkish/[Egyptian](#) fleet of Ibrahim Pasha. In the course of four hours the Moslems lost more than 8,000 sailors and 60 of their 89 vessels, all the others being damaged. The Europeans lost 178 men and none of their vessels, despite being heavily fired upon by forts along the coast.

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

1st day 21st of 10th M / In both Meetings Father Rodman bore lively testimonys. – In the eveng we had calls from J Sherman Wm Potter & Leonard Underwood, the latter set most of the evening. –

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 22nd of 10th M / Attended the funeral of John Tillinghast tho' the Afternoon was Stormy, high wind & some rain, yet there was a considerable number attended & the sitting, which friends conducted, was solid & quiet & lively testimonys were borne by Father Rodman & Hannah Dennis. – He died last 7th day the 20th inst about 3 OC in the morning, after a long & painful illness aged about 57 Years – -In his last illness he was favour'd with much quietude & patience & manifested as well as at other seasons of his life, much love for friends, & for many years was a regular attender of our Meeting on first Days. –

RELIGIOUS SOCIETY OF FRIENDS

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

3rd day 23rd of 10 M / Joseph Tillinghast son of John called to see me. I was glad of the visit as he is one I love & esteem for his honest sincere heart, as well as for his love for Truth & friends

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 25th of 10th M 1827 / Various causes conspire to keep me from Moy [Monthly] Meeting this Day held at [Portsmouth](#) – I am

74. In adulthood, the Frederick Douglass of the lecture circuit would make much of the “enslavement” of an intemperate person to his or her out-of-control bodily appetite: he would be advocating not only the outlawing of any sale of human beings but also the outlawing of any sale of [alcoholic](#) beverages. But notice that there is this leetle problem in Douglass’s 1845 narrative, that when he is describing his service at Freeland’s, he characterizes himself as a model of temperate self-control, yet while on the lecture circuit in 1846 he would speak of how Mr. Freeland used to give apple [brandy](#) to his slaves, and of how he had been in the habit of consuming not only his own share of that brandy but some of the portions of the other slaves as well: “I was able to drink my own and theirs too. I took it because it made me feel like a great man.”

THE TEMPERANCE MOVEMENT

informed by those who did go, that they had a good meeting & that Mary Hicks & Ruth Freeborn bore good acceptable testimonies. –

RELIGIOUS SOCIETY OF FRIENDS

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

6th day 26 of 10 M / Hannah Jackson, Ruth Dennis & Sister Mary passed the Afternoon & evening with us. –

RELIGIOUS SOCIETY OF FRIENDS

 October 27, Saturday: Il pirata, a melodramma by [Vincenzo Bellini](#) to words of Romani after Taylor, was performed for the initial time, in Teatro alla Scala, Milan. It was an immediate hit. He decided to stay in Milan.

 October 28, Sunday: Lowell Mason conducted a performance of the [Boston](#) Handel and Haydn Society for the 1st time.

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

1st day 28th of 10 M / Our Meetings were seasons of some favour but attended with trial - a good deal of preaching & some of it (at least) of doubtful Authority –

RELIGIOUS SOCIETY OF FRIENDS

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

2nd day 29 of 10 M / At tea time we had Wm Brown son of Smith Brown - he is a young Physician settled now at Falmouth –

RELIGIOUS SOCIETY OF FRIENDS

 October 30, Tuesday: Back at home in Brookline, Lewis Tappan experienced an overwhelming impulse to pray by addressing “God in three persons.” Immediately he wrote to his father:



I shall therefore withdraw myself from the influence of a denomination with which I have cordially and for a long period acted, and shall put myself under the influences of the orthodox denomination.

Soon he would be publishing a pamphlet announcing his change of heart, and defending it. The pamphlet would produce something of a local sensation among the [Boston Unitarians](#) — his “motives” would be “impeached” and “much obloquy” would be “thrown upon” him (he and his family would, essentially, be driven from uptight upright Boston town).

 October 31, Wednesday: The [Reverend Lemuel Capen](#), after spending some years in teaching at the Stoughton School in Dorchester, was settled as the pastor for the Hawes-Place Church of South Boston.

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

4th day 31 of 10 M / Friends have a pleasant Day to hold their



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*Select Quarterly Meeting at Swansea.
Eleanor Lawton & Sister mary set the Afternoon & took tea with
us. -*

RELIGIOUS SOCIETY OF FRIENDS



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NOVEMBER

➡ November: Friend [Sarah Moore Grimké](#) visited [Charleston](#), South Carolina and attempted to convert her little sister [Angelina Emily Grimké](#) from Presbyterianism to [Quakerism](#).

➡ November: Prior to the successful leap of the Genesee Falls in Rochester, New York by [Sam Patch](#) during November 1829, three persons had been accidentally swept over the brink, one during March 1826, one during this January 1827, and one during this month. (Of those three unfortunates, only one would live to tell the tale.)

[TIMELINE OF ACCIDENTS](#)

➡ November: In the distribution of the property of the deceased Aaron Anthony, two lawyers “tried,” as one of their *desiderata*, not to separate the members of slave families. However, it appears that Thomas Auld had specifically requested that he be assigned the ownership of Freddy, so the brother and sister Freddy (Frederick Douglass) and Eliza were sent off to [Baltimore](#) while Grandmother Betsy Bailey and the other members of the Bailey family were retained by Andrew Anthony on the Holme Hill Farm on Tuckahoe Creek.

➡ November/December: [Joseph Smith, Jr.](#) and Emma Hale Smith went back to her father’s farm in Harmony, Pennsylvania, concealing the wooden box containing the [golden plates](#) Joseph had received from an angel in their barrel of beans. Joseph would be peeking through his seer stone, preparing a translation.⁷⁵

➡ November 1, Thursday: The contract on Riga’s schoolhouse was paid off — \$157.50.

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

5th day 1st of 11 M 1827 / Set out this Morning in the Steam Boat Babcock for [Providence](#) but the Wind was so hevy & ahead that we put back after sailing up as far as Gould Island. -

[RELIGIOUS SOCIETY OF FRIENDS](#)

➡ November 2, Friday: Friend [Stephen Wanton Gould](#) wrote in his journal:

6th day 2 of 11 M / Set out again for [Providence](#) in the Babcock & reached there about half after 2 O'clock & went immediately to the School House, where I found the committee in the Girls School. - After examining the Books & hearing the children read -After which we set in Silence & good appropriate & feeling communications were made by David Clapp Rowland Greene & Abigail Robinson. - we then went to the Boys School & after looking over their books, we sat in Silence with them. Stephen A Chase first addressed the Schollars on the subject of their education, in an appropriate manner Daniel Clapp then delivered a short testimony which was honest & well ment & in good degree impressive then Rowland Greene addressed them very appropriately - he was followed by [Moses Brown](#) on the Subject of Pride, which he endeavoured to guard them against, & encouraged humility as

75. Note that Joseph did not use his seer stone to look directly at the plates. In the presence of the plates he would put the stone in the bottom of a hat and then place the hat over his face, peeking through the hole in the stone while it was in the darkness inside the hat. The translation was accomplished by means of the spiritual eye.

a beautiful ornament & adorning. - David Buffum then in a very affectionate manner said he had been favoured once more to visit the school, in which he had been often interested, & as he had advanced very far in life & felt the infirmities of body & mind, it was quite within probability that it might be the last time he might sit with them, he encouraged them to practice every virtue, & bid them affectionately fare well, reminding them that the way to fare well is to do well both here & hereafter - Mary B Allen then followed in a lively, sweet & pertinent testimony, alluding to the favour we experienced in the company of the beloved Ancients present, & closed in a manner which left much solemnity over the gathering -
The committee retired from the School room & met again in a committee capacity - after transacting the business necessary we separated & I went home & lodged at the house of my dear friend Moses Brown -

RELIGIOUS SOCIETY OF FRIENDS



November 3, Saturday: Le roi et le batelier, an opera comique by Fromental Halevy and Rifaut to words of Saint-Georges, was performed for the initial time, by the Opera-Comique, Paris. It would receive only 13 performances.

Friend Stephen Wanton Gould wrote in his journal:

7th day Spent this day at the School House attending the School Committee & Trustees Meeting exceptibly [acceptably], we went into Town to attend the funeral of Caleb Wheaton, an old acquaintance of mine which was a season of favour - the corpse was carried to the Meeting house & several good testimonys were delivered the last & most expressive was by Mary B Allen. - went to my old Quarters at Night

RELIGIOUS SOCIETY OF FRIENDS



November 4, Sunday: Friend Stephen Wanton Gould wrote in his journal:

1st day attended Meetings at the School House in the Morning Deborah Otis, Royal Southwick Abigail Robinson, were all very lively & solemn in testimony & to me it was one of the most Watering Seasons I have experienced in a long time my mind travelled with the Ministers & favoured with the incomes of love & life in a manner which raised in my heart gratitude & humble admiration of continued love mercy & goodness vouchsafed in time of need. - I was also at the School Meeting in the Afternoon wherein Deborah Otis prayed & preached & Lydia Breed also offered an instructive testimony - lodged again at Moses Browns-

RELIGIOUS SOCIETY OF FRIENDS



November 5, Monday: Friend Stephen Wanton Gould wrote in his journal:

2nd day The Meeting for Sufferings having adjourned to the

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Meeting house in Providence, we met there at 9 OC & set till late dinner time when we closed - Dined at Wm Jenkins, where also a committee of the Meeting for Sufferings had agreed to meet in the Afternoon to inspect the Memorials of dead Friends - it was an interesting interview, & rendered perculiarly so from the circumstance of knowing two ancient friends present Vizt Moses Brown & David Buffum, who remembered most of the Subjects of the memorials & particularly, signed the Memorial of one friend & watched with him the night he died over 50 [?] years ago. - the additional anecdotes which they stated of some were very interesting to us that had the opportunity of hearing them - we did not finish the reading the testimonies till 9 OC in the evening when I went home with Moses Brown & set an hour very interestingly & Memorably to me. -

RELIGIOUS SOCIETY OF FRIENDS



November 7, Wednesday: The Reverend Elijah Demond was installed as minister at Lincoln.

A notice appeared in the London Times that Greenwood's Map of London was finally, after a couple of years of surveying, available for distribution to its subscribers.

<http://www.bathspa.ac.uk/greenwood/imagemap.html>



CARTOGRAPHY

Friend Stephen Wanton Gould wrote in his journal:

In the Morning I rose early to come into town in order to return home, but found my Kind & affectionate friend had left word with his family to tackle the Chaise & carry me in, if I was in a hurry to go before breakfast - mentioning to them that he wished to continue his attention to me as this might be the last opportunity we might have together. -

I set out with D Buffum & Abigail Robinson in his carriage & arrived in Newport at little before Dark at night & was glad to find myself at home. -

At no time of my visiting the School have I felt more Satisfaction - & found more solid well concerned young men &



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girls at the Institution

RELIGIOUS SOCIETY OF FRIENDS

 November 7, Wednesday: The Reverend [Paul Litchfield](#) died at the age of 75, after having been the [Hopkinsian](#) minister at [Carlisle](#) for fully 46 years.

The Rev. [PAUL LITCHFIELD](#) died November 7th, 1827, in the 76th year of his age; and on the 46th anniversary of his ordination. He was the eldest of twelve children, and born of respectable parents in Scituate, March 12th, 1752. His youth was marked for sober and exemplary deportment, and for warm attachment to the friends of evangelical truth. With an intention to qualify himself for the gospel ministry, he entered Harvard College, and graduated in 1775. After he left college, he studied theology with the Rev. Dr. West, of Stockbridge; and was subsequently employed at several places till his engagement in [Carlisle](#). Here he performed the ministerial duties with general acceptance. His views of evangelical truth were formed in the school of Hopkins, Emmons, and their associates; and were agreeable to the views of orthodoxy which were maintained by the rigid Calvinists at the time of his ordination. Of doctrinal theology, he was particularly fond, and was often accustomed to present its peculiar traits to his listeners. In his intercourse with his people he was kind, familiar, charitable, and peaceful. He rejoiced at the prosperity of the church, and aided by his personal services, and his wealth, many of the great religious charities of the age. To the Massachusetts Domestic Missionary Society he bequeathed, at his death, a generous legacy. He died in the full belief of that Christian faith, which he had inculcated, and of that hope which the Christian religion inspires.

The funeral sermon preached at his interment by the Rev. John H. Church, D.D., was printed, to which the reader is referred for a more particular notice of his character. Mr. Litchfield married, for his 1st wife, Miss Mary Bailey of Scituate, who died July 12th, 1809, aged 59, by whom he had 6 children, — 5 sons, Paul, Roland, Philo, Benjamin, and Franklin (who was graduated at Harvard College), and a daughter, who died in childhood. He married, for his second wife, Mrs. Sarah Capen of Braintree, October 12th, 1811, who still [1835] survives.⁷⁶

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

5th day 8th of 11 M / A good meeting to me & a little preaching - there are many trying things afloat in the World, & some trials attend me - but we were greatly comforted in our late visit to [Providence](#), under a consideration of the general good state of the [School](#) &c.

RELIGIOUS SOCIETY OF FRIENDS

76. [Lemuel Shattuck](#)'s 1835 [A HISTORY OF THE TOWN OF CONCORD:...](#) Boston: Russell, Odiorne, and Company; Concord MA: [John Stacy](#)
(On or about November 11, 1837 [Henry Thoreau](#) would indicate a familiarity with the contents of at least pages 2-3 and 6-9 of this historical study.)



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 November 9, Friday: [Nicolò Paganini](#) performed at the Teatro del Falcone of [Genoa](#) before the king and queen.

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

6th day 11th M 9th / Isaac Austin took tea & set the evening with us – he was my youthful associate, & I was glad to see him – This evening we had a very gratifying letter from our Dear J S Gould. – which really did our hearts good. –

RELIGIOUS SOCIETY OF FRIENDS

In [Carlisle](#), Massachusetts, the funeral of [Paul Litchfield](#). The body would be placed in the Central Burying Ground.

THE SERVANT OF CHRIST

**Erected to the memory of Rev. Paul Litchfield
Pastor of the church in Carlisle for the space of 46 years
and deceased Nov. 5, 1827, Aet. 75
With a firm discriminating mind,
zealous for the distinguished doctrines of revelation,
he stood fast in one spirit,
striving for the faith of the gospel.**

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

1st day 11th of 11th M 1827 / Hannah Dennis & Father Rodman in testimony in the Morning & Father in a few words in the Afternoon. – Both were to me seasons of some favour, for which I desire to be thankful. –

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Wednesday: “Jonathan” was in use as an idiom meaning a “downeaster,” or “Yankee,” as witness this comment in the [Massachusetts Spy](#):

A tall, boney Jonathan, whose appetite was

in proportion to the magnitude of his frame.

RURAL WIT

WALDEN: I do not say that John or Jonathan will realize all this; but such is the character of that morrow which mere lapse of time can never make to dawn. The light which puts out our eyes is darkness to us. Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.

PEOPLE OF WALDEN



“JOHN” (BULL)

“JONATHAN”

WALDEN: It is the luxurious and dissipated who set the fashions which the herd so diligently follow. The traveller who stops at the best houses, so called, soon discovers this, for the publicans presume him to be a Sardanapalus, and if he resigned himself to their tender mercies he would soon be completely emasculated. I think that in the railroad car we are inclined to spend more on luxury than on safety and convenience, and it threatens without attaining these to become no better than a modern drawing room, with its divans, and ottomans, and sunshades, and a hundred other oriental things, which we are taking west with us, invented for the ladies of the harem and the effeminate natives of the Celestial Empire, which Jonathan should be ashamed to know the names of. I would rather sit on a pumpkin and have it all to myself, than be crowded on a velvet cushion. I would rather ride on earth in an ox cart with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a malaria all the way.

PEOPLE OF WALDEN

SARDANAPALUS
“JONATHAN”



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November 15, Thursday: The Creeks ceded all their remaining territory in Georgia to the United States of America.

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

5th day 16th [sic] of 11th M / A good Meeting to me, a few words by Father Rodman - Several friends absent from meeting to attend the funeral of Nathan Chase at [Tiverton](#). -

RELIGIOUS SOCIETY OF FRIENDS



November 17, Saturday: In Cambridge, Massachusetts, the [Reverend Abiel Holmes](#) penned a letter of protest to his flock:

*Brethren and Friends,
In reply to your first memorial I am not conscious of having given occasion for the remarks and strictures in your second. Whatever may be the present difference between me and a part of my parishoners [sic] "in some important religious theories," I am at a loss to conjecture on what ground you allege that "this difference in a great degree is co-eval with my ordination in this Parish." The Church and Society, with the knowledge of my religious principles, were remarkably unanimous in inviting me to become their minister. It was this unanimity, which more clearly than anything else indicated to me my duty to accept the invitation. It was this, which encouraged me to undertake the difficult and laborious work of the ministry in this place; and the dictating to my hearers what they must believe. I merely present to them what I believe to be scriptural truths inculcating it upon them to search the scriptures for themselves; to compare what is preached with the word of God; and to be "ready to give an answer to everyone that asketh a reason" of their faith and hope. As this is the duty of every hearer, so it is the duty of every preacher of the word. "If any man speak, let him speak as the oracle of God." A minister of the gospel is solemnly bound to study the scriptures diligently, to expound them clearly, and to apply them faithfully "commending himself to every man's conscience in the sight of God." This has been, and by the grace of God shall be, my aim in this ministry. "The apostolic precept is binding upon me and upon every minister of Christ." "Take heed to thyself and to thy doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." By any other course I could not reasonable expect to save either. As therefore I regard your salvation or my own, I must observe this precept. "Necessity is laid upon me, yea, woe is unto me," if I preach not the gospel, "according to my understanding of it," and of "the ability which God giveth." Nor does my responsibility stop here. It extends to the ministration performed in my place, through my voluntary agency.
Believing therefore, as I do believe, that neither the unity and peace, no the moral and religious interests of the Church and Society, would be promoted by the proposed diversity of preaching, but, on the contrary, the most unhappy division, and the most injurious effects, to the present, and probably to future generations, I cannot either as your minister or as your*

friend, be accessory to it. As far as it is inconsistent with "holding faith and a good conscience," I would "become all things to all men, that I may by all means save some." If I seem to disregard the wishes, or the taste, of my hearers, it is because I am more desirous to save, than to please them. Nor can I ever forget the solemn declaration of an apostle – indelibly impressed upon my mind in the text; and by the Discourse upon it, at my Ordination; "Now if I yet pleased men, I should not be the servant of Christ."

Gratefully remembering the assurance you have given me, that you "should be most unwilling to interfere with my conviction of duty," I persuade myself that, on mature reflection, you will ask of me no greater pledge, than that which I gave to this church and People when they were committed to my pastoral care. This I am ready to renew, as, in the presence of God, to whom I must soon "give an account of my ministry."

Commending you to God, and to the word of his grace, which is able to build you up, and praying that we may mutually "endeavour to keep the unity of the spirit in the bond of peace,"

*I am,
Brethren and Friends,
Your friend and servant in the gospel,
A. Holmes*

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

*1st day 18th of 11th M / In the Morning Father Rodman & Jona Dennis broke the silence. D Buffum was engaged in an acceptable testimony. – Silent Meeting in the Afternoon-
Our Meetings were both well attended & to me they were seasons of some favour. –*

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Wednesday: Gaetano Donizetti's farsa *Le convenienze teatrali* to the composer's words after Sografi was performed for the initial time, in Teatro Nuovo, Naples to good success.

 November 22, Thursday: Maria Szymanowska met the poet Adam Mickiewicz in St. Petersburg. She would set four of his poems to music. After her death, Mickiewicz would get married with her daughter Celina.

[Hector Berlioz](#) conducted in public for the 1st time in a performance of his 1825 mass in St. Eustache, Paris.

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

5th day 22nd of 11th M / Silent Meeting, & no buisness in the Preparative Meeting. –

RELIGIOUS SOCIETY OF FRIENDS

WINTER 1827/1828

→ Winter: [Concord](#)'s school committee consisted of the [Reverend Ezra Ripley](#), Dr. Abiel Heywood, Esq., Deacon [John White](#), Dr. Joseph Hunt (perhaps a son of the Joseph Hunt who had died in 1812?), and Deacon [George Minott](#). [Horatio Wood](#) was from September 27th to August 28th the teacher of the grammar-school in the town center (among his pupils was William Stevens Robinson, and, Franklin Benjamin Sanborn would allege, John Thoreau, Jr.; in the following year he would teach instead at Newburyport) and was [Edward Jarvis](#)'s principal companion out of school and study hours, walking together on many mornings. [Henry Swasey McKean](#) had charge of the #3 "out-school" in [Concord](#), that is, the one-room wooden school located in the Nine-acre Corner district (this was during the winter of his senior year at [Harvard College](#)).

However, [the Thoreau brothers](#) 13-year-old [John Thoreau, Jr.](#) and 9-year-old [David Henry Thoreau](#) were neither with schoolmaster McKean nor with schoolmaster Wood — they were instead being schooled at the [Town School](#) in the center district under schoolmaster [Edward Jarvis](#) to prepare them for their transfer to the [Concord Academy](#) under preceptor [Phineas Allen](#).

REVEREND HORATIO WOOD

→ Winter: In England, [Timothy Hackworth](#) created the *Royal George*. Because the *Locomotion* had blown up and killed its driver, the *Royal George* featured an experimental safety device, a spring-loaded automatic steam escape valve to prevent excess pressure from building up in the boiler.⁷⁷

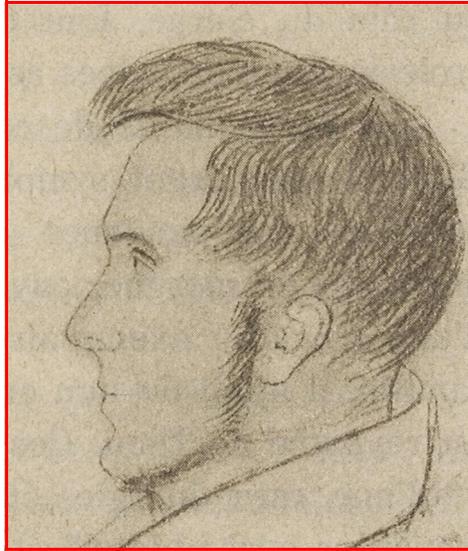
77. The [HMS Royal George](#), a huge Line-of-Battle Ship carrying an enormous spread of canvas and a round hundred of heavy cannon, had unexpectedly and suddenly sunk with all hands at Spithead (Portsmouth) in 1782. As Herman Melville would point out in *WHITE JACKET*, when this British ship of the line went down while at anchor, its cannon and its sailors took with them to their watery fate also some three hundred of women whom their skipper had allowed aboard to service sexual needs. [William Cowper](#) had written a "Lament for the Royal George."

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Winter: [John Nelson Darby](#), Edward Cronin, John Bellett, and Francis Hutchinson, like-minded members of the Church of England, met together for prayer and Bible study in Francis Hutchinson's house in Dublin, Ireland. The group called itself together in the name of the Lord Jesus (MATTHEW 18:20), owning the presence and sovereign action of the Holy Spirit in their midst (1 CORINTHIANS 12:4-11), and seeking to keep the unity of the Spirit in the uniting bond of peace (EPHESIANS 4:3-4). This group would later become known as the "[Plymouth Brethren](#)" because the meeting at Plymouth, England was the most well-known. Darby had not founded this group, but would quickly become its leader. The two guiding principles of the movement were to be the breaking of bread every Lord's Day, and ministry based upon the call of Christ rather than the ordination of man.

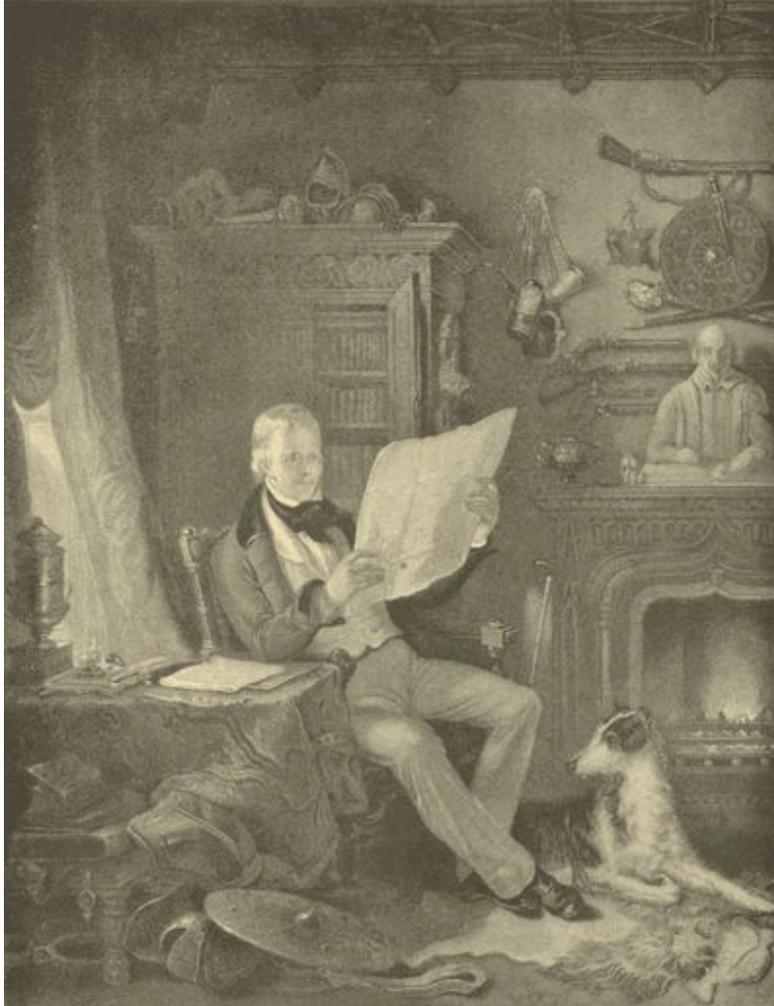


THE RAPTURE

Eventually, in his old age, [Friend Luke Howard](#) would leave the Quakers and join with these "[Plymouth Brethren](#)."

DECEMBER

December: [Sir Walter Scott](#)'s TALES OF A GRANDFATHER, the history of [Scotland](#) as told to Hugh Littlejohn, his daughter Sophia's boy.



December: [Giacomo Costantino Beltrami](#) finished (and would publish early in the following year) his A PILGRIMAGE IN EUROPE AND AMERICA, a 2-volume English translation of *DÉCOUVERTE* and *DEUX MOTS* with an additional two chapters and some expanded material.

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December: A total of 37 Africans of the negrero *Antelope* were delivered into slavery. Two had died since the July ruling. The purchase price was between \$10,000 and \$11,500 and was paid by US Representative Richard Henry Wilde of Augusta.



A negrero flying the Spanish flag (as shown below), the *Indagadora*, master unknown, on one of its six known Middle Passage voyages, was delivering an unknown number of enslaved Africans out of an unknown area of Africa to a port of Cuba.



INTERNATIONAL SLAVE TRADE

Have you ever wondered what happened to people who got freed from slave ships? During this month the British warship HMS *Nimble* accidentally ran another slaver flying the Spanish flag, the *Guerrero*, master unknown, on its only known Middle Passage with 561 enslaved Africans out of an unknown area of Africa, onto the Carysfort Reef off Key Largo in the Florida Keys. The warship hit the reef only minutes after the slaver did, but merely went aground and was unable to move, rather than wrecked. Of the people in chains in the hold of the negrero, 41 were killed in the impact.

TIMELINE OF ACCIDENTS



The other enslaved Africans of the cargo, and the 90-man Spanish crew, were rescued the next morning by some American “wreckers” who were moored at land about 6 miles away, and by a passing American fishing smack, but then the Spaniards rallied and hijacked 2 of the 3 American ships to Cuba (the British managed to prevent capture of one of the American ships), taking with them about 400 people from their cargo. The 121 black Africans remaining were taken to Key West, Florida, where they would be kept for about 3 months while the British and the Americans argued over the fee that was due for getting the HMS *Nimble* back off the reef. Alarmed by a rumor that the Cubans were going to attack to obtain the rest of their “property,” the Americans would then take these Africans for their own safety to north Florida. They would be forced to pay for their keep by laboring alongside the regular slaves of the Kingsley and Hernandez plantations.⁷⁸

Freedom’s Journal published an article that included the following notice:

RUNAWAY SLAVE. - A trial has lately been had in New York State, in the case of a female slave belonging to a southern gentleman, and accompanying him and his family on a journey to [Niagara Falls](#). Having left her master she was apprehended, and, after a long and able argument before Judge [Moses?] Chapin, she has been given up to her master.

Most of the Spanish crew of the *Guerrero* got to Cuba by hijacking two vessels that came to the assistance of those aboard the wreck. However, per the following piece of correspondence from Waters Smith, US Marshal for the Eastern District of Florida headquartered in St. Augustine to Secretary of the Navy Samuel L. Southard dated July 16, 1828 (National Archives RG 45, M124, Roll 115, page 79), not all the Spanish crew had managed thus to make it to safety:

I understand that the Africans now in my custody, which were taken from the wreck of the Spanish Brig *Guerrero*, are under the control of the Department over which you preside. I beg leave respectfully to state this situation of one of these Africans named Lewis, and his son a lad of about twelve years of age. This man is the son of an African residing on that part of the coast resorted to by slave vessels; he speaks French and Spanish very well, and can make himself understood in English; he has been over to Havana in a slave vessel as Interpreter, and was hired in the same situation by the master of the Brig *Guerrero* at thirty dollars per month. This information is obtained from Lewis, and also from the captain of the slave brig: he took his son with him on board the Brig; they were not a part of the slave cargo. Lewis is desirous of going to Havana to receive the wages due him; from whence he states that he can get a passage to Africa. He applied to me at Key West for permission to go to Havana.

Lewis is a smart, intelligent negro, but void of principal, is dissatisfied at being retained here, and having great influence over the other Negroes, is constantly exciting [them] in a way that gives me much trouble: I have once been compelled to confine him in irons.

It would relieve me from considerable anxiety if I could be authorized to allow him to go to Havana either with or without his son, but I do not feel myself justified in doing so without permission from the Government.

Will you be pleased Sir, to favor me with instructions on this subject.

78. You will find the whole story in Gaid Swanson’s *SLAVE SHIP GUERRERO*, 2005, available for purchase on the internet.

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December: On the day of Commemoration, the Reverend [George Waddington](#) preached the sermon in the chapel of [Trinity College of Cambridge University](#).

December: New-York lawyer and social arbiter Samuel Ward McAllister was born in Savannah, Georgia.



December: Frances Trollope observed:



NEW ORLEANS, LOUISIANA.
NEW ORLEANS SOCIETY; FATE OF QUADROON WOMEN.

Our stay in New Orleans was not long enough to permit our entering into society, but I was told that it contained two distinct sets of people, both celebrated, in their way, for their social meetings and elegant entertainments. The first of these is composed of Creole families, who are chiefly planters and merchants, with their wives and daughters; these meet together, eat together, and are very grand and aristocratic; each of their balls is a little Almack's, and every portly dame of the set is as exclusive in her principles as a lady patroness. The other set consists of the excluded but amiable Quadroons, and such of the gentlemen of the former class as can by any means escape from the high places, where pure Creole blood swells the veins at the bare mention of any being tainted in the remotest degree with the Negro stain.

Of all the prejudices I have ever witnessed, this appears to me the most violent, and the most inveterate. Quadroon girls, the acknowledged daughters of wealthy American or Creole fathers, educated with all of style and accomplishments which money can procure at New Orleans, and with all the decorum that care and affection can give exquisitely beautiful, graceful, gentle, and amiable, these are not admitted, nay, are not on any terms admissible, into the society of the Creole families of Louisiana. They cannot marry, that is to say, no ceremony can render an union with them legal or binding; yet such is the powerful effect of their very peculiar grace, beauty, and sweetness of manner, that unfortunately they perpetually become the objects of choice and affection. If the Creole ladies have privilege to exercise the awful power of repulsion, the gentle Quadroon has the sweet but dangerous vengeance of possessing that of attraction. The unions formed with this unfortunate race are said to be often lasting and happy, as far as any unions can be so, to which a certain degree of disgrace is attached.





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 December: The Reverend [Waldo Emerson](#) met [Miss Ellen Louisa Tucker](#) and, returning to [Harvard College](#), met the Reverend [Frederic Henry Hedge](#):



Pommer, Henry F. EMERSON'S FIRST MARRIAGE. Carbondale IL: Southern Illinois Press, 1967

"A Review From Professor Ross's Seminar"

The chapter on "Of Women and a Second Wife" gives an idea of [Waldo Emerson's](#) attitudes towards women. For the most part he praised them for being a civilizing influence. They were made to be served, he believed, not to serve. However he wanted to exclude women from the Town and Country Club, and he did not want them to assume (or wish to assume) political functions.

When he married [Lydia Jackson](#), he called her his "sober joy." He respected her but did not love her in the same way he loved [Ellen Louisa Tucker](#), his first wife. Emerson never stopped referring to Ellen, and he still wrote poems and journal entries about her even after he married Lidian. He did not fail to love Lidian, but he always loved Ellen more. And in later years Emerson was closer to his daughter, named Ellen, than he was to his second wife Lidian.

The first part of the book gives biographical information on Emerson's relationship with Ellen. They first met on [Christmas](#) in 1827 when he was preaching at [Concord](#). She was sixteen and he was twenty-four. On Dec. 17, 1828 they were formally engaged and were married on Sept. 30, 1829. Throughout her short life –she was not yet twenty when she died– Ellen was affectionate, virtuous, religious, and cheerful, but she was not subtle or profound. That did not seem to bother Emerson – Ellen was his ideal of womanhood. She died of [consumption](#) on Feb. 8, 1831.

(Katherine A. O'Meara, May 25, 1989)

 December 1 and 4: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Reports of the Secretary of the Navy." –AMERICAN STATE PAPERS, NAVAL AFFAIRS III. Nos. 339, 340.⁷⁹

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

1st day 2nd of 12th M 1827 / In the mornng Meeting D Buffum was unusally lively & pertinent in testimony. – & father Rodman said a little after him – Silent in the Afternoon – We set the evening with Abigail Robinson. –

RELIGIOUS SOCIETY OF FRIENDS

 December 3, Monday: [Daniel Webster](#) had been elected as one of the two US senators from Massachusetts. With the Federalist party gone, he had joined the National Republican party and allied himself with Henry Clay. At the seating of the 20th Congress, the anti-administration faction came into control with 26 senators out of 46 and 119 representatives out of 213. The legislative branch would be dominated by "Jackson men."

79. THE REPORTS OF THE SECRETARY OF THE NAVY are found among the documents accompanying the annual messages of the President.

HDT

WHAT?

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December 6, Thursday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Message from the President ... transmitting ... a Report from the Secretary of the Navy, showing the expense annually incurred in carrying into effect the Act of March 2, 1819, for Prohibiting the Slave Trade." –SENATE DOCUMENT, 20 Cong. 1 sess. I. No. 3.

Franz Schubert's song Der Kampf D.594 to words of Schiller was performed for the initial time, in the Musikvereinsaal, Vienna.

Angelina Ball was born, 4th child of [Nehemiah Ball](#) and Mary Merriam Ball.

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

*5th day 6th of 12 M / Short testimony from Father Rodman -
& a low poor meeting to me -*

RELIGIOUS SOCIETY OF FRIENDS

December 9, Sunday: From the journal of the [Reverend Convers Francis](#) of Watertown:

This day [Mr. Emerson from Cambridge](#) preached for me, though I performed the other services. His sermons were from 1 Timothy V, 4 - "let them learn," & from II Chronicles XX, 20, "believe in the L. your G.", &c - These sermons were distinguished by great felicity of thought & style, by rich moral eloquence, & by a fresh & fervent earnestness. It is delightful to see & hear such as young man as Mr. E. -



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

*1st day 9th of 12 M / Silent & poor wandering meetings to me,
was however led to make some effort for a settlement & to feel
a little of the rise of life - Last eveng we recd a very pleasant
letter from John & in the evening I finished one to him. -*

RELIGIOUS SOCIETY OF FRIENDS

December 11, Tuesday: The widower [Reverend Enoch Pratt](#) remarried with Mercy L. Snow, of Brewster. The couple would produce five children.

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 December 12, Wednesday: Four songs by Franz Schubert were published by Weigl as his op.88: Abendlied fur die Entfernte to words of von Schlegel, Thekla: eine Geisterstimme to words of Schiller, An die Musik to words of Schober, and Um Mitternacht to words of Schulze.

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

12th M 12th 1827 4th day / This Forenoon Bathesheba Searing went to the House of Wm Ennis to dine & spend the day & soon after she got in, & was seated in the Chair she died immediately - this is an Awful instance of the slender tenure by which we hold life. -

RELIGIOUS SOCIETY OF FRIENDS

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

5th day 13 of 12 M / Our Meeting was small but to my mind a solid quiet time, mingled with distress - but I was never more sensible that "Jerusalem was a quiet habitation to them that seek it, a refuge to which we may flee & be safe, amid all the storms, tempests, temptations & besetments that can assail us. - It is however hard under some dispensations to attain to it, yet I am also renewedly confirmed, nothing will be required of us that we shall not be able to perform - no temptations will be permitted to assail us, but that there will be a way be made for escape, as we cleave with the power given us, to the Almighty helper who never failed Israel in their hardest seasons, & his Arm is not Shortened under the Christian dispensation, but is mercifully lengthened out for the help of all who put their trust in him, Above all other powers, for against it, divination nor enchantment nor the powers of Satan cannot prevail, but deliverance will be experienced thro' faith & patience to our humbling Admiration. - Father Rodman was engaged in a short but I have no doubt fervant prayer

RELIGIOUS SOCIETY OF FRIENDS

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

1st day 16th of 12 M / Meetings solemn & Silent - between Meetings was the funeral of Br John Rodman.

RELIGIOUS SOCIETY OF FRIENDS

 December 17, Monday: Publication of the Fortsetzung des periodischen Werkes: Die Kunst des Fingrsatzes, books 21&22 by Carl Czerny was announced in the *Wiener Zeitung*.

A dinner and performance in honor of Muzio Clementi took place at the Albion Hotel, London. All of musical London was there as well as many publishers and businessmen.

 December 18, Tuesday: [James Walker Bartlett](#) was born, the 4th child of [Dr. Josiah Bartlett](#) and [Martha Tilden Bradford Bartlett](#) of Concord.



December 20, Thursday: The Spanish [negrero](#) *Guerrero* had 561 [slaves](#) aboard and was being chased by a British cruiser, when it grounded itself on the Carysfort Reef off Key Largo in the Florida Keys. Of the 520 chained slaves left alive after the impact on the reef, 121 would be rescued and offloaded at Key West and seized by the collector there, while 250 would be carried away by the Spanish and taken to Cuba (HOUSE JOURNAL, 20th Congress, 1st session page 650; HOUSE REPORTS, 24th Congress, 1st session I, No. 268; 25th Congress, 2d session I, No. 4; AMERICAN STATE PAPERS, NAVAL AFFAIRS, III, No. 370, page 210; [Niles's Register](#), XXXIII. 373).

INTERNATIONAL SLAVE TRADE

While the dust was settling, the 121 Africans who had been seized by the US government would be put to field labor alongside the slave work crews of the Kingsley and Hernandez plantations.

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

5th day 20th of 12 M / Our Meeting was silent & solid & to me was a season of some favour for which I desire to be thankful

RELIGIOUS SOCIETY OF FRIENDS



December 23, Sunday: Ruth S. Taber was born to [William Congdon Taber](#) and Hannah Tucker Shearman or Sherman Taber (1801-1858).

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

1st day 23 of 12 M / In the Morning Meeting D Buffum & H. Dennis were engaged in testimony - & in the Afternoon the Meeting was silent - Both were seasons of some trial to me - Divine help has since been afforded, & the arisings of life sweetly spring up in my heart - I believe I am thankful

RELIGIOUS SOCIETY OF FRIENDS



December 24, Monday: A document was registered in the name of [Nicolò Paganini](#) in which he agreed to pay an annuity to Antonia Bianchi, mother of his son.

A Kindersymphonie by Felix Mendelssohn for his sister Rebecka was performed for the initial time, in Berlin.



December 26, Wednesday: A Piano Trio, either D.898 or D.929, by Franz Schubert was performed for the initial time, in Vienna.



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

5th day 27 of 12th M 1827 / This Morning about 10 OC Died Our friend Dorcas Earl - she had long stood in the Station of Elder in this Moy [Monthly] Meeting & from my first recollection of Meetings 'till she left off attending them from Age & infirmity, she sat at the head of the Meeting on the Womens side. - She was in the 88th Year of her Age. - It is also our Moy [Monthly] Meeting at [Portsmouth](#) & partly from indisposition of body, the State of the Weather (a Snow Storm) & some other considerations & did not attend. - it is always unpleasant to have to omit



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attending a Meeting that I have a right & ought to attend. - but it is not always best to go when we can - I desire my love for the Truth & the Assembling ourselves together, for which & the transaction of our concerns in the Church. may continue, & I believe it does - Society is very precious to me.

RELIGIOUS SOCIETY OF FRIENDS



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

1st day 30 of 12th M 1827 / I recognize this day as the same of the month & Week, that I was born 46 Years ago - I am never willing to let it pass without taking note of it - I feel that it is probable much the greater half of my days are passed & perhaps they may be nearly closed - of this however I have no Knowledge - Many events have taken place since last Year this time, which pass in review before my mind - I am thankful under a present sense of some divine favour - Our Meeting this morning was large Silent solid & solemn to my feelings. -

RELIGIOUS SOCIETY OF FRIENDS



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

2nd day 31 of 12 M / With this day ends the Year, it has been a favourable Year to me & I trust many occurrences of 1827 will not soon be forgotten - some of a trying nature, & some very pleasant & encouraging - On the whole I think there is much to be grateful & thankful for, & the ballance is on the pleasant side of the scale - Oh Lord preserve us in thy [love?] & enable us to be thankful for thy Mercys & favours

RELIGIOUS SOCIETY OF FRIENDS



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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 8, 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 1827

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 1828