

**EVENTS OF 1827**

**General Events of 1828**

<b>SPRING</b>	<b>JANUARY</b>	<b>FEBRUARY</b>	<b>MARCH</b>
<b>SUMMER</b>	<b>APRIL</b>	<b>MAY</b>	<b>JUNE</b>
<b>FALL</b>	<b>JULY</b>	<b>AUGUST</b>	<b>SEPTEMBER</b>
<b>WINTER</b>	<b>OCTOBER</b>	<b>NOVEMBER</b>	<b>DECEMBER</b>

Following the death of [Jesus Christ](#) there was a period of readjustment that lasted for approximately one million years.

-[Kurt Vonnegut](#), THE SIRENS OF TITAN



<b>January</b>	<b>February</b>	<b>March</b>
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<b>April</b>	<b>May</b>	<b>June</b>
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<b>July</b>	<b>August</b>	<b>September</b>

**EVENTS OF 1829**

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THE RHODE-ISLAND REGISTER AND UNITED STATES CALENDAR FOR 1828 and THE RHODE-ISLAND ALMANACK FOR 1828. By Isaac Bickerstaff. [Providence, Rhode Island](#): Hugh H. Brown.

In Rochester, New York, Oliver Loud and Everard Peck's WESTERN ALMANACK carried its 1st patent medicine advertisement.

The Cayuga and Seneca Canal was completed, linking Seneca and Cauga lakes to the Erie Canal.

Newport, New York, directly on the Erie Canal, changed its name to Albion.

An investigation of the accounts of the Erie Canal construction project having cleared his name, the property of Myron Holley was restored to him by the State of New York.

Joseph Wolff set off on a search for the Lost Tribes of Israel, preaching his way through Anatolia, Armenia, Turkestan, and Afghanistan and on to Simla and Calcutta. He would visit Madras, Pondicherry, Tinnevely, Goa, and Bombay before returning home by way of Egypt and Malta.

(In Kábul, Afghanistan he was so thoroughly plundered that he needed to journey some 600 miles nearly as naked as the day he was born.)

The Reverend George Croly, LL.D.'s SALATHIEL. A STORY OF THE PAST, THE PRESENT, AND THE FUTURE, also titled TARRY THOU TILL I COME, an elaboration upon the legend of the Wandering Jew.

<b>SALATHIEL, ORIGINAL FORM</b>
<b>SALATHIEL, AS OF 1901</b>

Richard Hildreth had left off teaching at the Concord Academy in Concord, Massachusetts, being succeeded as preceptor there by Mr. Phineas Allen, and was reading for the law in the offices of attorneys in Newburyport and Boston.

➡ At about this point, in Newburyport, Massachusetts, [William Lloyd Garrison](#) was first encountering the pioneer American pacifist William Ladd who was insisting that all warfare was intrinsically, inherently, categorically **un-Christian**. Garrison did not show up for his compulsory Massachusetts Militia training day, something that he would persist in for several years (he did not at this time profess conscientious objection to the bearing of arms although it is unlikely that, had he done so, anyone would have understood what he was saying, or would have accommodated themselves to such a belief system on the part of a non-Quaker).

In the following year, when he would again fail to appear pleading nearsightedness and nonresidence, he would be fined.<sup>1</sup>

➡ [Richard Sharp](#)'s LETTERS & ESSAYS IN PROSE AND VERSE was published in England by Murray.

➡ [Margaret Fuller](#), age 18, developed an infatuation with a 15-year-old kin of the Astor family who had been sent from New-York, where all of the existing Broadway was lit by gas lights, to Cambridge, Massachusetts, to get some culture. Her name was Anna Barker. "It is so true that a woman may be in love with a woman and a man with a man. ... I loved Anna for a time with as much passion as I was then strong enough to feel...."

➡ [Dr. Samuel George Morton](#)'s GEOLOGICAL OBSERVATIONS.

➡ Dietz devised a musical instrument he termed the "polyplectron."

➡ The [canal](#) through the Great Dismal Swamp to Lake Drummond was completed.

➡ The James River [Canal](#) reached Maiden's Adventure, in Goochland County, Virginia.

➡ Construction began on Connecticut's Farmington [Canal](#).

➡ The Union [Canal](#) was completed.

➡ Construction began on the North Branch Susquehanna [Canal](#).

➡ Land was cleared for the Cumberland-Oxford [Canal](#).

➡ The Miami and Dayton [Canal](#) Company secured a land grant from the US Government.

1. There was never a draft during our War on Mexico, as there would be during our US Civil War. What if there had been a draft? Would [Henry Thoreau](#), who it would appear never refused to appear under arms for the compulsory Massachusetts Militia training day, have refused induction and taken the consequences?

1828

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→ The US Government set aside 500,000 acres of public land for general [canal](#) purposes.

→ The Baltimore & Ohio railroad was the 1st intended both for passengers and for freight.

In England, Robert Stephenson created the *Lancashire Witch* for the new Rolton & Leigh Railway.



Robert Stephenson said “A locomotive engine must be put together as carefully as a watch.”

At first, until about 1832, the assumption about the new railroads was that of course they would operate in the same manner as [canals](#) and tollroads operated. That is, the vehicles on these railroads, like the barges on a canal and like the market carts on a tollroad, would be severally owned, and would be under the control of the owner or his representative. Thus the 1st railroad charters granted by Massachusetts stipulated that “all persons paying the Toll ... may, with suitable and proper carriages, use and travel upon the said Rail Road.”

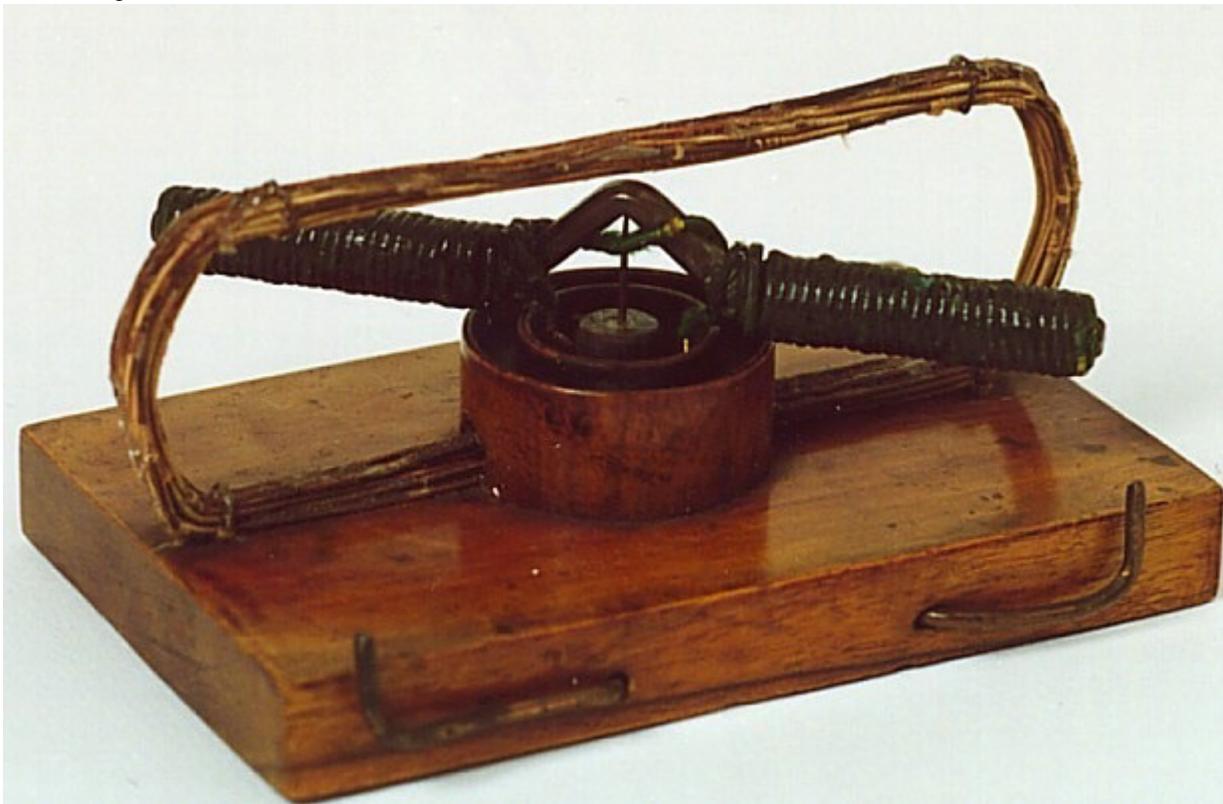
→ There is an 1828 speech entitled “Not Yours to Give,” by Tennessee Congressman David Crockett (1786-1836, Congress 1827-1831), currently being quoted by libertarians and conservatives, that appears to be utterly spurious. The story is that under the influence of constituent Horatio Bunce, Congressman Crockett delivered this speech to Congress condemning public relief as inconsistent with the Constitution. Crockett was a darling of the Whigs (and their successors) after turning against Andrew Jackson in 1829-1830, splitting with Jackson over land reform and Indian removal among other issues, and even after his death he was used as a cats-paw to attack the Democrats. Crockett mythologized himself during his lifetime as frontiersman, and it is now difficult to separate any truth out of what has been put on the record from this political/popular media creation he enabled. This speech was first alleged in the January 1867 issue of [Harper’s Magazine](#), as “Davy Crockett’s Electioneering Tour,” by a “James J. Bethune” (this was a *nom de plume* employed by Edward S. Ellis, 1840-1916. This “Bethune” published another piece in [Harper’s Magazine](#), “Walter Colquitt of Georgia,” also about a wonderful speech which was had not been recorded except in his own later reconstruction. He was most well known for his dime novel DEERHUNTER and other Wild West tales.) Although Edward S. Ellis also alleged that Bunce’s opposition to Crockett had originated in a vote Crockett made in favor of relief for victims of a fire in Georgetown, that fire had occurred not in Georgetown but in

1828

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Alexandria and the vote in question had occurred on January 19, 1827 before Crockett had become a congressman. Edward S. Ellis positioned his 1867 “Bethune” article in his 1884 edition of THE LIFE OF COLONEL DAVID CROCKETT although he had not included it in his original 1861 book about Crockett. We note that Ellis could not himself have been present at this unrecorded speech because it had been allegedly delivered some 12 years before his own birth. According to Gale and Seaton’s REGISTER OF DEBATES FOR THE HOUSE ON APRIL 1, 1828, although there had been a debate about whether to award funds to a Widow Brown after which Crockett had requested a roll-call vote and voted against that appropriation, this person had been the widow of a general rather than of a naval officer and Crockett had been absent during the discussion. Contrary to what the “Bethune” article in Harper’s Magazine asserted, this bill passed not only in the House but also in the Senate.

➡ In a news item relating to the development of ELECTRIC WALDEN technology, Jedlik Ányos István or Stephanus Anianus Jedlik devised the world’s first electric motor:



This device is preserved at the Museum of Applied Arts in Budapest (ask them to hook it up and demonstrate it to you).

➡ The Potomac Company went out of business.

➡ Thomas and Hanna Boots’s AN IMMIGRANT COUPLE IN OSWEGO COUNTY, 1828.

➡ The initial chemical analysis of nitric ether, by Boullay and Dumas.<sup>2</sup>

1828

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→ [George Payne Rainsford James](#) got married with Frances Thomas, a daughter of Dr. Honoratus Leigh Thomas of London (in accordance with a prenuptial agreement, Dr. Thomas would pay £200 per annum to this married daughter during his life plus a lump settlement of £5,000 in his will).

→ [Salma Hale](#)'s CONSPIRACY OF THE SPANIARDS AGAINST [VENICE](#), TRANSLATED FROM THE ABBÉ REAL AND OF JOHN LEWIS FIESCO AGAINST [GENOA](#), TRANSLATED FROM CARDINAL DE BETZ. He was again a member of the [New Hampshire](#) House of Representatives.

→ [Dr. Josiah Clark Nott](#) would serve for a year or two as a demonstrator of anatomy at the University of Pennsylvania.

→ [Gabriel Franchère, Fils](#) became the chief agent of the American Fur Company in [Montréal](#) (to 1834).

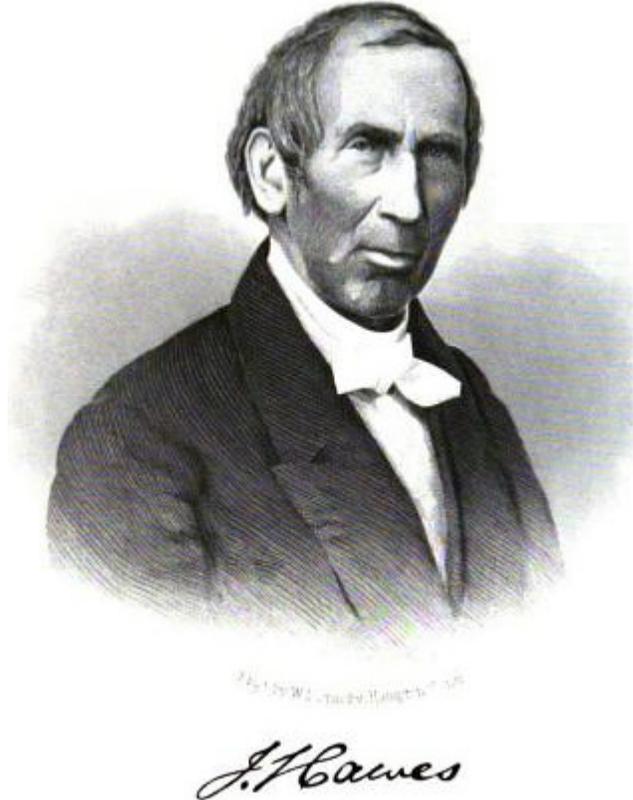


2. Basil Valentine had in the 14th Century distilled alcohol with sulfuric acid to produce ether, and in 1681 Kunkel had discovered nitric ether. In 1734 Gay-Lussac had discovered hydratic (incorrectly referred to as "sulphuric") ether. The preparation of nitric ether, having been forgotten, was rediscovered in 1742 by Navier. Acetic ether had been prepared in 1759 by the Count de Lauragnais. Muriatic ether had been prepared in 1804 by Gehlen. (Enanthic ether would not be prepared until 1836, by Liebig and Pelouze, and real sulphuric ether would not be prepared until 1848, by Wetherill.)

1828

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→ The [Reverend Joel Hawes](#)'s LECTURES ADDRESSED TO THE YOUNG MEN OF HARTFORD AND NEW-HAVEN, AND PUBLISHED AT THEIR UNITED REQUEST (Hartford: Published by Oliver D. Cooke and Co.; Sold also by Hezekiah Howe, New-Haven. — Jonathan Leavitt, New-York, and Crocker and Brewster, Boston. Hudson and Skinner, Printers).



**LECTURES TO YOUNG MEN**

This volume would have a large circulation. A copy has, for instance, been found among the books of the personal library of [Henry Thoreau](#).

→ The Reverend [Thomas Harwood](#) was presented to the chapelry of Burntwood, which he would serve, together with Hammerwich, until his death.

→ At the age of 19, [James David Forbes](#) was accepted as a fellow of the Royal Society of Edinburgh.

1828

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The Martignac administration restored [François Pierre Guillaume Guizot](#) to his professor's chair and to the council of state. Publication of his *HISTOIRE DE LA CIVILISATION EN EUROPE* (this would be translated into English in three volumes by William Hazlitt in 1846).

[Professor Guizot](#) remarried, with Elisa Dillon, niece of his first wife Pauline de Meulan Guizot, also an author.

[Joseph-Héliodore-Sagesse-Vertu Garcin de Tassy](#) became Professeur de Hindoustani at the *École spéciale des langues orientales vivantes* (School for Living Oriental Languages) in [Paris, France](#).

*Des langues orientales vivantes , et d'une utilité reconnue pour la Politique et le Commerce , établie près la Bibliothèque du Roi.*

L'école spéciale des langues orientales vivantes , créée par un *Décret du 15 germinal , an 3* ( 2 avril 1795 ), ne se composa d'abord que de trois chaires destinées à l'enseignement : 1<sup>o</sup> de l'Arabe littéral et vulgaire ; 2<sup>o</sup> du Persan et du Malai ; 3<sup>o</sup> du Turc et du Tartare de Crimée. Bientôt l'enseignement de l'Arabe vulgaire fut séparé de celui de l'Arabe littéral. D'autres chaires , réclamées par les besoins de la littérature ou des relations politiques et commerciales , furent successivement ajoutées à celles qui existaient déjà , et augmentèrent l'utilité et la réputation de cette Ecole , où , de toutes les parties de l'Europe , viennent se perfectionner dans la connaissance des langues qu'on y enseigne , les personnes qui se destinent à exercer les fonctions de professeurs en ce genre , dans les plus célèbres universités étrangères.

*Arabe littéral.*

M. le B<sup>on</sup> Silvestre de Sacy ( C \* ), Pair , *Administ. de l'Ecole , et Profess.*  
Les mardis , jeudis et samedis , à 10 heures et demie.

*Arabe vulgaire.*

M. Caussin de Perceval , *Professeur.*  
Les lundis , mercredis et vendredis , à midi.

*Persan.*

M. Quatremère \* , *Professeur.*  
Les mardis , jeudis et samedis , à 2 heures.

*Turc.*

M. le Chev. Jaubert \* , *Professeur.*  
Les mardis , jeudis et samedis , à midi et demie.

*Arménien.*

M. Le Vaillant de Florival , *Professeur.*  
Les lundis , mercredis et vendredis , à 6 heures du soir.

*Grec moderne.*

M. Hase \* , *Professeur.*  
Les mardis , jeudis et samedis , à 3 heures.

*Hindoustani.*

M. Garcin de Tassy , professeur.  
Les mardis , jeudis et samedis , à 8 heures et demie.



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 Republication of [Jean-Pierre Claris de Florian](#)'s romance *GONZALVE DE CORDOVE, OU GRENADE RECONQUISE* (3 volumes, [Poitiers. — Imp. de F.-A. Saurin, Successeur de Calineau. Lecointe, Libraire, Quai des Augustins, No. 4] [Paris: Guillaume de cie.]).

*GONZALVE DE CORDOVE, I*

*GONZALVE DE CORDOVE, II*

*GONZALVE DE CORDOVE, III*

A copy of this set would somehow come into the personal library of [Henry Thoreau](#).

 The [Reverend Timothy Flint](#) again visited New England. His *A CONDENSED GEOGRAPHY AND HISTORY OF THE WESTERN STATES, OR THE MISSISSIPPI VALLEY* (2 volumes, Cincinnati) and his *THE LIFE AND ADVENTURES OF ARTHUR CLENNING* (2 volumes, Philadelphia).

 [Theodore Sedgwick Fay](#) was hired as an associate editor at The New York Mirror, A Weekly Journal, Devoted to Literature and the Fine Arts, where he would work with George Pope Morris and Nathaniel Parker Willis. Soon he would depart for Europe, and send back to the gazette a series of letters for publication.

 [Stephen Elliott](#) and Hugh Swinton Legaré founded the Southern Review.

 Under the close editorship of [Pierre Étienne Louis Dumont](#), [Jeremy Bentham](#)'s *DE L'ORGANIZATION JUDICIAIRE ET DE LA CODIFICATION*. Also, in this year, the entire series of Bentham-in-French volumes was being reissued, by a publisher in Brussels.

 [Peter Stephen DuPonceau](#) was more than a century ahead of his time in attaining the insight that in general, the characters or logographs of the [Chinese](#) written language typically indicate spoken syllables rather than concepts conveying ideas directly to the mind (a factoid that had been well understood in China since at least the era of Xú Shèn, which is to say during the Hàn period corresponding to the start of the 2d Century in the West). DuPonceau himself was not particularly proficient in Chinese, and attained this premature insight by generalization from a discovery that the Vietnamese were employing written Chinese characters primarily on the basis of their sound while quite disregarding any meaning that such inscriptions might possess for native speakers of that language. Another century would elapse before Western scholars of the Chinese language would generally<sup>3</sup> clue into this (our loaded terms “pictogram” and “ideogram” spring to mind). DuPonceau's jibe, in regard to this egregiously mistaken understanding, was succinct:

One step more, and hardly that, and written characters must have been invented before men learned to speak.

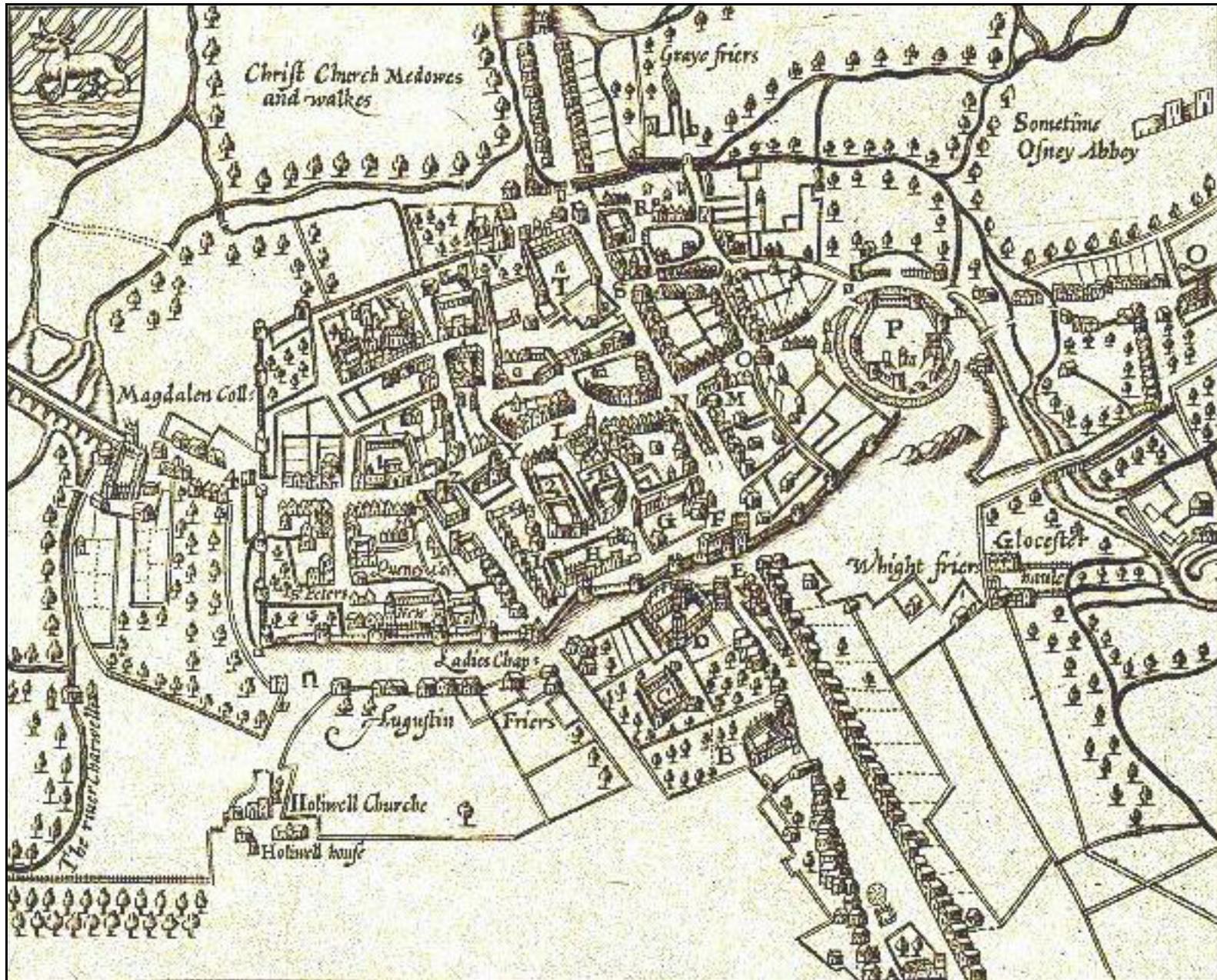
3. By “generally” I mean “not universally” — and cite the cases of Ernest Fenollosa and Ezra Pound.

1828

1828



Isaac C. D'Israeli's *THE LIFE AND REIGN OF CHARLES I* (this would result in the author's being awarded *Oxford University's* degree of DCL).



A Mexican official of Austin, *Texas* informed the government of *Mexico* that United States citizens living outside their settlement were “lazy people of vicious character.” Their “unbecoming methods” included abusing their black *slaves* while drunk. Could the Mexican government forbid additional such immigrants from the United States?

Where others send opposing armies, the Americans send their colonists.

1828

1828

→ [Charles Lamb](#)'s essays signed "Elia" in the London Magazine were again recycled, into a book titled ELIA. ESSAYS WHICH HAVE APPEARED UNDER THAT SIGNATURE IN THE LONDON MAGAZINE. SECOND SERIES (Philadelphia: Carey, Lea and Carey — Chesnut Street. J.R.A. Skerbett, printer).

**ELIA (2D SERIES, 1828)**

→ [Thomas De Quincey](#)'s "The Toilette of the Hebrew Lady" and "Elements of Rhetoric" appeared in Blackwood's Magazine. From an uncompleted follow-up to "On Murder Considered as One of the Fine Arts," we have a manuscript fragment entitled "To the Editor of Blackwood's Magazine."

The first of [Richard Henry Horne](#)'s poems to be published, "Hecatompilos," appeared in the newly founded The Athenæum. London Literary and Critical Journal.

→ [James Ellsworth De Kay](#)'s "On the supposed transportation of rocks" (American Journal of Science Volume 13 Number 2:348-350); "On the *Lepidopus caudatus*" (*ibid*, 379); "On the fossil tooth of an elephant found near the shore of Lake Erie, and on the skeleton of a Mastodon lately discovered in the Delaware and Hudson Canal" (*ibid*, Volume 14 Number 1:31-33); "On a singular mal-formation observed in the teeth of the *Arctomys monax*" (*ibid*, Volume 15 Number 2:359); "Description of a large species of *Squalus* recently captured on the American coast" (*ibid*, 359); "Report on several fossil multiocular shells from Delaware; with observations on a second specimen of the new fossil, genus *Eurypterus*" Annals of the Lyceum of Natural History of New York Volume 2:273-279); "Notes on a fossil skull in the Cabinet of the Lyceum, of the genus *Bos*, from the banks of the Mississippi; with observations on the American species of that Genus" (*ibid*, 280-291).

**THE SCIENCE OF 1828**

→ [Professor Charles Davies](#)'s ELEMENTS OF GEOMETRY AND TRIGONOMETRY. TRANSLATED FROM THE FRENCH OF A. M. LEGENDRE, BY DAVID BREWSTER. REVISED AND ADAPTED TO THE COURSE OF INSTRUCTION IN THE UNITED STATES. (This would become the professor's most popular book, appearing in some 33 editions or printings and selling a grand total of some 300,000 copies.)

→ [David Cusick](#)'s SKETCHES OF ANCIENT HISTORY OF THE SIX NATIONS, a book about the oral traditions of his Tuscarora tribe, was reissued with expanded text, and this time incorporated four of his own engravings.



**DAVID CUSICK'S SKETCHES**

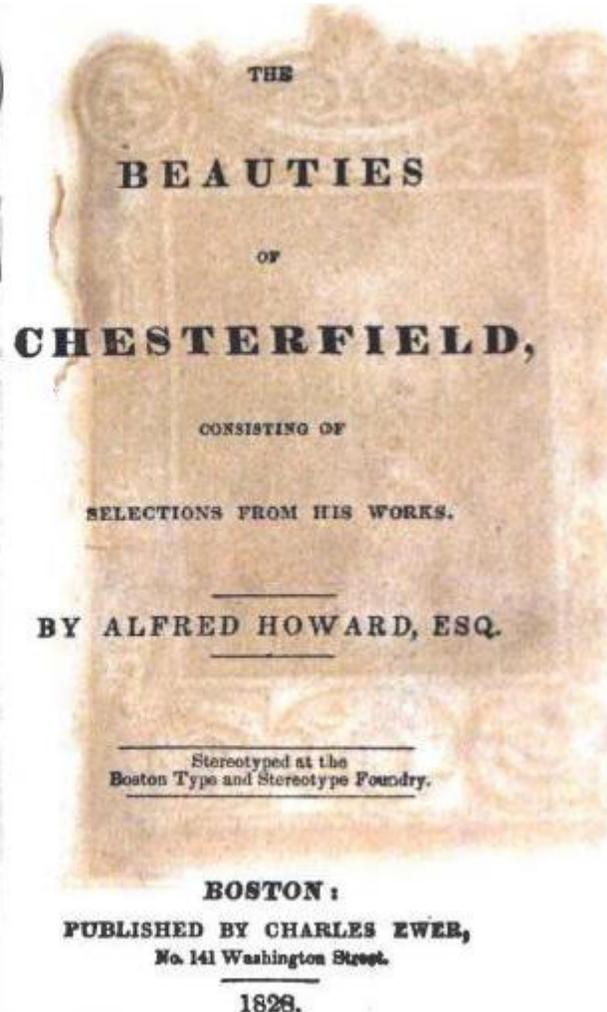
1828

1828

➡ His copper-mining venture in Columbia not having panned out, at this point [Captain Charles Stuart Cochrane](#) arrived back in England. He assumed the persona of “Senior Jean de Vega” and went on tour with his guitar, singing Spanish songs for the British public. This musical escapade would persist for a year and a half but finally in Edinburgh he would reveal himself. He would publish this adventure as *JOURNAL OF A TOUR MADE BY SENOR JEAN DE VEGA, A SPANISH MINSTREL OF 1828-29 THROUGH GREAT BRITAIN AND IRELAND*.

➡ [John Farmer](#) (1789-1838)’s 20-page pamphlet *A GENEALOGICAL MEMOIR OF THE FAMILY BY THE NAME OF FARMER WHO SETTLED AT BILLERICA, MASS. Hingham, Massachusetts: Farmer and Brown ... Printer*. [Note that this genealogist John Farmer (1789-1838) is a different person from the mapmaking John Farmer (1798-1859).]

➡ *THE BEAUTIES OF CHESTERFIELD, CONSISTING OF SELECTIONS FROM HIS WORKS.* BY ALFRED HOWARD, ESQ. Stereotyped at the Boston Type and Stereotype Foundry, published by Charles Ewer of No. 141 Washington Street, Boston. This little volume would be in the personal library of [Henry Thoreau](#) and we may wonder what benefit he derived from reading the advice of a lord whose advice was that one should never be guilty of so undignified a thing as laughing in public.



**BEAUTIES OF CHESTERFIELD**



1828

1828

[James Boswell](#) had recorded a remark Dr. [Samuel Johnson](#) made about Lord Chesterfield:

This man (said he) I thought had been a Lord among wits;  
but I find he is only a wit among Lords!



Upon the mass resignation of the unpopular cabinet of the comte de Villèle, King Charles X appointed [François-Auguste-René, vicomte de Chateaubriand](#) as ambassador to the Holy See.

The [Baron de Gérando](#)'s class in public and administrative law at the law-school of Paris, that had in 1824 been suppressed by the French government, was at this point under the Martignac ministry allowed to resume.

Victor Hugo was spending a lot of his time researching 15th-Century Paris (this would be used as background material in [THE HUNCHBACK OF NOTRE DAME](#)).

He wanted to depict a 15th-Century Paris, the Paris of Louis XI. At the same time, through his portrayal of Paris, he wanted to depict the whole 15th Century, its art, law, and customs. In order to do so he had to "ransack every palace and every hovel." He learns that a certain pot-house was in such-and-such a neighborhood; he learns that at a certain crossroads there burns a lamp before a certain statue of the Virgin. There is nothing he doesn't know about the Cour des Miracles where the riffraff gather, or about the gallows at Montfaucon where their adventurous, villainous lives come to an end. Every detail in the description of his characters is exact – the clothes they wear, the songs they sing, the proverbs they quote, the coins they take from their pockets, the Latin they speak. He found their names in old accounts: there was a real Claude Frollo, and a real Jehan Frollo, and of course, a real Gringoire. What he relates of Louis XI, Olivier le Daim, and Coictier, the king's physician, he owes to the chroniclers. No historian has ever accumulated more notes than this poet.

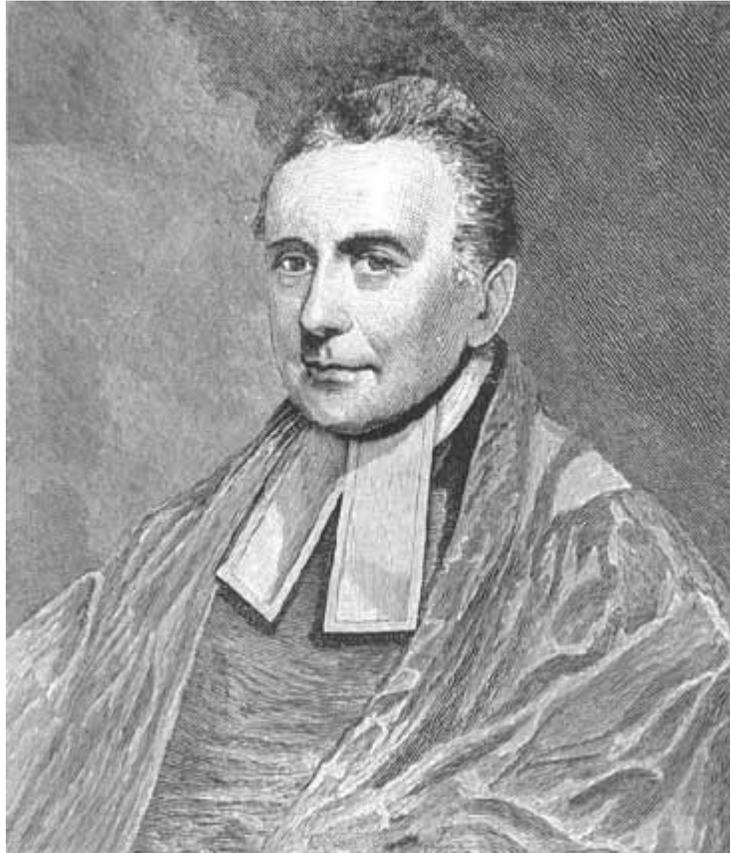


[Doctor Walter Channing](#) became the editor of the [Boston Medical and Surgical Journal](#).

1828

1828

→ [William Carpenter](#)'s SCRIPTURE NATURAL HISTORY, based upon the Reverend Dr. [Thaddeus Mason Harris](#), D.D. of Dorchester's 1821 publication A DICTIONARY OF THE NATURAL HISTORY OF THE BIBLE: OR, A DESCRIPTION OF ALL THE QUADRUPEDS, BIRDS, FISHES, REPTILES, AND INSECTS, TREES, PLANTS, FLOWERS, GUMS, AND PRECIOUS STONES, MENTIONED IN THE SACRED SCRIPTURES. COLLECTED FROM THE BEST AUTHORITIES, AND ALPHABETICALLY ARRANGED.



[Benjamin Gilbert Ferris](#) graduated from Union College in Schenectady, and would soon begin the practice of law in the Ithaca, New York offices of David Woodcock.

→ [Professor Augustin Pyramus de Candolle](#) was elected a foreign associate of the French Academy of Sciences.

→ In this year the wife of [Thomas Campbell](#) died. One of his sons had died in infancy, and the surviving son would be insane. Faced with bad health, Campbell would begin to seclude himself.

→ During this year and the following one, [Professor Philip Karl Buttmann](#)'s collection of mythological and historical essays *MYTHOLOGUS*.

1828

1828



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

Clever men are good, but they are not the best. — [GOETHE](#). [Edinburgh Review](#), 1828.

We are firm believers in the maxim that for all right judgment of any man or thing it is useful, nay, essential, to see his good qualities before pronouncing on his bad. — [GOETHE](#). [Edinburgh Review](#), 1828.



How does the poet speak to men with power, but by being still more a man than they? — [BURNS](#). [Edinburgh Review](#), 1828.

A poet without love were a physical and metaphysical impossibility. — [BURNS](#). [Edinburgh Review](#), 1828.



His religion at best is an anxious wish, — like that of Rabelais, a great Perhaps. — [BURNS](#). [Edinburgh Review](#), 1828.



Margaret [Wilson] Oliphant was born in Wallyford.

Dugald Stewart died in Bo'ness.

The Life of Mansie Wauch, Tailor of Dalkeith, Moir.

Lockhart's LIFE OF [ROBERT BURNS](#).

SCOTLAND

In order to economize while writing for periodicals, [Thomas Carlyle](#) moved to a farm at Craigenputtock:

After his marriage he "resided partly at Comely Bank, Edinburgh; and for a year or two at Craigenputtock, a wild and solitary farmhouse in the upper part of Dumfriesshire," at which last place, amid barren heather hills, he was visited by our countryman, Emerson. With Emerson he still corresponds. He was early intimate with Edward Irving, and continued to be his friend until the latter's death. Concerning this "freest, brotherliest, bravest human soul," and Carlyle's relation to him, those whom it concerns will do well to consult a notice of his death in Fraser's Magazine for 1835, reprinted in the Miscellanies. He also corresponded with Goethe. Latterly, we hear, the poet Sterling was his only intimate acquaintance in England.

JOHANN WOLFGANG VON GOETHE

His ESSAY ON [BURNS](#) appeared in the Edinburgh Review.



ROBERT BURNS

His London Magazine English translation of 1824 of [Johann Wolfgang von Goethe](#)'s WILHELM MEISTER'S APPRENTICESHIP printed in 3 volumes in this year in Boston by James Monroe would be presented to [Henry Thoreau](#) by [Waldo Emerson](#).

A wide, and every way most important, interval divides "Werther," with its skeptical philosophy, and "hypochondriacal crotchets," from Goethe's next novel "Wilhelm Meister's Apprenticeship", published some twenty years afterwards. This work belongs, in all senses, to the second and sounder period of Goethe's life, and may indeed serve as the fullest, if perhaps not the purest, impress of it; being written with due forethought, at various times, during a period of no less than ten years. Considered as a piece of Art, there were much to be said on "Meister"; all which, however, lies beyond our present purpose. We are here looking at the work chiefly as a document for the writer's history; and in this point of view, it certainly seems, as contrasted with its more popular precursor, to deserve our best attention: for the problem which had been stated in "Werther," with despair of its solution, is here solved. The lofty enthusiasm, which, wandering wildly over the universe, found no resting place, has here reached its appointed home; and lives in harmony with what long appeared to threaten it with annihilation. Anarchy has now become Peace; the once gloomy and perturbed spirit is now serene, cheerfully vigorous, and rich in good fruits. Neither, which is most important of all, has this Peace been attained by a surrender to Necessity, or any compact with Delusion; a seeming blessing, such as years and dispiritment will of themselves bring to most men, and which is indeed no blessing, since even continued battle is better than destruction or captivity; and peace of this sort is like that of Galgacus's Romans, who "called it peace when they had made a desert." Here the ardent, high-aspiring youth has grown into the calmest man, yet with increase and not loss of ardor, and with aspirations higher as well as clearer. For he has conquered his unbelief; the Ideal has been built on the actual; no longer floats vaguely in darkness and regions of dreams, but rests in light, on the firm ground of human interest and business, as in its true scene, on its true basis.

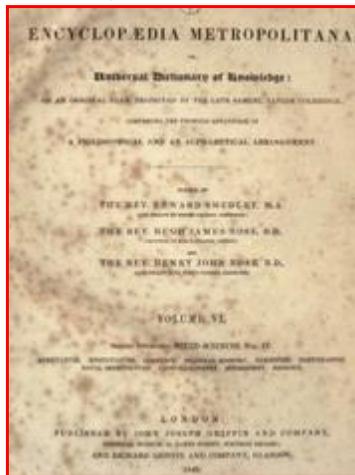
It is wonderful to see with what softness the skepticism of Jarno, the commercial spirit of Werner, the reposing, polished manhood of Lothario and the Uncle, the unearthly enthusiasm of the Harper, the gay, animal vivacity of Philina, the mystic,



ethereal, almost spiritual nature of Mignon, are blended together in this work; how justice is done to each, how each lives freely in his proper element, in his proper form; and how, as Wilhelm himself, the mild-hearted, all-hoping, all-believing Wilhelm, struggles forward towards his world of Art through these curiously complected influences, all this unites itself into a multifarious, yet so harmonious Whole, as into a clear poetic mirror, where man's life and business in this age, his passions and purposes, the highest equally with the lowest, are imaged back to us in beautiful significance. Poetry and Prose are no longer at variance, for the poet's eyes are opened: he sees the changes of many-colored existence, and sees the loveliness and deep purport which lies hidden under the very meanest of them; hidden to the vulgar sight, but clear to the poet's; because the "open secret" is no longer a secret to him, and he knows that the Universe is **full** of goodness; that whatever has being has beauty.

→ [Edward George Earle Bulwer](#)'s PELHAM caused quite a bit of guessing as to specifically which British dandies were being portrayed (the novel in part followed the line of his friend [Benjamin Disraeli](#)'s initial novel VIVIAN GREY).

→ The Reverend [Richard Whately](#)'s treatise on Rhetoric, originally contributed to the ENCYCLOPAEDIA METROPOLITANA. Also, a 2d series of essays, ON SOME OF THE DIFFICULTIES IN THE WRITINGS OF ST PAUL.



**WHATELY'S RHETORIC**

→ [Jean-Baptiste Say](#)'s DISCOURS D'OUVERTURE AU COURS D'ÉCONOMIE INDUSTRIELLE. From this year into 1830, his COURS COMPLET D'ÉCONOMIE POLITIQUE PRATIQUE.

→ [Professor Dugald Stewart](#)'s PHILOSOPHY OF THE ACTIVE AND MORAL POWERS OF MAN.

→ [John Bowring](#) visited the Netherlands.

1828

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➡ One of the dictionaries [Henry Thoreau](#) would have on his shelf: A DICTIONARY OF THE ENGLISH LANGUAGE: BY [SAMUEL JOHNSON](#) AND JOHN WALKER. WITH THE PRONUNCIATION GREATLY SIMPLIFIED, AND ON AN ENTIRELY NEW PLAN; AND WITH THE ADDITION OF SEVERAL THOUSAND WORDS. BY R.S. JAMESON. SECOND EDITION, REVISED AND CORRECTED. London: J.O. Robinson, 1828.

**JOHNSON'S DICTIONARY**

➡ [George Ord](#)'s SKETCH OF THE LIFE OF [ALEXANDER WILSON](#), AUTHOR OF THE AMERICAN [ORNITHOLOGY](#) (Philadelphia: Harrison Hall).

The family of [Charles-Lucien Jules Laurent Bonaparte](#) settled in Rome. The 2d and 3d volumes of his AMERICAN ORNITHOLOGY, OR, THE NATURAL HISTORY OF BIRDS INHABITING THE UNITED STATES NOT GIVEN BY [WILSON](#) (Philadelphia).

**AMERICAN ORNITHOLOGY**  
**AMERICAN ORNITHOLOGY**

➡ Publication of [Paul Émile Botta](#)'s OBSERVATIONS ON THE INHABITANTS OF [CALIFORNIA](#), 1827-1828, which contained observations on the life of its indigenous native population as well as on its birds. Meanwhile this author was getting an opportunity to observe the wild life and the wildlife of the [Hawaiian Islands](#). His "*Observations sur les habitants des iles Sandwich*" would appear in Nouvelles Annales des Voyages et des Sciences Geographiques for October-December 1831.



1828

1828

→ The 2d series of [Sir Walter Scott](#)'s TALES OF A GRANDFATHER.



→ [Georg Heinrich Bode](#) took back to Germany with him a parrot purchased while he was in the United States that he had named "Socrates," with whom he would be conversing (or so it would be alleged) in classic Greek. Back home he (Bode, rather than Socrates) would become Professor of Classical Philology at the University of Göttingen.

The initial transportation of accordions from Germany to England.

→ [Samuel Laman Blanchard](#) dedicated a volume of LYRIC OFFERINGS to Charles Lamb.

→ [Charles Chauncy Emerson](#) was President of [Harvard College](#)'s Class of 1828, and [Henry Swasey McKean](#) Vice-President. In April, college senior Charles submitted a requirement "Astronomical Problems" (21 ½ x 27 ½ inches) that is still on file there: <http://oasis.harvard.edu:10080/oasis/deliver/~hua17004> McKean would eventually become a tutor there in Latin and tutor, among others, [David Henry Thoreau](#). Immediately after graduating, however, he would be taking an assistant's job in the private school in nearby Jamaica Plain of Charles Winston Greene, another Harvard graduate, only to need to leave due to illness after a few weeks, and then for a short while he would be holding a job teaching school in Cambridge — and then would take a stab at attending the [Harvard Law School](#).

At this point [Harvard](#) graduate [Augustus Addison Gould](#) was hired as a house physician at the Massachusetts General Hospital, his old stomping grounds as a med student (he would afterward serve as a physician, starting in 1855, and as a consulting physician, starting in 1868).

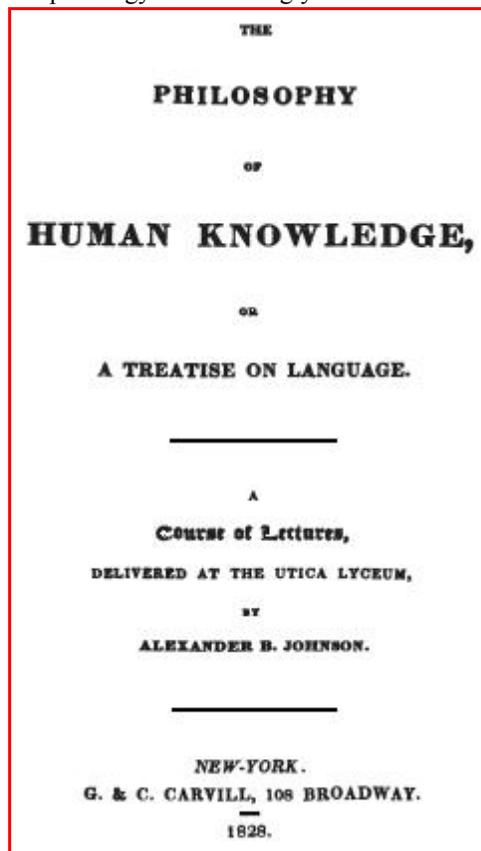
→ [Horace Hayman Wilson](#)'s MACKENZIE COLLECTION, a descriptive catalogue of the extensive collection of Oriental, especially [South Indian](#), manuscripts and antiquities made by Colonel Colin Mackenzie, then deposited partly in the India Office, London (now part of the Oriental and India Office Collections of the British Library) and partly at Madras (Chennai).

➡ [Asher Benjamin](#) designed the building at 70-75 Beacon Street in Boston.

➡ [Thomas Green Fessenden](#)'s THE NEW AMERICAN GARDENER.

➡ [Friend John Greenleaf Whittier](#) became editor of a pro-Clay gazette in [Boston](#), the [American Manufacturer](#).

➡ [Alexander Bryan Johnson](#)'s THE PHILOSOPHY OF HUMAN KNOWLEDGE; OR A TREATISE ON LANGUAGE. A COURSE OF LECTURES DELIVERED AT THE UTICA LYCEUM (New-York: G. & C. Carvill, 108 Broadway), a monograph on philosophy and philology that seemingly at first would be attracting no attention whatever.



1828

1828



Mayor Josiah Quincy, Sr. of [Boston](#) having declared [Ebenezer Bailey](#)'s high school for girls to be an entire failure, this headmaster responded by publishing a spirited REVIEW OF THE MAYOR'S REPORT UPON THE HIGH SCHOOL FOR GIRLS (evidently he has been replaced, for he indicates that he is the "late master of that school").

**EBENEZER BAILEY**

He would become the head of a private high school for young ladies. For several Phi Beta Kappa anniversaries at [Harvard College](#), he would serve as the poet.

**NEW "HARVARD MEN"**

1828

1828

→ [Pietro Bachi](#)'s *SCelta DI PROSE ITALIANE, TRATTE DA' PIÙ CELEBRI SCRITTORI ANTICHI ET MODERNI, PER USO DEGLI STUDIOSI DI QUEST LINGUA*. (Cambridge: per Carlo Folsom). This book, a required textbook during [Henry Thoreau](#)'s college education, would become part of Thoreau's permanent library.



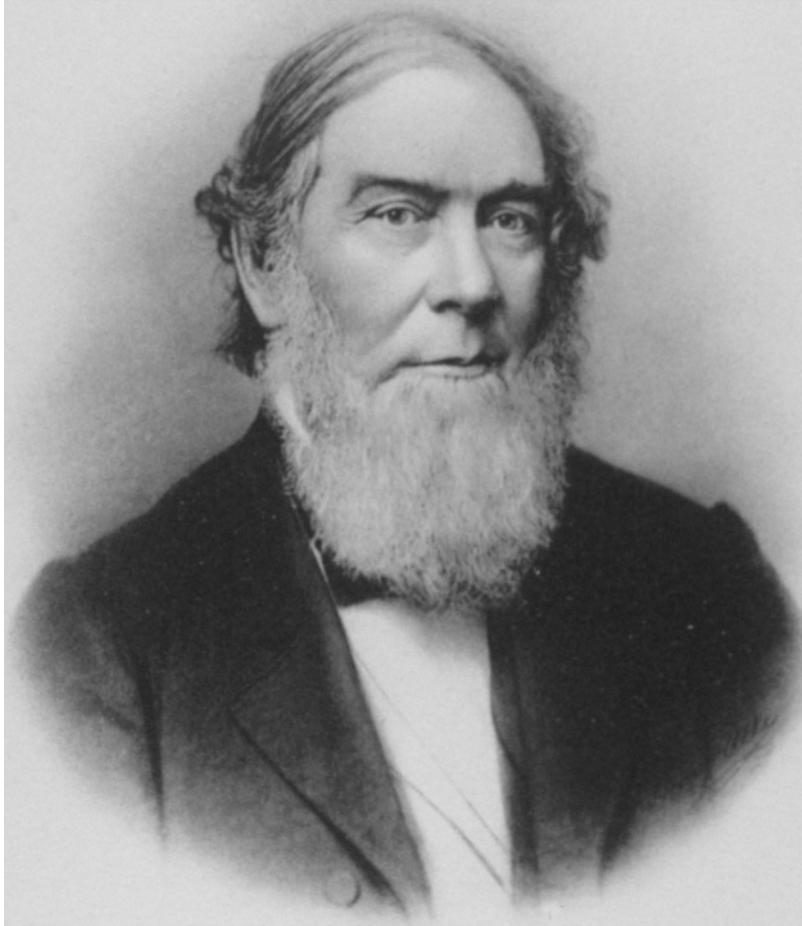
***SCelta DI PROSE ITALIANE***

(This author would prepare also *SCelta DI POESIE ITALIANE, TRATTE DA' PIÙ CELEBRI SCRITTORI ANTICHI ET MODERNI, PER USO DEGLI STUDIOSI DI QUEST LINGUA*, a companion volume to the author's 1828 volume *SCelta DI PROSE ITALIANE*, the two volumes together being intended to constitute a complete ITALIAN READER.)

1828

1828

➡ [Alexander Dallas Bache](#) began to occupy the position of Professor of Natural Philosophy and Chemistry at the University of Pennsylvania, long term.



➡ Headmaster [Benjamin Apthorp Gould](#) of Boston Latin School resigned to enter business, in favor of his assistant Frederic Percival Leverett, the author of LEVERETT'S LATIN LEXICON and of *SATIRÆ EXPURGATÆ*.  
*ACCEDUNT NOTÆ ANGLICÆ.*

Graduating from the Franklin School in [Boston](#), [Charles Henry Appleton Dall](#) matriculated at the Boston Latin School.

➡ [Dr. John Abercrombie](#)'s monographs PATHOLOGICAL AND PRACTICAL RESEARCHES ON DISEASES OF THE BRAIN AND SPINAL CORD, regarded as the 1st textbook in neuropathology, and RESEARCHES ON THE DISEASES OF THE INTESTINAL CANAL, LIVER AND OTHER VISCERA OF THE ABDOMEN (Edinburgh, Waugh and Innes).

➡ [William James Stillman](#) was born in a family of 7th-Day Baptists in Schenectady, New York.

➡ The mortality of [Concord](#):

The following table, exhibiting the number of deaths [in [Concord](#)] between several specified ages, the number each year, the aggregate amount of their ages, average age, &c. &c. during the 50 years commencing January 1, 1779, and ending December 31,



1828

1828

1828, was compiled from records carefully kept by the [Rev. Dr. Ripley \[Ezra Ripley\]](#). Great labor has been expended to make it correct and intelligible.

Year.	Under 1	to 5	to 10	to 20	to 30	to 40	to 50	to 60	to 70	to 80	to 90	to 100	Total.	Aggre. Am. Age.	Average Age.
1779	2	0	0	1	2	0	0	0	2	4	1	0	12	578	48
1780	1	2	1	1	0	0	1	1	3	0	0	0	10	307	30
1781	3	1	0	1	0	2	0	1	1	2	1	3	15	721	48
1782	1	2	1	0	1	2	0	1	1	5	3	1	18	933	52
1783	5	2	1	0	4	2	3	1	2	3	1	0	24	811	34
1784	4	1	1	2	2	0	0	1	1	2	1	2	17	607	35
1785	2	0	1	0	3	2	2	3	2	2	0	0	17	672	39
1786	4	1	0	4	3	1	1	0	1	2	1	1	19	590	31
1787	2	2	0	0	1	2	1	1	2	0	1	0	12	416	35
1788	2	0	2	0	2	2	2	1	2	3	3	0	19	877	46
1789	3	1	0	1	2	3	0	1	1	4	1	0	17	694	41
1790	2	5	2	2	2	0	3	0	3	4	3	0	26	970	37
1791	3	1	0	0	0	1	2	1	3	3	3	0	17	841	49
1792	5	0	0	1	4	3	1	6	2	2	1	1	26	1021	39
1793	1	0	3	0	1	2	2	4	1	3	0	2	19	894	47
1794	1	1	1	0	4	3	0	1	5	1	3	1	21	1018	49
1795	0	2	0	4	3	4	1	1	2	2	2	0	21	824	39
1796	1	8	2	0	2	2	2	2	1	6	1	0	27	926	34
1797	3	1	1	1	2	1	4	1	1	3	3	0	21	893	43
1798	4	3	0	2	2	0	1	0	1	5	2	1	21	831	39
1799	0	1	0	1	4	0	2	3	4	4	1	0	20	1006	50
1800	3	7	0	0	0	4	1	2	1	4	2	1	25	926	37
1801	3	3	2	6	3	0	2	2	3	4	4	0	32	1197	37
1802	2	4	1	3	2	2	1	3	1	6	2	0	27	1067	39
1803	2	7	2	3	4	9	3	0	3	2	2	1	38	1194	31
1804	4	4	0	3	3	1	3	3	1	4	2	1	29	1037	39
1805	12	1	0	3	6	2	0	2	2	2	5	0	35	1132	32



1828

1828

Year.	Under 1	to 5	to 10	to 20	to 30	to 40	to 50	to 60	to 70	to 80	to 90	to 100	Total.	Aggre. Am. Age.	Average Age.
1806	5	4	0	1	6	2	1	3	4	1	4	1	32	1201	39
1807	7	1	0	2	6	2	3	1	3	4	2	1	32	1182	37
1808	1	5	1	0	0	1	3	2	4	0	2	0	19	722	38
1809	2	3	0	0	2	1	3	1	2	2	2	1	19	821	43
1810	5	1	1	3	3	4	4	3	6	4	3	1	38	1626	45
1811	1	2	2	0	4	1	1	2	4	2	2	0	21	881	42
1812	3	6	2	1	1	5	2	2	3	3	3	1	32	1131	36
1813	3	2	1	2	4	2	3	3	1	4	2	0	27	1094	40
1814	2	0	0	0	4	4	4	1	3	0	2	2	22	1012	46
1815	4	2	4	5	4	5	3	4	5	4	6	1	47	1910	41
1816	6	1	0	1	2	0	1	3	2	4	1	0	21	802	38
1817	2	4	2	2	4	0	5	1	1	0	0	0	21	495	28
1818	2	1	0	2	1	4	1	3	3	2	1	0	20	825	41
1819	2	2	1	4	0	3	3	4	2	4	1	1	27	1006	37
1820	2	3	0	0	2	3	2	5	0	5	6	0	28	1374	49
1821	3	5	0	2	0	1	3	3	2	10	4	0	33	1582	48
1822	2	10	1	3	5	2	2	3	2	4	2	2	38	1285	34
1823	5	3	1	1	2	1	3	3	2	1	3	1	26	970	37
1824	4	3	0	1	1	2	4	4	3	5	2	0	29	1244	43
1825	3	7	1	1	2	2	5	6	4	6	3	0	40	1645	41
1826	8	6	4	0	3	2	8	4	1	5	2	0	43	1367	32
1827	2	2	0	0	1	3	1	2	1	0	3	0	19	893	44
1828	4	4	0	0	0	1	3	1	2	5	1	2	23	1020	48



It is impossible to specify the diseases by which the several persons died. As far as can be ascertained from the [Rev. Dr. Ripley's](#) records, it appears that about one seventh of the whole number died of [consumption](#), one fifth of fevers of various kinds, one twelfth of old age, one sixteenth of canker-rash, one nineteenth of the dropsy, one twenty-fifth of paralytic affections, and nearly the same number each of dysentery and casualties.

By adding the columns in the above table, we shall find that the whole number, who died during the 50 years, was 1242; of whom 153 died under 1 year of age; 137 of 1 and under 5; 42 of 5 and under 10; 70 of 10 and under 20; 119 of 20 and under 30; 101 of 30 and under 40; 106 of 40 and under 50; 106 of 50 and under 80; 106 of 80 and under 90; 28 of 90 and under 100; and a native black of 105. Of these 107 died in January, 111 in February, 118 in March, 103 in April, 88 in May, 81 in June, 88 in July, 95 in August, 115 in September, 121 in October, 121 in November, and 94 in December. These proportions generally hold good in particular years, more deaths occurring in the spring and autumn than at other seasons of the year. Of those who lived 80 years and over, 54 were males and 81 females; 90 and over, 8 were males and 21 females; 95 and over, 3 were males and 4 females. The year when the least number of deaths occurred was 1780, and when the greatest, 1815. The yearly average is 25 nearly. the least average age was in 1817, the greatest average in 1812. The aggregate amount of all the ages, for 50 years, is 49,192, and the mean average age nearly 40. Estimating our population, during this period, at an average of 1665, which is nearly correct, as will appear on reference to our account of the population, we shall find that 1 in 66 dies annually.

153 or 1 in 8 1-8 died under 1 year.	620 or 1 in 2 lived 40 and upwards.
218 or 1 in 5 2-3 died under 2 years.	570 or 1 in 2 1-3 lived 45 and upwards.
255 or 1 in 4 8-9 died under 3 years.	514 or 1 in 2 2-5 lived 50 and upwards.
270 or 1 in 4 3-5 died under 4 years.	463 or 1 in 2 3-5 lived 55 and upwards.
290 or 1 in 4 1-3 died under 5 years.	408 or 1 in 3 1-11 lived 60 and upwards.
304 or 1 in 4 1-11 died under 6 years.	354 or 1 in 3 1-2 lived 65 and upwards.
332 or 1 in 3 3-4 died under 10 years.	296 or 1 in 4 1-5 lived 70 and upwards.
358 or 1 in 3 1-2 died under 15 years.	209 or 1 in 5 1-17 lived 75 and upwards.
402 or 1 in 3 1-11 died under 20 years.	135 or 1 in 9 1-5 lived 80 and upwards.
472 or 1 in 2 3-5 died under 25 years.	69 or 1 in 18 lived 85 and upwards.
521 or 1 in 2 2-5 died under 30 years.	29 or 1 in 42 5-6 lived 90 and upwards.
571 or 1 in 2 1-3 died under 35 years.	7 or 1 in 177 3-7 lived 95 and upwards.
622 or 1 in 2 died under 40 years.	2 lived to 99, and 1 to 105.

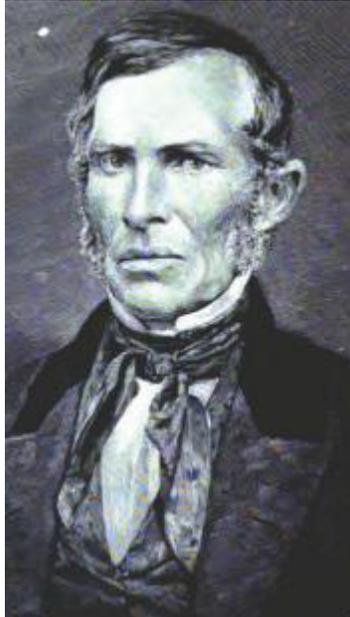
In these calculations minute fractions are omitted. They exhibit

1828

1828

results highly favorable to the health of the town. Few towns are so healthy.<sup>4</sup>

→ [Ebenezer Emmons](#) returned to [Williams College](#) at the foot of Mount Greylock as a lecturer in chemistry.



→ In this year and the following one, Abel François Villemain's series of lectures on comparative literature were being published in four volumes as *TABLEAU DE LA LITTÉRATURE AU VIIIÈ SIÈCLE*.

COMPARATIVE LITERATURE

→ [The Spectator](#) was founded.

→ Professor [Carl Adolph Agardh](#)'s *ESSAI DE REDUIRE LA PHYSIOLOGIE VÉGÉTALE A DES PRINCIPES FONDAMENTAUX* (ESSAY TO REDUCE THE PHYSIOLOGY OF PLANTS TO ITS FUNDAMENTAL PRINCIPLES).

→ Lord William Bentinck arrived in Calcutta, [India](#) as Governor-General.

4. In France, 1 in 31 arrives to the age of 70; in London 1 in 10; in Philadelphia, 1 in 15; and in Connecticut 1 in 8. In Salem, 1 in 48 dies annually; in Philadelphia, 1 in 45; in Boston, 1 in 41; in London, 1 in 40; in Paris, 1 in 32; and in Vienna, 1 in 22. — See *History of Dedham* and *American Quarterly Review*, Vol. VIII. p. 396.  
[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.)

1828

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→ Friend Amelia Opie's DETRACTION DISPLAYED.



→ Thomas Hood became editor of The Gem.



1828

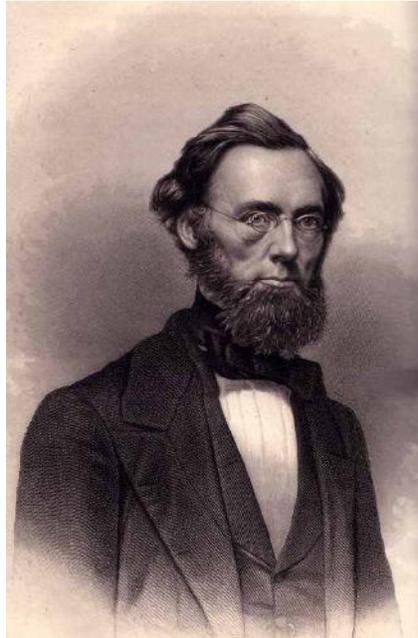
1828

➡ The wealthy sculptor [Horatio Greenough](#) went to [Italy](#) again, this time (almost) for good.

A 3rd volume of [Walter Savage Landor](#)'s IMAGINARY CONVERSATIONS OF LITERARY MEN AND STATESMEN, ETC. (London: Colburn).

➡ [William Ingraham Kip](#) switched from Rutgers College to [Yale College](#).

F.A.P. Barnard graduated from [Yale](#), standing 2d in the honor list, and became a teacher in the Hartford Grammar School.



➡ At about this point, in Newburyport, Massachusetts, [William Lloyd Garrison](#) was first encountering the pioneer American pacifist William Ladd who was insisting that all warfare was intrinsically, inherently, categorically **un-Christian**. Garrison did not show up for his compulsory Massachusetts Militia training day, something that he would persist in for several years (he did not at this time profess conscientious objection to the bearing of arms although it is unlikely that, had he done so, anyone would have understood what he was saying, or would have accommodated themselves to such a belief system on the part of a non-Quaker).

In the following year, when he would again fail to appear pleading nearsightedness and nonresidence, he would be fined.<sup>5</sup>

5. There was never a draft during our War on Mexico, as there would be during our US Civil War. What if there had been a draft? Would [Henry Thoreau](#), who it would appear never refused to appear under arms for the compulsory Massachusetts Militia training day, have refused induction and taken the consequences?

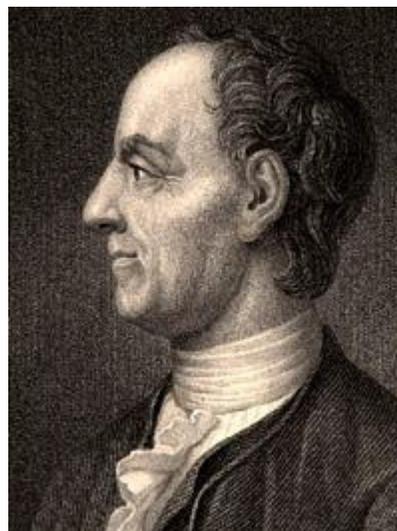
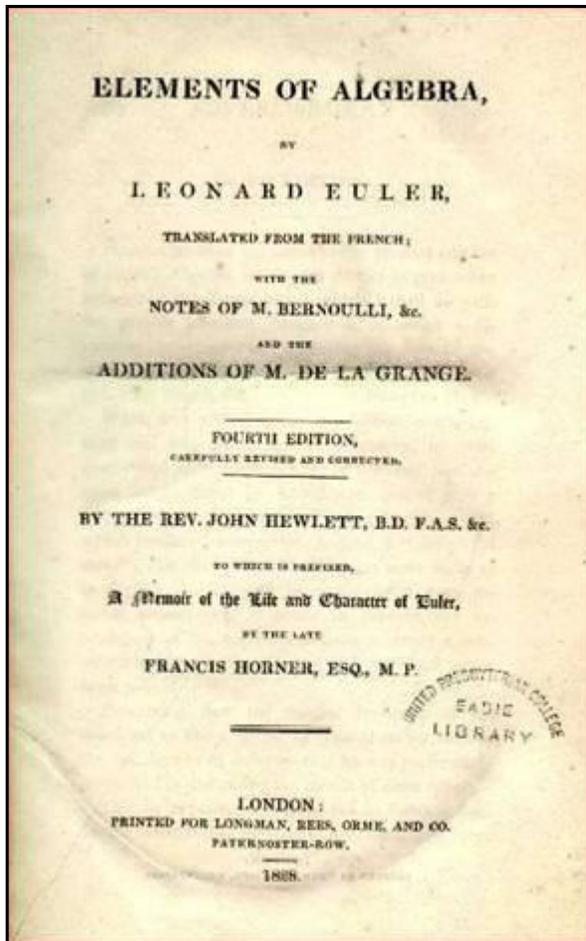
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→ Publication by Hilliard, Gray, Little, and Wilkins in Boston of the 3d edition of [Professor John Farrar](#) of [Harvard College](#)'s AN INTRODUCTION TO THE ELEMENTS OF [ALGEBRA](#), DESIGNED FOR THE USE OF THOSE WHO ARE ACQUAINTED ONLY WITH THE FIRST PRINCIPLES OF ARITHMETIC / SELECTED FROM THE ALGEBRA OF [EULER](#).

ELEMENTS OF ALGEBRA

Here is the 1828 English edition of [Leonard Euler](#)'s ELEMENTS OF ALGEBRA, from which the more elementary materials in this school textbook had been extrapolated:



Professor Farrar married for a 2d time, with [Eliza Ware Rotch](#).

The 3d and final volume of royal governor [Thomas Hutchinson](#)'s THE HISTORY OF THE COLONY AND PROVINCE OF MASSACHUSETTS-BAY.



(The initial volume had been published in 1764, and the manuscript of the 2d volume had been recovered soiled from the street after the trashing of the governor's mansion, and published in 1767.)

[CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE](#)

[READ HUTCHINSON TEXT](#)

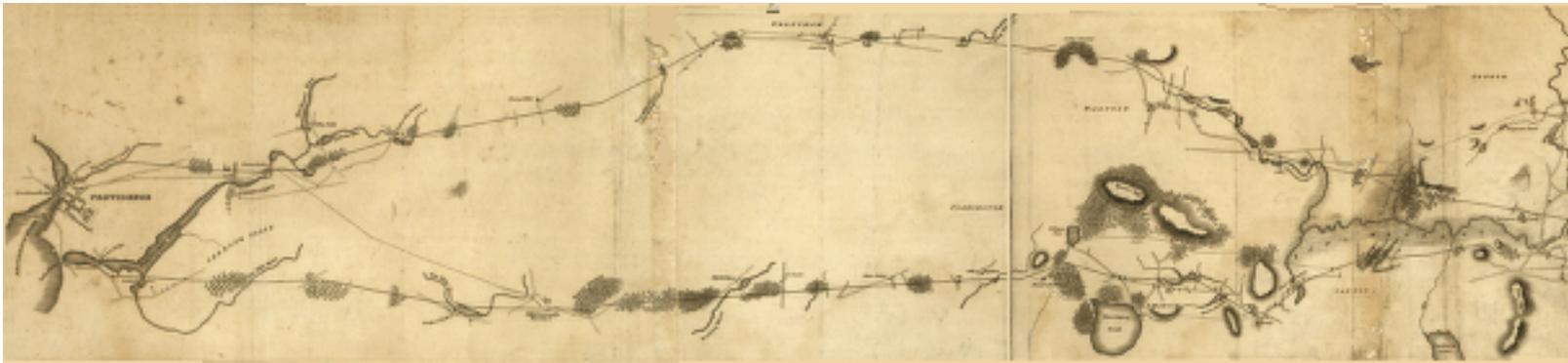
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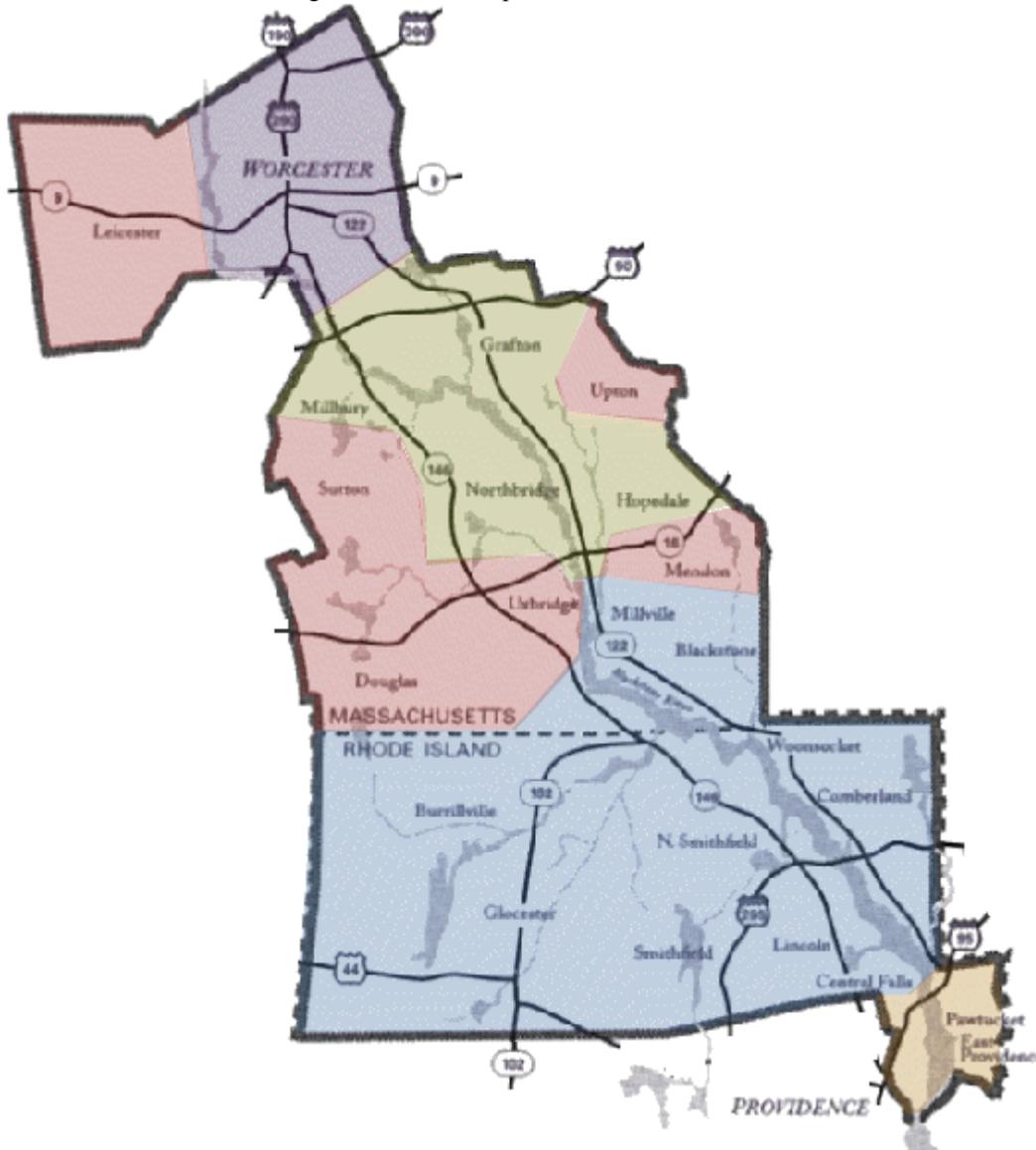
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miles overland to Worcester than it did to ship them the 3,000 miles across the Atlantic to Liverpool, England. The new canal was 45 miles long and had 48 granite locks. There not being enough water in the Blackstone River watershed to supply both the canal and the mills along the way, a river mill faction would dump boulders into the canal and a canal faction would conspire to burn down mills, until 1835 when steam power would begin to transform both river mills and canals into the irrelevant rustic raw materials for scenic postcards. However, such railroad routes were already being schemed:



[Blackstone Canal](#) resident engineer Edwin Phelps issued THE BLACKSTONE CANAL MAP BOOK.



The old schoolhouse at 24 Meeting Street in [Providence](#) became the site of [Rhode Island](#)'s first public school open to its black citizens (a building considered insufficient for white children was good enough for children of color).

1828

1828

→ The [New York](#) legislature called for a registry of [canal](#) boats.

Kingston, [New York](#)'s Rondout district was created by the directors of the [Delaware & Hudson Canal](#), as their canal's eastern terminus.

"The Arcade" was built on Westminster and Weybossett Streets in [Providence, Rhode Island](#) at a cost of about \$140,000. The huge 21-foot tall solid granite columns were cut by Joseph Olney from the quarry at Bear Ledges, Graniteville (along the present Route 44 just east of the present Interstate 295) and hauled to Providence not on barges but by oxcart. One of these massive stone columns fractured in transit, and was used instead in the town cemetery (you can still view a repurposed section of that split column as you drive along Branch Avenue past the local cemetery). Such arcades had existed in London, by the way, since 1818, and the Reynolds Arcade would go into operation in Rochester, [New York](#) in the following year. The glass-covered central court of this granite edifice serves as a pleasant and convenient passageway from Westminster to Weybossett St. At either end of the building stairways lead to galleries around the upper floors. There are 26 retail stores on each of its three levels:



Also, Cove-street was completed, and a new bridge was built, by the Providence Washington Insurance Company, connecting it with Canal-street.

→ Charles Bird King painted *Sagoyewatha* "Red Jacket" "he keeps them awake," or "Red Jacket."

*Sagoyewatha* "Red Jacket" sat for Robert Weir's (1803-1889) primitive portrait.

→ In New-York under the influence of his brother Arthur Tappan, Lewis Tappan was drawn into the evangelism of the Reverend Charles Grandison Finney. During this year he also met Friend Benjamin Lundy.

1828

1828

- ➡ Gilbert Stuart the portrait painter died a pauper, and was buried in an unmarked grave on the Common of the city he had characterized as the “Athens of America.” Well then but, if he had died a pauper in the Athens of Greece, he maybe wouldn’t have been buried at all?
- ➡ The British historian Thomas Babington, 1st Baron Macaulay (1800-1859) referred to the gallery in which reporters were seated to witness the discussions of the Parliament a “fourth estate of the realm.” —Whence that term when used in regard to our news media.
- ➡ The price of nails, which had been 25 cents a pound when Jacob Perkins invented a nail-making machine in 1795, had at this point fallen to 8 cents a pound. By 1842 the price would be 3 cents a pound.
- ➡ Louis Braille, raised in the Paris Institute for the Blind, became an instructor there.
- ➡ During the late 1820s some young gents of fashion in the cities were beginning to affect mustaches. These gents were denominated by a Boston satirist as the “young exquisites.”
- ➡ William Nicol of Scotland invented a prism made from two calcite components. This polarization device would become known as the “nicol prism.”

## HISTORY OF OPTICS

- ➡ The *USS Constitution* would be laid up at Boston until 1830, condemned by the naval commissioners for salvage. Eventually it would be saved by the famous poem by Oliver Wendell Holmes.





In this year and the next, the social movement “for the perfection of the social order” which had been started by Claude-Henri de Rouvroy, Comte de Saint-Simon and continued by Barthelemy Prosper Enfantin was reorganized as a religious movement, complete with a hierarchy modeled upon the Catholic Church. Doing one better than the Church Universal, however, there were two popes, one a white man (*Le Père Enfantin*) to represent “reflection,” and one a white woman (form a line outside the door, please) to represent “sentiment.” In Paris alone there were perhaps 300 white women who were Saint-Simonians, and in Lyon another 100 white women. Sometimes a lecture on gender equality could summon an audience of over 1,000 white people. But then, on the other foot, this save-the-planet movement for the perfection of the social order was not so popular outside the European race:



To people the globe with the European race, which is superior to all other races, to open the whole world to travel and render it as habitable as Europe, that is the enterprise through which the European parliament could continue to engage the activity of Europe and always keep up the momentum.

However, it would be a grievous and malicious error for me to propose for you to suppose that this save-the-planet movement was racist, and that the intention of its white founders was to construct its “Golden Age of the human species which lies before us” out of the blood, sweat, and tears of the non-white peoples. I bite my tongue! To the contrary, *à chacun selon sa capacité, à chaque capacité selon ses oeuvres*, regardless of race and let the chips fall where they may, for the exploitation and warfare which was being proposed was merely one of pitting the human species against all those other species that were still cluttering up the planet in the 19th Century:



The only useful action that man can perform is the action of man on things. The action of man on man is always in itself harmful to the species because of the twofold waste of energy it entails.

Any white man, it seemed, could play this game, and impress other white people with the need to work together for the good of all. A businessman from Lyon, [Charles Fourier](#), quite a bit younger and quite a bit more poetic, began in the 1830s to put forward some competing notions. People should join up together in groups he called *phalanges* (perhaps *phalanxes*?) and live conveniently close together in structures he called *phalanstères*, so that every woman would be able to take her choice of four lovers or husbands at a time.

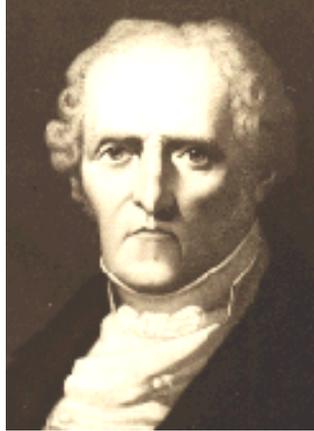


These are approximate estimates.

1828

1828

It requires precisely 1,680 persons to associate, Fourier calculated, to create the desired mass effect of the phalanx. After 72,000 years (give or take a few decades, I suppose) of this robust [masturbation](#) fantasy, he estimated, we would enter an era of Perfect Harmony!



–Hey, stop sniggering, a lot of white people in the 19th Century, including some in the vicinity of [Concord](#), felt this was an idea worth going door-to-door on behalf of! The following is from [Nathaniel Hawthorne](#)'s 1852 THE BLITHEDALE ROMANCE and describes the situation as of 1845 at the [Brook Farm](#) communitarian experiment just outside Boston:

The ["Blithedale"] Community were now beginning to form their permanent plans. One of our purposes was to erect a Phalanstery (as I think we called it, after Fourier; but the phraseology of those days is not very fresh in my remembrance) where the great and general family should have its abiding-place. Individual members, too, who made it a point of religion to preserve the sanctity of an exclusive home, were selecting sites for their cottages, by the wood-side, or on the breezy swells, or in the sheltered nook of some little valley, according as their taste might lean towards snugness or the picturesque. Altogether, by projecting our minds outward, we had imparted a show of novelty to existence, and contemplated it as hopefully as if the soil, beneath our feet, had not been fathom-deep with the dust of deluded generations, on every one of which, as on ourselves, the world had imposed itself as a hitherto unwedded bride.

COMMUNITARIANISM

This was the year in which [Hawthorne](#) was anonymously publishing his FANSHAWE romantic novel of college life (later he would in embarrassment attempt to recover all copies; in 1876, long after his death, it would be

republished).



➡ [Bronson Alcott](#), arriving in Boston as a poor peddler from Connecticut at the age of 28, formed a very positive attitude of the place, and declared that Boston must be:

the city that is set on high. "It cannot be hid." It is Boston. The morality of Boston is more pure than that of any other city in America.

More's the pity, he may have been right — for sure Boston's plumbing was getting righteous!

(In this year, also, Alcott heard [Waldo Emerson](#) preach. It was all exceedingly heady.)

THE ALCOTT FAMILY

➡ Josiah Bissell of Rochester helped organize the General Union for the Promotion of the Christian Sabbath, the purposes of which were to obtain, for America's workers, their God-given right to one day per week of respite from their commercial duties, and, for America's merchants, the essential property right to refuse government business they did not want.

➡ Pictou and Sydney on Cape Breton, Nova Scotia were made free ports. Stage coaches were established between Halifax and Annapolis. A steam packet was established between Annapolis, Nova Scotia and St. John's, New Brunswick. The highest tides ever known were seen in the rivers falling into the bay of Fundy, and dikes at Annapolis, Horton, Cornwallis, Falmouth, &c. were broken. A census of the province of Nova Scotia as made, which gave the population at 123,848 souls, showing that in a decade there had been an increase of 41,795 exclusive of Cape Breton.

CANADA

➡ Despite the negligible military significance of [Fort Niagara](#), the post was at this point re-garrisoned. The troops stationed there would be performing routine drills and chores until 1837 — when all hell would break loose again due to a rebellion being fomented in [Canada](#).

➡ A new edition of the pocket-size [tourist](#) guide that had been published in Saratoga Springs NY in 1822, Gideon M. Davison's THE FASHIONABLE TOUR FOR THE SUMMER OF 1822, nearly doubled the size of the volume, from 169 page to 322. Much of the new material dealt with the "rich mountain scenery" to be found in New England itself.



The Reverend Nathan Lord (1792-1870), a Congregational minister, athlete, and committed believer in human [slavery](#) (committed to the necessity for slavery due to the reality of sin and of Divine providence), took over as president of [Dartmouth College](#). A supremely righteous man, he would make himself, sorta, “the John Silber of the 19th Century,” and finally, after in 1863 he refused to grant President Lincoln an honorary degree, would be pried out of the office to everyone’s relief:

NATHAN LORD (president 1828-1863): The relative brevity of the Dana and Tyler administrations was more than offset by the long tenure of President Nathan Lord. A graduate of Bowdoin College and a Congregational minister, Lord remained at the helm of Dartmouth College for 35 years, longer than any president except John Wheelock. Lord was an independent thinker, an athlete and a strict disciplinarian. He is said to have preached scripture from memory, unbeknownst to his audience to whom his eyes were always camouflaged by dark glasses. Lord was also a prodigious fund raiser, establishing the College’s first alumni association and securing \$50,000 in a general solicitation that enabled Dartmouth to build Thornton and Wentworth Halls, the two Greek Revival buildings flanking Dartmouth Hall. Under the leadership of Nathan Lord Dartmouth enjoyed considerable growth, both in student enrollments and in the physical campus. But many of Lord’s strongly held views brought him into conflict with the campus and the external world. He looked on academic awards and other symbols of student achievement as subversive forces in what he considered to be the higher pursuits of virtue and wisdom, and held strong pro-slavery views. As the nation entered into Civil War, those views became more and more repugnant to Dartmouth’s constituencies, including several prominent alumni, among them Amos Tuck (1835) and Gilman Marston (1837), a general in the Union Army. Finally, in 1863, the Dartmouth Trustees were asked to remove Dr. Lord from office. Instead, he tendered his resignation.<sup>6</sup>



6. All the Dartmouth presidential portraits are in the college’s Hood Museum of Art in Hanford, New Hampshire.

1828

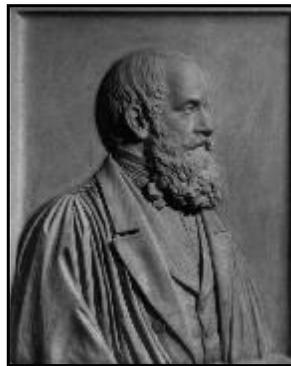
1828

➡ Alexander Greaves's THE GOSPEL OF GOD'S ANOINTED, THE GLORY OF ISRAEL, AND THE LIGHT OF REVELATION FOR THE GENTILES: OR, THE GLAD TIDINGS OF THE SERVICE, SACRIFICE, AND TRIUMPH OF OUR LORD AND SAVIOUR JESUS CHRIST, THE ONLY BEGOTTEN SON OF GOD; AND OF THE GRACIOUS AND MIGHTILY OPERATIVE POWERS OF THE HOLY SPIRIT, WHICH WERE THE FIRST-FRUITS OF THAT LABOUR OF DIVINE LOVE: BEING A RECENT VERSION, IN TWO PARTS, OF THE CHRISTIAN GREEK SCRIPTURES (COMMONLY CALLED THE NEW TESTAMENT) IN WHICH IS PLAINLY SET FORTH THE NEW COVENANT PROMISED BY GOD THROUGH MOSES AND THE PROPHETS (London: A. Macintosh).

HISTORY OF THE BIBLE

Professor John G. Palfrey's THE NEW TESTAMENT IN THE COMMON VERSION, CONFORMED TO GRIESBACH'S STANDARD GREEK TEXT (Boston: Gray & Bowen). A 3d edition would be printed in 1830. The Reverend Palfrey, a Unitarian, anonymously published this revision of the King James version in accordance with Griesbach 1805. This is perhaps the earliest example of a scholar's attempt to fully inform the public at large of the results of the new textual criticism pioneered by Griesbach.

HISTORY OF THE BIBLE



➡ The two Hazard brothers of the IP&RG Hazard cotton cloth company at the mill on the Saugatucket River in Peace Dale in [South Kingstown, Rhode Island](#) were joined by a third brother, Joseph Peace Hazard (1807-1892). Henceforth their firm would be known as "RG Hazard & Co."

➡ When Arthur Hugh Clough reached nine years of age, he was sent from Charleston, South Carolina to England to study at Rugby School. There, inspired by the teaching of Thomas Arnold, he would win a scholarship to Balliol College, Oxford. Although he would fail to win the expected 1st-class degree at Balliol, he would be elected a fellow of Oriel College.

➡ [Friend Luke Howard](#) moved from Tottenham to Ackworth in Yorkshire.

➡ Since the union of England and Ireland in 1801, it had been a flaming question in British politics, known as "the Catholic question," whether any Catholic would ever be allowed to hold any government office. The Tories, by and large, had been against this. In this year this issue was resolved by the Tory who had become the prime minister, the Duke of Wellington, sponsoring an act which allowed a Catholic, even an Irish one, to serve his government: the "Emancipation Act." Consequently, Daniel O'Connell was elected MP for Clare, Ireland.

1828

1828

➡ William Howley became [Archbishop of Canterbury](#).

➡ It would have been at about this point in time that the 7-year claim which [Charles Jones Dunbar](#) had made on the [graphite](#) deposit which he had discovered near Bristol in New Hampshire in 1821 ➡ would have expired. After this point the Thoreau family would need to begin purchasing this raw material on the open market.



➡ Alexis de Tocqueville took a *rue d'Anjou* apartment with Gustave de Beaumont, deputy public prosecutor at the court of Versailles. At Versailles he met the English woman Mary Motley who later would become his wife.



➡ [Charles Follen](#) got married with Eliza Lee Cabot, well connected in Boston Brahmin society and author of 1827's THE WELL-SPENT HOUR.

➡ "Father Taylor," the Reverend Edward T. Taylor of the Methodist Church in Boston, took charge of the Boston Seamen's Bethel, which would be largely supported by the [Unitarians](#).

**THOREAU'S**  
IMPROVED  
**DRAWING PENCILS,**  
FOR THE NICEST USES OF THE  
Drawing Master, Surveyor, Engineer, Architect,  
and Artists generally.

GRADUATED FROM  
1 to 4,  
IN PROPORTION TO THEIR HARDNESS.

MANUFACTURED BY  
**JOHN THOREAU & Co.**  
CONCORD, MASS.

1828

1828

→ [George Combe](#)'s THE CONSTITUTION OF MAN CONSIDERED IN RELATION TO EXTERNAL OBJECTS (J. Anderson jun.) in some quarter led to his denunciation as a materialist and an atheist.

Franz Joseph Gall died near Paris.

PHRENOLOGY

→ The [Dexter Asylum](#) began to “provide care” for the poor, aged and mentally ill of [Providence](#). The building was of painted brick, five stories in the center with three stories in the wings, and with a granite basement. Thus would continue until 1957. Ebenezer Knight Dexter’s magnificent gift to the town, though much needed at the time, later would be seen as an anachronism — a walled and isolated “poor farm” in the midst of Providence’s residential east side, where nobody wanted to be reminded of the unfortunate among us. It is evident that in the minds of the people administering the institution, this town Asylum fell into the same general category as the punitive and disciplinary and custodial facilities located more fortuitously in woebegone [Cranston, Rhode Island](#), to wit, the State Workhouse and House of Corrections, the State Hospital for the Insane, the State Almshouse, the State Prison and Providence County Jail, and the State Reform Schools. The general rubric under which all these facilities traveled, indiscriminately, was “Government Institutions.” Early inmates at the asylum farm with “no visible means of support” were indentured to labor, under threat of punishment, in return merely for their room, board, and clothing. The asylum was not only a farm but also a manufacturing facility at which junk and oakum rope products were produced for the shipping industry. Records of sales of milk, vegetables, and general produce show that, despite all this virtually free labor, expenses usually exceeded earnings. The farm had constant difficulty merely in feeding itself.

ASYLUM



From this point forward, on each 3d Saturday in December in the Council Chamber of City Hall, a “Town Meeting” would be held by “freemen” of [Providence](#) per terms of the will, to transact business relating to the Dexter donations.

A grassy enclosure of about 9 1/2 acres, on the property, located west of Dexter Street near High Street, would be put into service as a militia training field.

1828

1828



By 1805 a conscientious Rector of the parish of Buckinghamshire in England had created a lending library. The Rector was an early advocate of books with large print for his more elderly parishioners. By this point there were in the library 628 volumes, and 128 families out of perhaps 150 had borrowed books in the previous year. Books could be kept up to four weeks and the library was open in the schoolroom after Sunday evening service. Between 20 and 30 persons were using the library each week. Usage was such that periodically the books were needing to be recovered with brown paper and some were being sent to be rebound. Sample titles from this lending library are: *Peer's COMPANION TO THE AGED*; *PLAIN SACRAMENTAL TRUTHS*; various publications by the Bristol Tract Society; *COTTAGERS MONTHLY*; *THE FRIENDLY* — one doubts that *ADAM BEDE* ever found a place on that shelf.



Formation, in England, of the Society for the Diffusion of Information on the Subject of [Capital Punishment](#), led (of course) by [Quakers](#).



Originally, in 1696, the solemn affirmation of Quakers in court had been accepted instead of an oath, which Quakers refused to take because it was contrary to Scripture and because it implied a specially stringent standard of truth-telling for witness testimony in court; however, in 1749 Quakers had been prohibited from testifying in such manner during criminal proceedings. At this point that 1749 restriction was lifted.

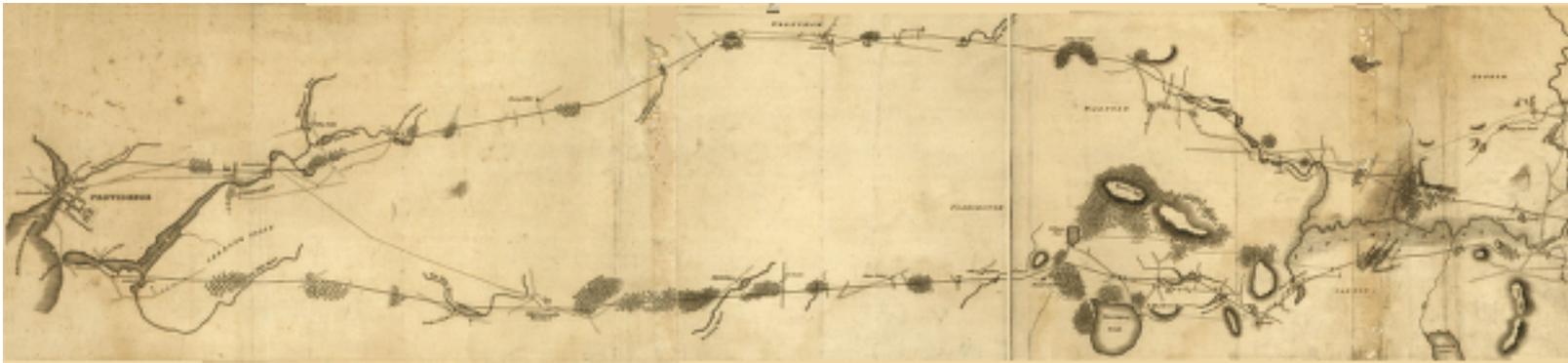
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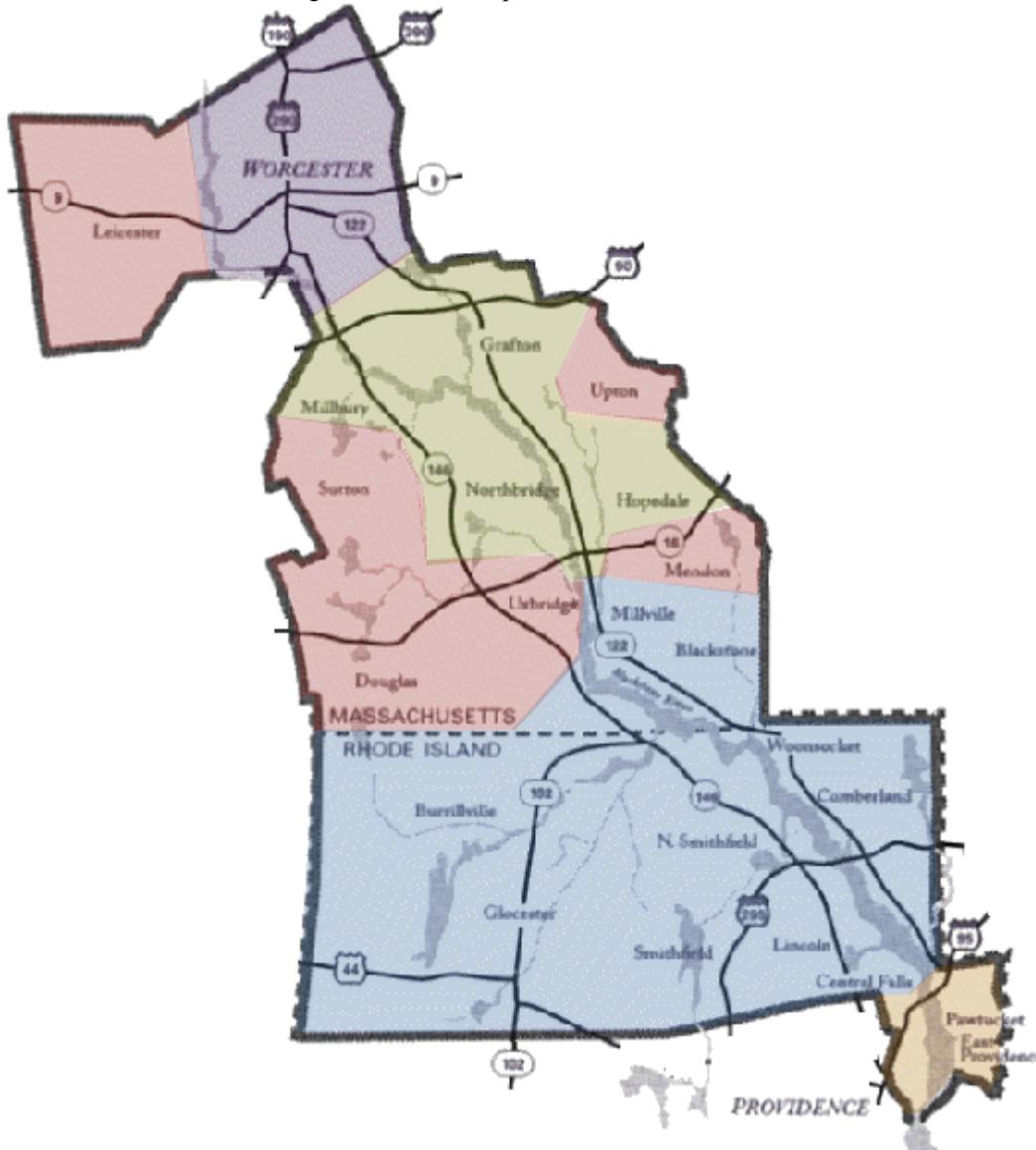
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[Blackstone Canal](#) resident engineer Edwin Phelps issued THE BLACKSTONE [CANAL](#) MAP BOOK.



1828

1828

→ The Reverend [Orestes Augustus Brownson](#) was becoming perplexed at the inanity of the Universalist doctrine which had so attracted him: If all would ultimately be saved, what need was there for a Savior? If God forgave unconditionally and let human sinfulness go entirely unpunished, what need was there for morality?



He was one perplexed guy!

→ Henry Gratacap introduced the fireman's painted leather helmet with the long back brim.

In this year a tip of very toxic and very touchy white phosphorus was put on the new-style "friction match," which had been invented in the previous year in Sweden by John Walker. (But this would remain an expensive import item, as factory production of such matches within the USA would not begin until 1836.)

The chemist Samuel Jones at 201 Strand in [London](#), who was producing a fantastical Promethean match (Promethean meaning "fore-thinker") consisting of a glass bead containing acid, coated with an ignitable substance and wrapped in paper,<sup>7</sup> heard of Walker's invention in a lecture by [Michael Faraday](#) at the Royal Institution. He would term his English version of the Swedish match the Lucifer meaning "light-bringer." He would be the 1st to advertise the device.

On the box he would place a warning, that the device should not be used by persons "whose lungs are delicate."



→ Dante Gabriel Rossetti was born in [London](#), brother to the poet Christina Rossetti. Russell Ash would characterize this brother as having an "idealized and escapist view of an imaginary 'golden age' rooted in the medieval world, with its traditions of courtly love and chivalric duty."

→ In the rise of "English" as a scholarly discipline, the Reverend Thomas Dale was the first to be appointed to the first professorship of English Language and Literature, at the University of London on Gower Street in [London](#) (afterward, this would be known as University College).

[Professor George Long](#)'s TABLES OF COMPARATIVE ETYMOLOGY (Philadelphia, with J. Lewis). His INTRODUCTORY LECTURE [ON THE GREEK LANGUAGE] DELIVERED IN THE UNIVERSITY OF LONDON ([London](#)).

→ During the late 1820s, not necessarily in this particular year, in [London](#), Dr. Nathaniel Bagshaw Ward was experimenting with closed ecosystems, plant and animal communities in a "closely glazed case."

AQUARIUMS

7. One activated this match by popping the little vial of acid with one's teeth!

1828

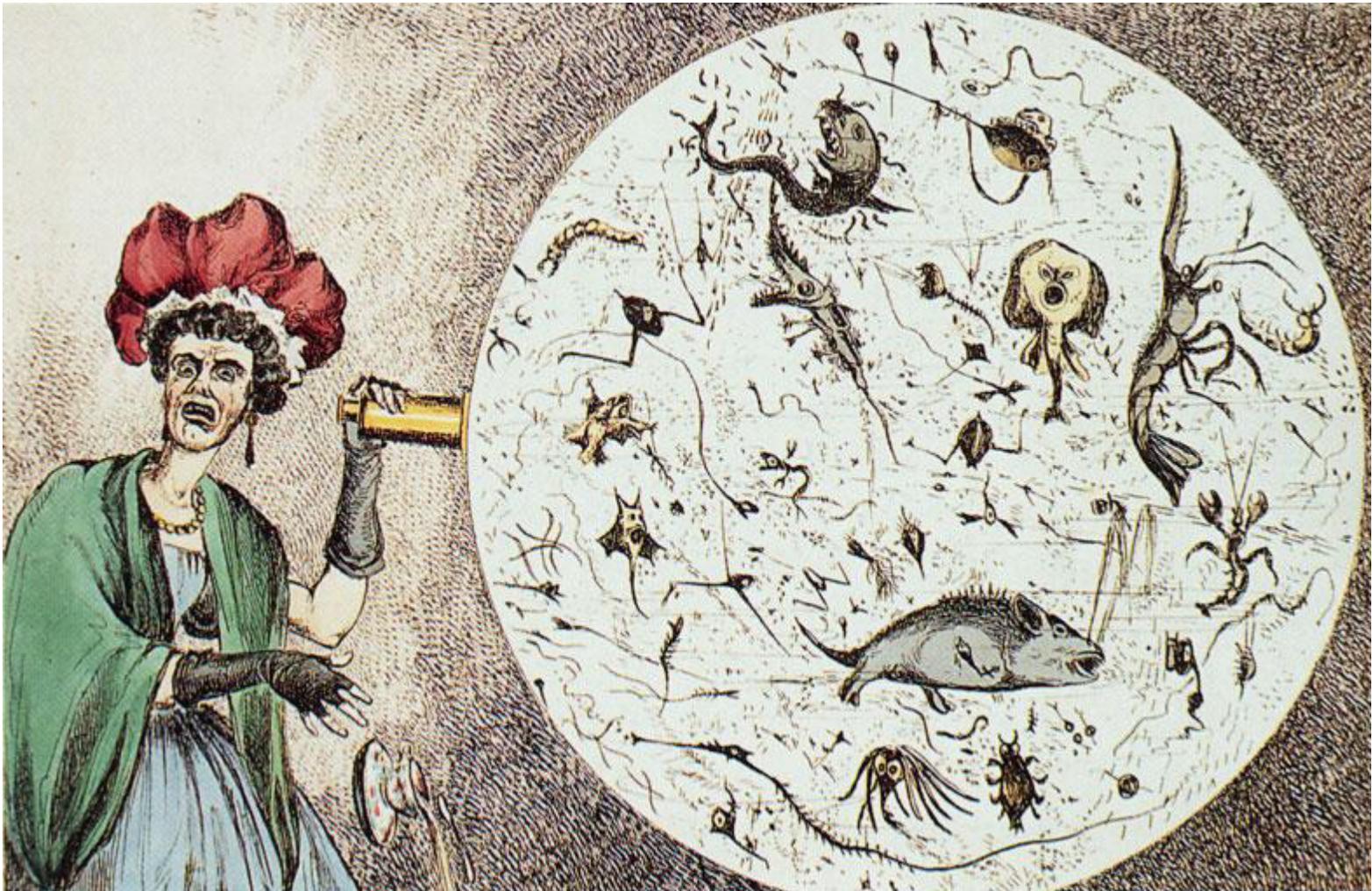
1828



Henry Peter Brougham helped found [London](#) University. He proposed major changes to the legal system, including the creation of a central criminal court. (Most of these recommendations would be accepted.)



At the Microcosm in Regent Street in [London](#), a microscope was on display which eliminated the problem of achromatic aberration, the problem which had up to that point been the major limitation to the usefulness of such magnifying devices.<sup>8</sup>



8. Bradbury, S. THE MICROSCOPE, PAST AND PRESENT. Oxford, 1968.

1828

1828

➡ Origination of the term “long drink.” The Cornish mining engineer Richard Trevithick had some thoughts in regard to the feasibility of a machine into a hole in the side of which one could reach and obtain [ice](#) for one’s drink,<sup>9</sup> and he noted that there would be a sizeable market for such a machine with such a marvelous hole in its side. His estimate was that as much as £100,000 was being spent in [London alone](#), for ice per annum. (A good deal of this ice was being shipped over from Norway.)

COOLNESS

➡ In [London](#), University College opened in Gower Street.

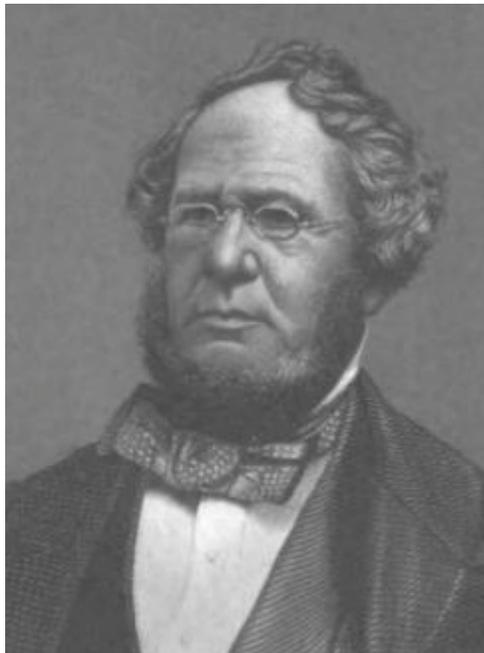
In [London](#), St. Katherine’s Dock opened.

In [London](#), Brunswick Theatre opened, and collapsed.

At Hyde-Park Corner In [London](#), a triple archway and gate was constructed from the designs of Burton.

➡ Samuel Griswold Goodrich’s illustrated children’s book THE TALES OF PETER PARLEY ABOUT AMERICA had become a favorite of the American public, and so an expanded edition was prepared. A copperplate frontispiece of “Peter Parley Telling Stories” was added to supplement the illustrative woodcuts in the book. Cutting a new cookie from the successful mold, Goodrich self-published THE TALES OF PETER PARLEY ABOUT EUROPE, employing some of the same woodblocks that appeared in the AMERICA volume. Taking as his model a series of annuals which he had seen in [London](#), he also put out the first of a 15-year series of gift books, THE TOKEN, A [CHRISTMAS](#) AND NEW YEAR’S GIFT FOR 1828.<sup>10</sup>

➡ From this year into 1832, [Henry Rowe Schoolcraft](#) would be serving in the territorial legislature.



9. And why not? After all, people had invented a machine with a hole in it, and one could look into this hole and, by moving the sections of this machine back and forth like a trombone, perceive that there were icy mountains on the moon!

10. This series would publish some of the first works of Nathaniel Hawthorne, [Henry Wadsworth Longfellow](#), and Oliver Wendell Holmes, Sr. The historian George Bancroft, Collector of the Port of Boston, would also contribute articles.

1828

1828

 Elizabeth Oakes Smith gave birth to the 3d of her six sons, Appleton (1828-1887).



1828

1828



What would [Emerson](#) and [Thoreau](#) be reading that had been attributed to the ancient [Zoroaster](#)?  
 –Perhaps it would be Isaac Preston Cory's ANCIEN FRAGMENTS, published in London during this year.



*Ex Manfotea Prefropolitano Bex: coram Igne et Sole quasi adoraturus  
 ritus caput Amma etc. Incensula in nube ad caelum ascendit territur.*

CHALDEAN ORACLES

“WALKING”: My desire for knowledge is intermittent; but my desire to bathe my head in atmospheres unknown to my feet is perennial and constant. The highest that we can attain to is not Knowledge, but Sympathy with Intelligence. I do not know that this higher knowledge amounts to anything more definite than a novel and grand surprise on a sudden revelation of the insufficiency of all that we called Knowledge before – a discovery that there are more things in heaven and earth than are dreamed of in our philosophy. It is the lighting up of the mist by the sun. Man cannot **know** in any higher sense than this, any more than he can look serenely and with impunity in the face of the sun: Ως τι νοῶν ου κεινον νοησεις, – “You will not perceive that as perceiving a particular thing,” say the Chaldean Oracles.

CHALDEAN ORACLES

1828

1828

 Friend [Lucretia Mott](#) bore her last child. (Five of her six children would survive into adulthood.)



**AN 1884 BIOGRAPHY**



Frances Trollope observed:



CINCINNATI, OHIO.  
COARSENESS OF PEOPLE IN THE COUNTRY.

The extraordinary familiarity of our poor neighbours startled us at first, and we hardly knew how to receive their uncouth advances, or what was expected of us in return; however, it sometimes produced very laughable scenes. Upon one occasion two of my children set off upon an exploring walk up the hills; they were absent rather longer than we expected, and the rest of our party determined upon going out to meet them; we knew the direction they had taken, but thought it would be as well to inquire at a little public-house at the bottom of the hill, if such a pair had been seen to pass. A woman, whose appearance more resembled a Covent Garden market-woman than any thing else I can remember, came out and answered my question with the most jovial good humour in the affirmative, and prepared to join us in our search. Her look, her voice, her manner, were so exceedingly coarse and vehement, that she almost frightened me; she passed her arm within mine, and to the inexpressible amusement of my young people, she dragged me on, talking and questioning me without ceasing. She lived but a short distance from us, and I am sure intended to be a very good neighbour; but her violent intimacy made me dread to pass her door; my children, including my sons, she always addressed by their Christian names, excepting when she substituted the word "honey;" this familiarity of address, however, I afterwards found was universal throughout all ranks in the United States.

My general appellation amongst my neighbours was "the English old woman," but in mentioning each other they constantly employed the term "lady;" and they evidently had a pleasure in using it, for I repeatedly observed, that in speaking of a neighbour, instead of saying Mrs. Such-a-one, they described her as "the lady over the way what takes in washing," or as "that there lady, out by the gully, what is making dip-candles." Mr. Trollope was as constantly called "the old man," while draymen, butchers' boys, and the labourers on the canal were invariably denominated "them gentlemen;" nay, we once saw one of the most gentleman-like men in Cincinnati introduce a fellow in dirty shirt sleeves, and all sorts of detestible et cetera, to one of his friends, with this formula, "D\*\*\*\*\* let me introduce this gentleman to you."



→ Thomas Cole painted “View of Monte Video, Seat of Daniel Wadsworth, Esq.” in oil on a 19 1/4 x 26 1/8 inch panel. This painting is currently at the Wadsworth Atheneum in Hartford CT as an 1848 bequest of Daniel Wadsworth:



The painting may assist us in understanding [Waldo Emerson](#)'s plan which finances never allowed him to implement, to have Thoreau and [Bronson Alcott](#) construct for him a Philosopher's Tower on Emerson's Cliff just to the south of [Walden Pond](#), and also Thoreau's remarks in [WALDEN; OR, LIFE IN THE WOODS](#) about having a country seat from which one might be the master of all one surveyed.

[WALDEN](#): Wherever I sat, there I might live, and the landscape radiated from me accordingly. What is a house but a *sedes*, a seat? -better if a country seat.

→ In [India](#), Frank Henry Temple Bellew was born.

→ A poem by Joseph Blanco White published in this year is sometimes given the title “To Night” and sometimes the title “Night and Death.” The line which [Henry Thoreau](#) would extract for use in WALDEN is shown in boldface in the poem below

Mysterious Night! when our first parent knew  
Thee from report divine, and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet 'neath a curtain of translucent dew,  
Bathed in the rays of the great setting flame,  
Hesperus with the host of heaven came,  
**And lo! Creation widened in man's view.**  
Who could have thought such darkness lay concealed  
Within thy beams, O Sun! or who could find,  
Whilst fly and leaf and insect stood revealed,  
That to such countless orbs thou mad'st us blind!  
Why do we then shun death with anxious strife?  
If Light can thus deceive, wherefore not Life?



WALDEN: However mean your life is, meet it and live it; do not shun it and call it hard names. It is not so bad as you are. It looks poorest when you are richest. The fault-finder will find faults even in paradise. Love your life, poor as it is. You may perhaps have some pleasant, thrilling, glorious hours, even in a poor-house. The setting sun is reflected from the windows of the alms-house as brightly as from the rich man's abode; the snow melts before its door as early in the spring. I do not see but a quiet mind may live as contentedly there, and have as cheering thoughts, as in a palace. The town's poor seem to me often to live the most independent of lives of any. May be they are simply great enough to receive without misgiving. Most think that they are above being supported by the town; but it oftener happens that they are not above supporting themselves by dishonest means, which should be more disreputable. Cultivate property like garden herb, like sage. Do not trouble yourself much to get new things, whether clothes or friends. Turn the old; return to them. Things do not change; we change. Sell your clothes and keep your thoughts. God will see that you do not want society. If I were confined to a corner of a garret all my days, like a spider, the world would be just as large to me while I had my thoughts about me. The philosopher said: "From an army of three divisions one can take away its general, and put it in disorder; from the man the most abject and vulgar one cannot take away his thought." Do not seek so anxiously to be developed, to subject yourself to many influences to be played on; it is all dissipation. Humility like darkness reveals the heavenly lights. The shadows of poverty and meanness gather around us, "and lo! creation widens to our view." We are often reminded that if there were bestowed on us the wealth of Cræsus, our aims must still be the same, and our means essentially the same. Moreover, if you are restricted in your range by poverty, if you cannot buy books and newspapers, for instance, you are but confined to the most significant and vital experiences; you are compelled to deal with the material which yields the most sugar and the most starch. It is life near the bone where it is sweetest. You are defended from being a trifler. No man loses ever on a lower level by magnanimity on a higher. Superfluous wealth can buy superfluties only. Money is not required to buy one necessary of the soul.



Frances Trollope observed:

CINCINNATI, OHIO.  
CONDITIONS OF DOMESTIC SERVICE FOR YOUNG GIRLS IN AMERICA;  
INADEQUACY OF SOCIAL ENTERTAINMENTS.

The greatest difficulty in organizing a family establishment in Ohio, is getting servants, or, as it is there called, "getting help," for it is more than petty treason to the Republic to call a free citizen a servant. The whole class of young women, whose bread depends upon their labour, are taught to believe that the most abject poverty is preferable to domestic service. Hundreds of half-naked girls work in the paper mills, or in any other manufactory, for less than half the wages they would receive in service; but they think their equality is compromised by the latter, and nothing but the wish to obtain some particular article of finery will ever induce them to submit to it. A kind friend, however, exerted herself so effectually for me, that a tall stately lass soon presented herself, saying, "I be come to help you." The intelligence was very agreeable, and I welcomed her in the most gracious manner possible, and asked what I should give her by the year.

"Oh Gimini!" exclaimed the damsel, with a loud laugh, "you be a downright Englisher, sure enough. I should like to see a young lady engage by the year in America! I hope I shall get a husband before many months, or I expect I shall be an outright old maid, for I be most seventeen already; besides, mayhap I may want to go to school. You must just give me a dollar and half a week, and mother's slave, Phillis, must come over once a week, I expect, from t'other side the water to help me clean.

I agreed to the bargain, of course, with all dutiful submission; and seeing she was preparing to set to work in a yellow dress parseme with red roses, I gently hinted, that I thought it was a pity to spoil so fine a gown, and that she had better change it.

"'Tis just my best and my worst," she answered, for I've got no other."

And in truth I found that this young lady had left the paternal mansion with no more clothes of any kind than what she had on. I immediately gave her money to purchase what was necessary for cleanliness and decency, and set to work with my daughters to make her a gown. She grinned applause when our labour was completed, but never uttered the slightest expression of gratitude for that, or for any thing else we could do for her. She was constantly asking us to lend her different articles of dress, and when we declined it, she said, "Well, I never seed such grumpy folks as you be; there is several young ladies of my acquaintance what goes to live out now and then with the old women about the town, and they and their girls always lends them what they asks for; I guess you English thinks we should poison your things, just as bad as if we was Negurs." And here I beg to assure the reader, that whenever I give conversations they were not made a loisir, but were written down immediately after they occurred, with all the verbal fidelity my memory permitted.

This young lady left me at the end of two months, because I refused to lend her money enough to buy a silk dress to go to a ball, saying, "Then 'tis not worth my while to stay any longer."

I cannot imagine it possible that such a state of things can be desirable, or beneficial to any of the parties concerned. I might occupy a hundred pages on the subject, and yet fail to give an adequate idea of the sore, angry, ever wakeful pride that seemed to torment these poor wretches. In many of them it was so excessive, that all feeling of displeasure, or even of ridicule, was lost in pity. One of these was a pretty girl, whose natural disposition must have been gentle and kind; but her good feelings were soured, and her gentleness turned to morbid sensitiveness, by having heard a thousand and a thousand times that she was as good as any other lady, that all men were equal, and women too, and that it was a sin and a shame for a free-born American to be treated like a servant.





When she found she was to dine in the kitchen, she turned up her pretty lip, and said, "I guess that's cause you don't think I'm good enough to eat with you. You'll find that won't do here." I found afterwards that she rarely ate any dinner at all, and generally passed the time in tears. I did every thing in my power to conciliate and make her happy, but I am sure she hated me. I gave her very high wages, and she staid till she had obtained several expensive articles of dress, and then, un beau matin, she came to me full dressed, and said, "I must go."—"When shall you return, Charlotte?"—"I expect you'll see no more of me." And so we parted. Her sister was also living with me, but her wardrobe was not yet completed, and she remained some weeks longer, till it was.

I fear it may be called bad taste to say so much concerning my domestics, but, nevertheless, the circumstances are so characteristic of America that I must recount another history relating to them. A few days after the departure of my ambitious belle, my cries for "Help" had been so effectual that another young lady presented herself, with the usual preface "I'm come to help you." I had been cautioned never to ask for a reference for character, as it would not only rob me of that help, but entirely prevent my ever getting another; so, five minutes after she entered she was installed, bundle and akkm as a member of the family. She was by no means handsome, but there was an air of simple frankness in her manner that won us all. For my own part, I thought I had got a second Jeanie Deans; for she recounted to me histories of her early youth, wherein her plain good sense and strong mind had enabled her to win her way through a host of cruel step-mothers, faithless lovers, and cheating brothers. Among other things, she told me, with the appearance of much emotion, that she had found, since she came to town, a cure for all her sorrows. "Thanks and praise for it, I have got religion!" and then she asked if I would spare her to go to Meeting every Tuesday and Thursday evening; "You shall not have to want me, Mrs. Trollope, for our minister knows that we have all our duties to perform to man, as well as to God, and he makes the Meeting late in the evening that they may not cross one another." Who could refuse? Not I, and Nancy had leave to go to Meeting two evenings in the week, besides Sundays.

One night, that the mosquitos had found their way under my net, and prevented my all, as a member of the family. She was by no means handsome, but there was an air of simple frankness in her manner that won us all. For sleeping, I heard some one enter the house very late; I got up, went to the top of the stairs, and, by the help of a bright moon, recognised Nancy's best bonnet. I called to her; "You are very late," said I, "what is the reason of it?" "Oh, Mrs. Trollope," she replied, "I am late, indeed! We have this night had seventeen souls added to our flock. May they live to bless this night! But it has been a long sitting, and very warm; I'll just take a drink of water, and get to bed; you shan't find me later in the morning for it." Nor did I. She was an excellent servant, and performed more than was expected from her; moreover, she always found time to read the Bible several times in the day, and I seldom saw her occupied about any thing without observing that she had placed it near her.

At last she fell sick with the cholera, and her life was despaired of. I nursed her with great care, and sat up the greatest part of two nights with her. She was often delirious, and all her wandering thoughts seemed to ramble to heaven. "I have been a sinner," she said, "but I am safe in the Lord Jesus." When she recovered, she asked me to let her go into the country for a few days, to change the air, and begged me to lend her three dollars.

While she was absent a lady called on me, and inquired, with some agitation, if my servant, Nancy Fletcher, were at home. I replied that she was gone in the country. "Thank God," she exclaimed, "never let her enter your doors again, she is the most abandoned woman in the town: a gentleman who knows you, has been told that she lives with you, and that she boasts of having the power of entering your house at any hour of the night." She told me many other circumstances, unnecessary to repeat, but all tending to prove that she was a very dangerous inmate.

I expected her home the next evening, and I believe I passed the interval in meditating how to get rid of her without an eclaircissement. At length she arrived, and all my study having failed to supply me with any other reason than the real one for dismissing her, I stated it at once. Not the slightest change passed over her countenance, but she looked steadily at me, and said, in a very civil tone, "I should like to know who told you." I replied that it could be of no advantage to her to know, and that I wished her to go immediately. "I am ready to go," she said, in the same quiet tone, "but what will you do for your three dollars?" "I must do without them, Nancy; good morning to you." "I must just put up my things," she said, and left the room. About half an hour afterwards, when we were all assembled at dinner, she entered with her usual civil composed air, "Well, I am come to wish you all good bye," and with a friendly goodhumoured smile she left us.



This adventure frightened me so heartily, that notwithstanding I had the dread of cooking my own dinner before my eyes, I would not take any more young ladies into my family without receiving some slight sketch of their former history. At length I met with a very worthy French woman, and soon after with a tidy English girl to assist her; and I had the good fortune to keep them till a short time before my departure: so, happily, I have no more misfortunes of this nature to relate.

Such being the difficulties of domestic arrangements, it is obvious, that the ladies who are brought up amongst them cannot have leisure for any great development of the mind: it is, in fact, out of the question; and, remembering this, it is more surprising that some among them should be very pleasing, than that none should be highly instructed.

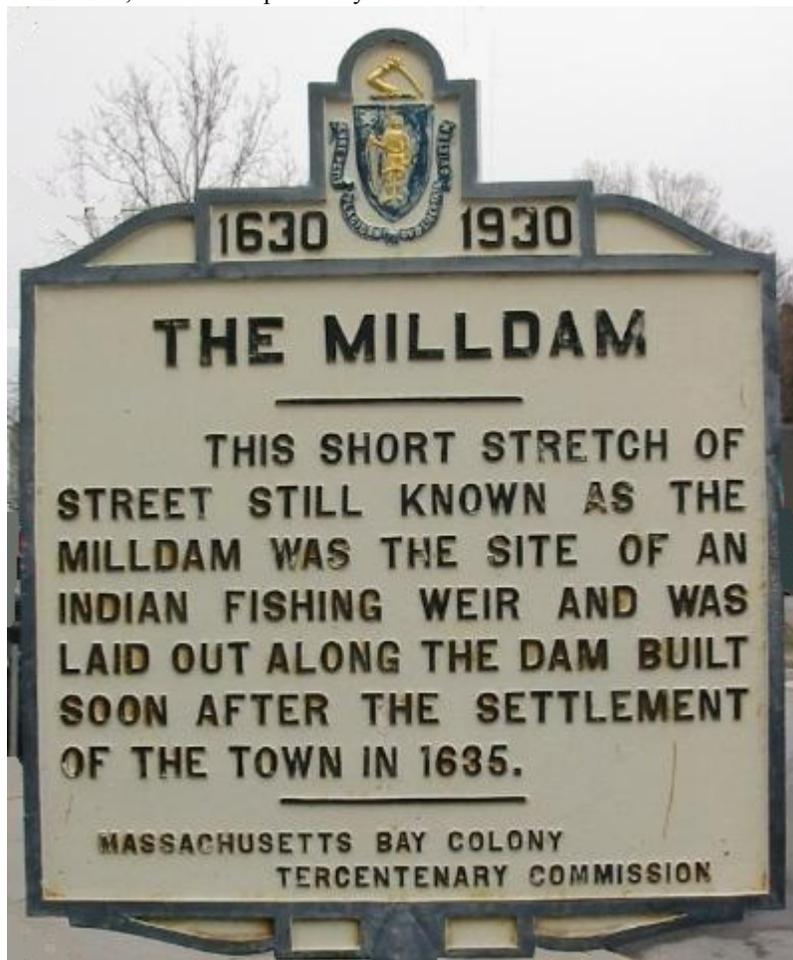
Had I passed as many evenings in company in any other town that I ever visited as I did in Cincinnati, I should have been able to give some little account of the conversations I had listened to; but, upon reading over my notes, and then taxing my memory to the utmost to supply the deficiency, I can scarcely find a trace of any thing that deserves the name. Such as I have, shall be given in their place. But, whatever may be the talents of the persons who meet together in society, the very shape, form, and arrangement of the meeting is sufficient to paralyze conversation. The women invariably herd together at one part of the room, and the men at the other; but, in justice to Cincinnati, I must acknowledge that this arrangement is by no means peculiar to that city, or to the western side of the Alleghanies. Sometimes a small attempt at music produces a partial reunion; a few of the most daring youths, animated by the consciousness of curled hair and smart waistcoats, approach the piano-forte, and begin to mutter a little to the half-grown pretty things, who are comparing with one another "how many quarters' music they have had." Where the mansion is of sufficient dignity to have two drawing-rooms, the piano, the little ladies, and the slender gentlemen are left to themselves, and on such occasions the sound of laughter is often heard to issue from among them. But the fate of the more dignified personages, who are left in the other room, is extremely dismal.

The gentlemen spit, talk of elections and the price of produce, and spit again. The ladies look at each other's dresses till they know every pin by heart; talk of Parson Somebody's last sermon on the day of judgment, on Dr. T'otherbody's new pills for dyspepsia, till the "tea" is announced, when they all console themselves together for whatever they may have suffered in keeping awake, by taking more tea, coffee, hot cake and custard, hoe cake, johnny cake, waffle cake, and dodger cake, pickled peaches, and preserved cucumbers, ham, turkey, hung beef, apple sauce, and pickled oysters, than ever were prepared in any other country of the known world. After this massive meal is over, they return to the drawing-room, and it always appeared to me that they remained together as long as they could bear it, and then they rise en masse, cloak, bonnet, shawl, and exit.

→ 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.

→ The Milldam<sup>11</sup> Company businessmen's association was organized by Daniel Shattuck, Cyrus Stow, Ephraim Merriam, Abel Moore, John Keyes, and Nehemiah Ball, with a capital stock of \$20,000.<sup>00</sup>. The company bought the land on both sides of the Concord mill dam where there had previously been a native village's communal fishing weir. (The name of that village is not of record. The pond had been south of the present street with the stream draining north into the Concord River, and it had been into this pond that the British troops had hastily dumped Concord's military supplies. As Henry Thoreau would note on one of his surveys, the stream had been diverted into Concord's storm drains.) Draining the pond, they widened the road by 20 feet and sold lots for business buildings. The tanyard on the north side of the milldam, and the smithy at the corner of Walden Street, would be replaced by retail stores.



Possibly as part of the businessmen's agreement which created the "Milldam" district of downtown Concord in this year, John Thoreau, Senior gave up operation of the mill, milldam, race, and pond on Mill Brook, which he had been operating since 1823.



1828



April 21, 1852: ... Was that a large shad bush where fathers mill used to be.? There is quite a water fall beyond. where the old dam was Where the rapids commence at the outlet of the pond, the water is singularly creased as it rushes to the fall

1828



In [Acton](#), Mr. Perham had once acted as postmaster but then for some reason this had been discontinued and there had not been a Post Office for some time. In this year a Post Office was re-established, and Silas Jones would be serving as postmaster.

At this point Dr. Bela Gardner, who had been in [Acton](#) since 1823, removed to Vermont.

Henry Durant of [Acton](#) graduated at [Yale College](#). He would become a tutor there while pursuing theological studies. According to Theodore Rawson Crane's *THE COLLEGES AND THE PUBLIC, 1787-1862*, pages 83-99 (NY: Columbia, 1963), the "Yale Report of 1828" amounted to a defense of the educational tradition of the "superior education," which is to say, education in superiority itself, education which included plenty of Greek and plenty of Latin, and an attack on the looser, less status-conscious, form of education that was being introduced among other places at the University of Vermont.

11. Please note that in referring to this area as the "Milldam," Concord merchants were copying a famous name of Boston, which already had a district referred to as "The Milldam."

1828

1828

→ The “little band” of nine religious reactionaries of [Concord](#), led by Deacon [John White](#), established a “Trinitarian” society and put its new church across the brook from the old church, on Walden Street. By 1830, the [Reverend Ezra Ripley](#) would no longer have a monopoly on the religious life of Concord and thus it would become possible for people to “sign off” from paying the parish tax to his church.



**THE DEACONS OF CONCORD**

Even [Cynthia Dunbar Thoreau](#) was for a time involved in this defection. Professor Robert A. Gross describes it in his “Faith in the Boardinghouse: New Views of Thoreau Family Religion”:<sup>12</sup>

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

12. Robert A. Gross. “Faith in the Boardinghouse: New Views of Thoreau Family Religion,” [Thoreau Society Bulletin](#), Winter 2005



1828

1828

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 worshipping with the Trinitarians in 1829, sister [Louisa Dunbar](#) joined them six years later. In a Calvinist family circle, Cynthia and her husband [John Thoreau, Senior](#) stood alone.



D'Urville brought some more relicts of the Jean-François de Galoup tragedy back to Europe with him. De Lesseps, the only member of the expedition still alive at the time, identified them as all belonging to the *Astrolabe*. From the information Dillon received from the people on Vanikoro, a rough reconstruction was finally made of the disaster that had struck the expedition.

**WALDEN:** I have always endeavored to acquire strict business habits; they are indispensable to every man. If your trade is with the Celestial Empire, then some small counting house on the coast, in some Salem harbor, will be fixture enough. You will export such articles as the country affords, purely native products, much ice and pine timber and a little granite, always in native bottoms. These will be good ventures. To oversee all the details yourself in person; to be at once pilot and captain, and owner and underwriter; to buy and sell and keep the accounts; to read every letter received, and write or read every letter sent; to superintend the discharge of imports night and day; to be upon many parts of the coast almost at the same time; -often the richest freight will be discharged upon a Jersey shore;- to be your own telegraph, unweariedly sweeping the horizon, speaking all passing vessels bound coastwise; to keep up a steady despatch of commodities, for the supply of such a distant and exorbitant market; to keep yourself informed of the state of the markets, prospects of war and peace every where, and anticipate the tendencies of trade and civilization, -taking advantage of the results of all exploring expeditions, using new passages and all improvements in navigation;- charts to be studied, the position of reefs and new lights and buoys to be ascertained, and ever, and ever, the logarithmic tables to be corrected, for by the error of some calculator the vessel often splits upon a rock that should have reached a friendly pier, -there is the untold fate of La Perouse;- universal science to be kept pace with, studying the lives of all great discoverers and navigators, great adventurers and merchants, from Hanno and the Phoenicians down to our day; in fine, account of stock to be taken from time to time, to know how you stand. It is a labor to task the faculties of a man, - such problems of profit and loss, of interest, of tare and tret, and gauging of all kinds in it, as demand a universal knowledge.

PEOPLE OF  
WALDEN

JEAN-FRANÇOIS DE GALOUP

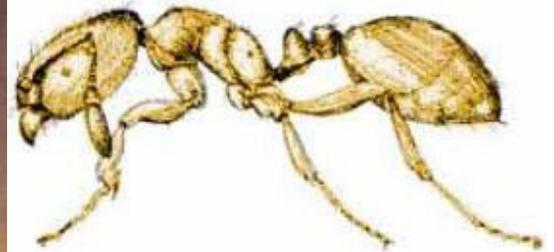
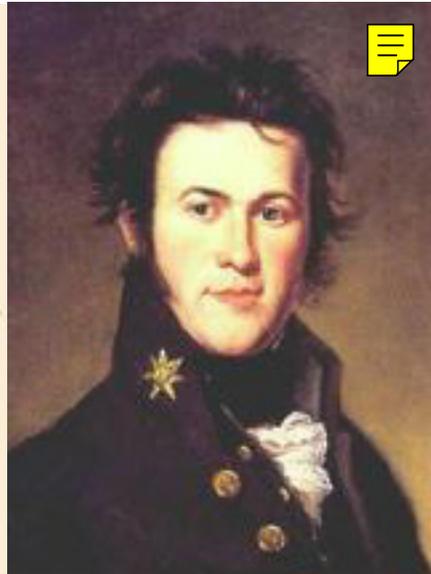
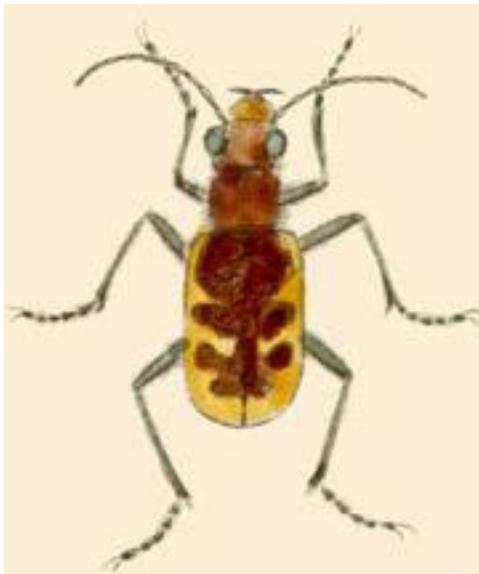
1828

1828

➡ While living in New Harmony, Indiana, [Thomas Say](#) had been teaching natural history, in Community Building #5.



In this year publication was completed there of his AMERICAN ENTOMOLOGY, OR DESCRIPTIONS OF THE INSECTS OF NORTH AMERICA, a series of volumes which had begun in 1824. According to Patricia Tyson Stroud, there was a deep connection between the intellectual effort that was put into this project, and a general American desire for us to mark ourselves as distinct from general European intellectual culture.



**THE SCIENCE OF 1828**

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

- Charles Francis Barnard
- Alanson Brigham
- Addison Brown
- George Chapman
- Joseph Warren Cross
- Edward Henry Edes
- Henry Francis Edes (A.B. Brown)
- Thomas Bayley Fox



Josiah Dunham Hedge  
George Nichols  
William Reed (A.B. Brown)  
John Lewis Russell  
William Gray Swett  
James William Thomson (A.B. Brown)  
Jason Whitman

In early years of the school, there were no formal class graduations as students would be in the habit of studying there for varying periods until they obtained an appropriate offer to enter a pulpit.

William Gray Swett, James H—— Thomson,  
Jason Whitman.

Professor Ware jr., having returned from Europe, was inaugurated in October, 1830. February 3d, 1831, "Statutes relating to the Theological Department in Harvard University" were confirmed by the Overseers. With their adoption the functions of the Directors ceased, and the "Society for promoting Theological Education in Harvard University" became disconnected from the School, under the name of the "Society for promoting Theological Education." April 5th, 1831, Rev. John Gorham Palfrey was inaugurated Professor of Biblical Literature, and the same evening a new body of rules for the government of the School was promulgated in the Chapel. Down to this period, students had been in the habit of leaving the School, at various stages of the course, to enter the pulpit. The practice was now discontinued. Accordingly, the later classes are arranged under the respective years of their regular dismissal.

1832. Messrs. Joseph Angier, Charles Babbidge, Reuben Bates, Curtis Cutler, Charles Andrews Farley, Rufus A—— Johnson, Henry A—— Miles,\* Andrew Preston Peabody, John D—— Sweet,\* Josiah Kendall Waite, Horatio Wood.

1833. " William E—— Abbot,† William Andrews, William Henry Channing, James Freeman Clarke, Samuel Adams Devens, Theophilus Doggett, Samuel May, Albert Clarke Patterson, Chandler Robbins, Samuel D—— Robbins, Linus H—— Shaw, Henry Augustus Walker.

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\* A. B. Brown.      † A. B. Bowd.

1828

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President Reverend John T. Kirkland ended his 18-year reign at [Harvard College](#). Among his improvements had been making access to the college library more unavailable for unaffiliated graduates. There hadn't been any independent scholarship by low-rent "country scholars" such as would be practiced by [Henry Thoreau](#) — not if President Kirkland had a way to intercept this.<sup>13</sup>



13. Another of President Kirkland's improvements, as no-class [Baptist](#) congregations, no-class Methodist congregations, and no-class Universalist congregations got started in Cambridge in the 1810s and 1820s, had been the creation of a separate college church with mandatory attendance. There was to be no religious enthusiasm — not if President Kirkland was around to stop it, there wasn't!



Frances Trollope observed:

CINCINNATI, OHIO.  
WOMEN LECTURERS; ABOLITIONIST SENTIMENT.

Soon after Dr. Caldwell's departure, another lecturer appeared upon the scene, whose purpose of publicly addressing the people was no sooner made known than the most violent sensation was excited.

That a lady of fortune, family, and education, whose youth had been passed in the most refined circles of private life, should present herself to the people as a public lecturer, would naturally excite surprise any where, and the nil admirari of the old world itself would hardly be sustained before such a spectacle; but in America, where women are guarded by a seven-fold shield of habitual insignificance, it caused an effect that can hardly be described. "Miss Wright, of Nashoba, is going to lecture at the court-house," sounded from street to street, and from house to house. I shared the surprise, but not the wonder; I knew her extraordinary gift of eloquence, her almost unequalled command of words, and the wonderful power of her rich and thrilling voice; and I doubted not that if it was her will to do it, she had the power of commanding the attention, and enchanting the ear of any audience before whom it was her pleasure to appear. I was most anxious to hear her, but was almost deterred from attempting it, by the reports that reached me of the immense crowd that was expected. After many consultations, and hearing that many other ladies intended going, my friend Mrs. P\*\*\*\*, and myself, decided upon making the attempt, accompanied by a party of gentlemen, and found the difficulty less than we anticipated, though the building was crowded in every part. We congratulated ourselves that we had had the courage to be among the number, for all my expectations fell far short of the splendour, the brilliance, the overwhelming eloquence of this extraordinary orator.

Her lecture was upon the nature of true knowledge, and it contained little that could be objected to, by any sect or party; it was intended as an introduction to the strange and startling theories contained in her subsequent lectures, and could alarm only by the hints it contained that the fabric of human wisdom could rest securely on no other base than that of human knowledge.

There was, however, one passage from which common-sense revolted; it was one wherein she quoted that phrase of mischievous sophistry, "all men are born free and equal."

This false and futile axiom, which has done, is doing, and will do so much harm to this fine country, came from Jefferson; and truly his life was a glorious commentary upon it. I pretend not to criticise his written works, but common sense enables me to pronounce this, his favourite maxim, false.

Few names are held in higher estimation in America than that of Jefferson: it is the touchstone of the democratic party, and all seem to agree that he was one of the greatest men; yet I have heard his name coupled with deeds which would make the sons of Europe shudder. The facts I allude to are spoken openly by all, not whispered privately by a few; and in a country where religion is the tea-table talk, and its strict observance a fashionable distinction, these facts are recorded, and listened to, without horror, nay, without emotion.

Mr. Jefferson is said to have been the father of children by almost all his numerous gang of female slaves. These wretched offspring were also the lawful slaves of their father, and worked in his house and plantations as such; in particular, it is recorded that it was his especial pleasure to be waited upon by them at table, and the hospitable orgies for which his Montecello was so celebrated were incomplete, unless the goblet he quaffed were tendered by the trembling hand of his own slavish offspring.

I once heard it stated by a democratical adorer of this great man, that when, as it sometimes happened, his children by Quadroon slaves were white enough to escape suspicion of their origin, he did not pursue them if they attempted to escape, saying laughingly, "Let the rogues get off, if they can; I will not hinder them." This was stated in a large party, as a proof of his kind and noble nature, and was received by all with approving smiles.





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If I know any thing of right or wrong, if virtue and vice be indeed something more than words, then was this great American an unprincipled tyrant, and most heartless libertine. But to return to Miss Wright — it is impossible to imagine any thing more striking than her appearance. Her tall and majestic figure, the deep and almost solemn expression of her eyes, the simple contour of her finely formed head, unadorned, excepting by its own natural ringlets; her garment of plain white muslin, which hung around her in folds that recalled the drapery of a Grecian statue, all contributed to produce an effect, unlike any thing I had ever seen before, or ever expect to see again.



Sequoyah was publishing, at New Echota, Georgia, a bilingual newspaper using special lead type that had been cast not in English characters of the alphabet but in characters which represented syllables of the language of the Cherokee nation.<sup>14</sup> (But of course “the Indians” aren’t supposed to have had writing before the white man gave it to them — right?)

i G a b c d e f g h i j k l m n o p q r s t u v w x y z  
A B C D E F G H I J K L M N O P Q R S T U V W X Y Z  
a b c d e f g h i j k l m n o p q r s t u v w x y z

14. In some languages, such as English, French, and German, it is conventional to represent speech as made up of strings of letters, while in other languages, such as Arabic, Hebrew, and Cherokee, it is conventional to represent speech as made up of strings of syllables. This difference in notational convention has caused unnecessary confusion in some quarters –such as the persistent idea that when the A-rabs write from right to left they write down only their consonants and leave their vowels implicit– which we may prevent by making a firm distinction between alphabets and syllabaries.

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Well then, what does it mean to say that gold was discovered in this year in the Georgia town of *Dahlonega*? Do you suppose nobody knew about that gold prior to 1828? Note that that placename "*Dahlonega*," in the Cherokee language, simply means "precious yellow." Hey, get a clue!



When the agreement was signed in this year to move the Georgia [Cherokee](#) to the west, Headman *Oo-loo-te-ka* "John Jolly," [Sam Houston](#)'s adoptive father, urged that they join him and those who had already moved and become what he hoped would be an independent tribal nation. He wrote: "Instead of being remnants & scattered we should become the United Tribes of America ... (and) preserve the sinking race of native Americans from extinction."

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





1828

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In a novel RACHEL DYER, a failed Quaker from Maine named John Neal, who had sought [disownment](#) from the [Religious Society of Friends](#), reworked the [Mary Dyer/Anne Hutchinson](#) stories in the context of Salem [witchcraft](#), initially for [Blackwood's Magazine](#).

1828

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The structure on the corner of Washington Street at School Street in Boston just a few blocks from the old City Hall, which had been constructed in 1710 on the site of the home of the Mistress [Anne Hutchinson](#) who was banned from Boston in 1637, in this year was converted to use as a bookstore. For the remainder of the century



this location would be known as “the heart of literary Boston.” It was in this structure, for instance, that the publishers Ticknor & Fields had their headquarters. Here is a picture of three men wearing prototype unclear-on-the-concept elevator shoes, and the one in the middle is a famous author posed as caught in the act of delivering a famous manuscript to these fellows at their office above the Old Corner Bookstore, and the famous author in the head-mounted elevator shoe prototype is not [Henry David Thoreau](#), and the manuscript

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is neither WEEK nor is it WALDEN:



In this bookstore in this year you would have been able to obtain a copy of a new edition of Caleb Hopkins Snow's A HISTORY OF BOSTON, THE METROPOLIS OF MASSACHUSETTS FROM ITS ORIGIN TO THE PRESENT PERIOD, WITH SOME ACCOUNT OF THE ENVIRONS.<sup>15</sup>

15. The first edition had appeared in 1825.

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→ [James Fenimore Cooper](#) had grown up in Cooperstown, 150 miles north of New-York. At 14 he had entered [Yale College](#) but had been expelled for having blown up another student's door and for training a donkey to sit in a professor's chair, and had then served as a midshipman in the US Navy.



Although a sizeable inheritance enabled him to live for a time as a country gentleman, this money had spent itself and so in 1820 he had turned to fiction. He was already known for the LEATHERSTOCKING TALES and for a sea novel and was living abroad on the proceeds when NOTIONS OF THE AMERICANS PICKED UP BY A TRAVELLING BACHELOR appeared in this year.





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Cooper used as his narrator an unnamed Englishman, and his text simulated a series of letters, dated 1824, from this observer to friends at a gentleman's club. The letters described the Englishman's alleged journey through America in the company of an American acquaintance named Cadwallader. The essays responded to foreign accounts of America in circulation in London and Paris: "It will be seen that much use has been made of the opinions and information of a native American. Without some such counsellor, the facts of this book could never have been collected. There is, perhaps, no Christian country on earth in which a foreigner is so liable to fall into errors as in the United States of America. The institutions, the state of society, and even the impulses of the people, are in some measure new and peculiar. The European, under such circumstances, has a great deal to unlearn before he can begin to learn correctly." Cooper presaged Alexis de Tocqueville's and Gustave de Beaumont's observations of the differences between the behavior of single and married women, though he felt certain that the freedoms enjoyed by single women were not as broad as the French might suppose. He painted America a "paradise for women" because here women, although they tended to be both plainer and more crude than their European counterparts, were spared the hard labor and the assaults which were their lot in Europe. Despite the gallantries and courtesies shown to women in America, they definitely were in need of being accompanied by chaperones.



Frances Trollope observed:

CINCINNATI, OHIO.

ABSENCE OF AMUSEMENTS; REVIVALS; UNHAPPY INFLUENCE OF RELIGION ON WOMEN IN AMERICA.

I never saw any people who appeared to live so much without amusement as the Cincinnatians. Billiards are forbidden by law, so are cards. To sell a pack of cards in Ohio subjects the seller to a penalty of fifty dollars. They have no public balls, excepting, I think, six, during the [Christmas](#) holidays. They have no concerts. They have no dinner parties.

They have a theatre, which is, in fact, the only public amusement of this triste little town; but they seem to care little about it, and either from economy or distaste, it is very poorly attended. Ladies are rarely seen there, and by far the larger proportion of females deem it an offence against religion to witness the representation of a play. It is in the churches and chapels of the town that the ladies are to be seen in full costume: and I am tempted to believe that a stranger from the continent of Europe would be inclined, on first reconnoitering the city, to suppose that the places of worship were the theatres and cafes of the place. No evening in the week but brings throngs of the young and beautiful to the chapels and meetinghouses, all dressed with care, and sometimes with great pretension; it is there that all display is made, and all fashionable distinction sought. The proportion of gentlemen attending these evening meetings is very small, but often, as might be expected, a sprinkling of smart young clerks make this sedulous display of ribbons and ringlets intelligible and natural. Were it not for the churches, indeed, I think there might be a general bonfire of best bonnets, for I never could discover any other use for them.

The ladies are too actively employed in the interior of their houses to permit much parading in full dress for morning visits. There are no public gardens or lounging shops of fashionable resort, and were it not for public worship, and private tea-drinkings, all the ladies in Cincinnati would be in danger of becoming perfect recluses.

The influence which the ministers of all the innumerable religious sects throughout America have on the females of their respective congregations, approaches very nearly to what we read of in Spain, or in other strictly Roman Catholic countries. There are many causes for this peculiar influence. Where equality of rank is affectedly acknowledged by the rich, and clamorously claimed by the poor, distinction and pro-eminence are allowed to the clergy only. This gives them high importance in the eyes of the ladies. I think, also, that it is from the clergy only that the women of America receive that sort of attention which is so dearly valued by every female heart throughout the world. With the priests of America the women hold that degree of influential importance which, in the countries of Europe, is allowed them throughout all orders and ranks of society, except, perhaps, the very lowest; and in return for this they seem to give their hearts and souls into their keeping. I never saw, or read, of any country where religion had so strong a hold upon the women, or a slighter hold upon the men.

I mean not to assert that I met with no men of sincerely religious feelings, or with no women of no religious feelings at all; but I feel perfectly secure of being correct as to the great majority in the statement I have made.

We had not been many months in Cincinnati when our curiosity was excited by hearing the "revival" talked of by every one we met throughout the town. "The revival will be very full"—"We shall be constantly engaged during the revival"—were the phrases we constantly heard repeated, and for a long time without in the least comprehending what was meant; but at length I learnt that the un-national church of America required to be roused, at regular intervals, to greater energy and exertion. At these seasons the most enthusiastic of the clergy travel the country, and enter the cities and towns by scores, or by hundreds, as the accommodation of the place may admit and for a week or fortnight, or, if the population be large, for a month; they preach and pray all day, and often for a considerable portion of the night, in the various churches and chapels of the place. This is called a Revival.





I took considerable pains to obtain information on this subject; but in detailing what I learnt I fear that it is probable I shall be accused of exaggeration; all I can do is cautiously to avoid deserving it. The subject is highly interesting, and it would be a fault of no trifling nature to treat it with levity.

These itinerant clergymen are of all persuasions, I believe, except the Episcopalian, Catholic, Unitarian, and Quaker. I heard of Presbyterians of all varieties; of Baptists of I know not how many divisions; and of Methodists of more denominations than I can remember; whose innumerable shades of varying belief it would require much time to explain and more to comprehend. They enter all the cities, towns, and villages of the Union in succession; I could not learn with sufficient certainty to repeat, what the interval generally is between their visits. These itinerants are, for the most part, lodged in the houses of their respective followers, and every evening that is not spent in the churches and meeting-houses, is devoted to what would be called parties by others, but which they designate as prayer-meetings. Here they eat, drink, pray, sing, hear confessions, and make converts. To these meetings I never got invited, and therefore I have nothing but hearsay evidence to offer, but my information comes from an eye witness, and one on whom I believe I may depend. If one half of what I heard may be believed, these social prayer-meetings are by no means the least curious, or the least important part of the business.

It is impossible not to smile at the close resemblance to be traced between the feelings of a first-rate Presbyterian or Methodist lady, fortunate enough to have secured a favourite Itinerant for her meeting, and those of a first-rate London Blue, equally blest in the presence of a fashionable poet. There is a strong family likeness among us all the world over.

The best rooms, the best dresses, the choicest refreshments solemnize the meeting. While the party is assembling, the load-star of the hour is occupied in whispering conversations with the guests as they arrive. They are called brothers and sisters, and the greetings are very affectionate. When the room is full, the company, of whom a vast majority are always women, are invited, intreated, and coaxed to confess before their brothers and sisters, all their thoughts, faults, and follies.

These confessions are strange scenes; the more they confess, the more invariably are they encouraged and caressed. When this is over, they all kneel, and the Itinerant prays extempore. They then eat and drink; and then they sing hymns, pray, exhort, sing, and pray again, till the excitement reaches a very high pitch indeed. These scenes are going on at some house or other every evening during the revival, nay, at many at the same time, for the churches and meeting-houses cannot give occupation to half the Itinerants, though they are all open throughout the day, and till a late hour in the night, and the officiating ministers succeed each other in the occupation of them.

It was at the principal of the Presbyterian churches that I was twice witness to scenes that made me shudder; in describing one, I describe both, and every one; the same thing is constantly repeated...

When the singing ended, another [priest] took the centre place, and began in a sort of coaxing affectionate tone, to ask the congregation if what their dear brother had spoken had reached their hearts? Whether they would avoid the hell he had made them see? "Come, then!" he continued, stretching out his arms towards them, "come to us and tell us so, and we will make you see Jesus, the dear gentle Jesus, who shall save you from it. But you must come to him! You must not be ashamed to come to him! This night you shall tell him that you are not ashamed of him; we will make way for you; we will clear the bench for anxious sinners to sit upon. Come, then! come to the anxious bench, and we will show you Jesus! Come! Come! Come!" Again a hymn was sung, and while it continued, one of the three [priests] was employed in clearing one or two long benches that went across the rail, sending the people back to the lower part of the church. The singing ceased, and again the people were invited, and exhorted not to be ashamed of Jesus, but to put themselves upon "the anxious benches," and lay their heads on his bosom. "Once more we will sing," he concluded, "that we may give you time." And again they sung a hymn.



And now in every part of the church a movement was perceptible, slight at first, but by degrees becoming more decided. Young girls arose, and sat down, and rose again; and then the pews opened, and several came tottering out, their hands clasped, their heads hanging on their bosoms, and every limb trembling, and still the hymn went on; but as the poor creatures approached the rail their sobs and groans became audible. They seated themselves on the "anxious benches;" the hymn ceased, and two of the three priests walked down from the tribune, and going, one to the right, and the other to the left, began whispering to the poor tremblers seated there. These whispers were inaudible to us, but the sobs and groans increased to a frightful excess. Young creatures, with features pale and distorted, fell on their knees on the pavement, and soon sunk forward on their faces; the most violent cries and shrieks followed, while from time to time a voice was heard in convulsive accents, exclaiming, "Oh Lord!" "Oh Lord Jesus!" "Help me, Jesus!" and the like.

Meanwhile the two priests continued to walk among them; they repeatedly mounted on the benches, and trumpet-mouthed proclaimed to the whole congregation, "the tidings of salvation," and then from every corner of the building arose in reply, short sharp cries of "Amen!" "Glory!" "Amen!" while the prostrate penitents continued to receive whispered comfortings, and from time to time a mystic caress. More than once I saw a young neck encircled by a reverend arm. Violent hysterics and convulsions seized many of them, and when the tumult was at the highest, the priest who remained above again gave out a hymn as if to drown it.

It was a frightful sight to behold innocent young creatures, in the gay morning of existence, thus seized upon, horror-struck, and rendered feeble and enervated for ever. One young girl, apparently not more than fourteen, was supported in the arms of another some years older; her face was pale as death; her eyes wide open, and perfectly devoid of meaning; her chin and bosom wet with slaver; she had every appearance of idiotism. I saw a priest approach her, he took her delicate hand, "Jesus is with her! Bless the Lord!" he said, and passed on.

Did the men of America value their women as men ought to value their wives and daughters, would such scenes be permitted among them?

It is hardly necessary to say, that all who obeyed the call to place themselves on the "anxious benches" were women, and by far the greater number, very young women. The congregation was, in general, extremely well dressed, and the smartest and most fashionable ladies of the town were there; during the whole revival, the churches and meeting-houses were every day crowded with well-dressed people.

It is thus the ladies of Cincinnati amuse themselves: to attend the theatre is forbidden; to play cards is unlawful; but they work hard in their families, and must have some relaxation. For myself, I confess that I think the coarsest comedy ever written would be a less detestable exhibition for the eyes of youth and innocence than such a scene.

→ Heidelberg students Ludwig Reimann and Wilhelm Heinrich Posselt produced exhaustive dissertations on the pharmacology of the “dangerous poison” [nicotine](#) carried by the [tobacco](#) leaf.

→ Purley Torrey, a cabinetmaker of Worcester, explained the conditions of apprenticeship in a letter to a prospective apprentice’s father:

[It is] required of the younger apprentice that he shall open the shop in the morning, build and keep fires during the day, wait on Journeymen and do all chores and go of all errands which are necessary for this shop.... It is my wish that my apprentices may worship on the Sabbath with me ... further that they become a member of one of the Bible classes.... Such evenings as it is not customary to work I do not allow them to go anywhere they please – it is my wish that they stay at the shop.

→ Pierre-Joseph Proudhon was apprenticed to a printer; he would later supervise the printing of philosopher/mathematician [Charles Fourier](#)’s THE NEW INDUSTRIAL WORLD AND SOCIETY.



→ The Reverend David Collie had been serving for four years as head of the Anglo-Chinese College in Malacca.<sup>16</sup> At this point his THE CHINESE CLASSICAL WORK, COMMONLY CALLED THE FOUR BOOKS was published by the Mission Press there.<sup>17</sup>

**REVEREND DAVID COLLIE**  
**LIGHT FROM CHINA**

16. The charter of this institution was the reciprocal cultivation of Chinese and European literature and the diffusion of Christianity. The college was as open to Chinese students of European literature as it was to European students of Chinese. Proselytization was not encouraged and precious few of the Chinese students would convert. In 1843 the Reverend James Legge would relocate this institution to Victoria Island of Hong Kong, where it would come to be known as the Ying Wa College.

17. This edition would be in the personal library of [Waldo Emerson](#). It is the source for the “Chinese Four Books” piece that would appear in THE DIAL for October 1843, a piece that we tentatively ascribe to [Henry Thoreau](#). According to Lyman V. Cady this was one of the works which would be utilized by Thoreau as a source for the quotes of [Confucius](#) in [WALDEN](#), but other scholars have suggested that Thoreau obtained the material from a French translation by G. Pauthier.

**THOREAU AND CHINA**



1828

1828

 Leang-afa was the Dr. Robert Morrison's 1st real (as opposed to "rice-Christian"), convert in all of [China](#) to the truth and power of [Christianity](#), in all the hard years of struggle since this missionary had debarked from an American ship in 1807  in Canton with in his hand his precious letter of introduction from then Secretary of State [James Madison](#). Things were looking up!

1828

1828

 [Nathaniel Hawthorne](#), or [Hathorne](#), borrowed the 1808 edition of the WORKS OF ALEXANDER POPE from the Salem Athenaeum. In all likelihood it would have been in this edition that he encountered the MEMOIRS OF



THE EXTRAORDINARY LIFE, WORKS AND DISCOVERIES OF MARTIN SCRIBLERUS which contains a mocking MEMOIRS OF P.P., CLERK OF THIS PARISH and is attributed to Alexander Pope or to his Scriblerus Club,



obtaining its description of the self-important clerk P.P. to insert in THE SCARLET LETTER.

THE SCARLET LETTER: It is a little remarkable, that - though disinclined to talk overmuch of myself and my affairs at the fireside, and to my personal friends - an autobiographical impulse should twice in my life have taken possession of me, in addressing the public. The first time was three or four years since, when I favoured the reader - inexcusably, and for no earthly reason that either the indulgent reader or the intrusive author could imagine - with a description of my way of life in the deep quietude of an Old Manse. And now - because, beyond my deserts, I was happy enough to find a listener or two on the former occasion - I again seize the public by the button, and talk of my three years' experience in a Custom-House. The example of the famous "P. P., Clerk of this Parish," was never more faithfully followed. The truth seems to be, however, that when he casts his leaves forth upon the wind, the author addresses, not the many who will fling aside his volume, or never take it up, but the few who will understand him better than most of his schoolmates or lifemates. Some authors, indeed, do far more than this, and indulge themselves in such confidential depths of revelation as could fittingly be addressed only and exclusively to the one heart and mind of perfect sympathy; as if the printed book, thrown at large on the wide world, were certain to find out the divided segment of the writer's own nature, and complete his circle of existence by bringing him into communion with it. It is scarcely decorous, however, to speak all, even where we speak impersonally. But, as thoughts are frozen and utterance benumbed, unless the speaker stand in some true relation with his audience, it may be pardonable to imagine that a friend, a kind and apprehensive, though not the closest friend, is listening to our talk; and then, a native reserve being thawed by this genial consciousness, we may prate of the circumstances that lie around us, and even of ourself, but still keep the inmost Me behind its veil. To this extent, and within these limits, an author, methinks, may be autobiographical, without violating either the reader's rights or his own.

In this pseudomemoir the "P.P." person admits to having produced an illegitimate child.

Charles Dibdin. A SELECTION OF DIBDIN'S SONGS, DEDICATED WITH PERMISSION TO HIS ROYAL HIGHNESS THE DUKE OF CLARENCE, LORD HIGH ADMIRAL, &C. &C. Illustrated by T. Jones. (London, 2 volumes, T. Williams: "Williams Pocket Edition of Dibdin")

1828

1828



Because the first church building to have been erected in Boston, which had been created by “John Indicott” in 1734, was in this year being demolished, Abel Bowen made this woodcut for our memory:



Erection in Boston of the grand-daddy of America’s luxury hotels, the Tremont House designed by 26-year-old Isaiah Rogers. Its public rooms were lit by gas lamps! It had unheard-of luxuries such as rooms for baths, in the basement inside the building,<sup>18</sup> and eight public water closets, also actually inside the building (not, of course, on any of the three upstairs floors, and not, of course, in any of the guest rooms, but instead on the ground floor, located at the rear of the central court at the end of glazed corridors from the bedroom wings, from the dining room, and from the rotunda).<sup>19</sup> This hotel was such a luxury place, each guest was assigned his or her own bed in his or her own sleeping room, rather than the usual practice in America at that time, of consigning various guests of the same gender, who did not know each other, to the same bed.

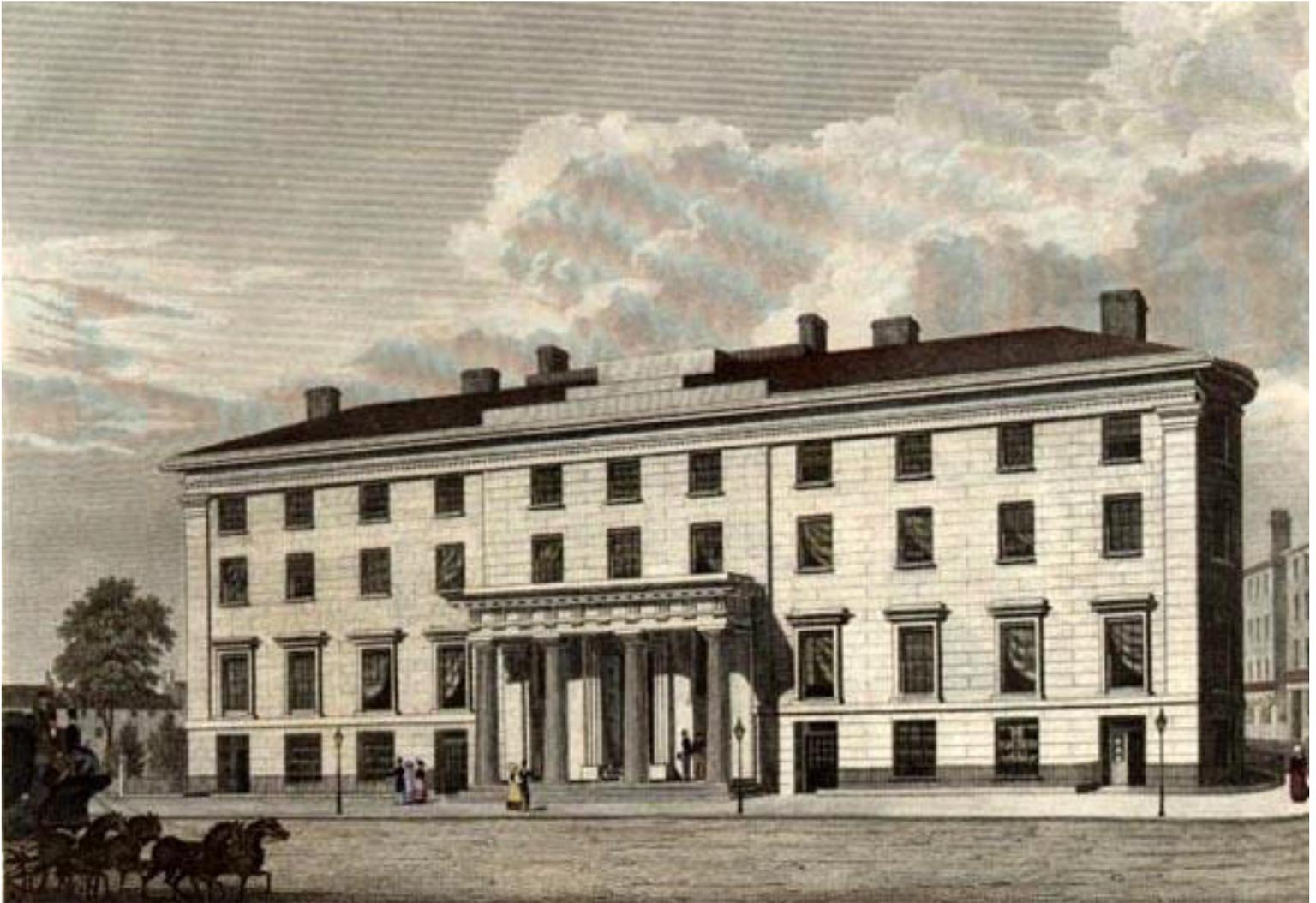
18. The cold water piped to these bath rooms in the building’s basement was piped also to the building’s kitchen and to its laundry. The tubs in these bath rooms would have been of copper or tin and presumably had a little gas furnace attached to one end to heat the client’s bath water and keep it hot. We may fantasize that perhaps they were in the shape of a shoe, as that was the shape in French and English models of which we have knowledge.

19. Henry Wadsworth Longfellow is credited with the 1st water closet in the USA, within a private home. This does not, however, explain anything about his poetry.

1828

1828

Here is a later image:



At that time the problem of getting water to upper stories, so that there could not only be the miracle of indoor plumbing but even indoor plumbing throughout a structure, was a problem that simply had not been approached. One piece of progress at a time, please. It would not be until 1836, and the grand Astor House in New-York City, that Rogers would be able to get his indoor plumbing above the ground floor, by use of a tank on the roof which could be kept filled by a steam pump.

GOD IN THE JAKES  
WATER SUPPLY

Here is where the gas came from, for the illumination as well as for the heating of the water:



The following is a snippet from Charles Haskell's REMINISCENCES OF NEW YORK BY AN OCTOGENARIAN.<sup>20</sup>

The daily issue of all the papers published in the city was given as fifteen thousand. In the canvass for the Presidency in this year (John Quincy Adams and Andrew Jackson), party lines were very stringently drawn. The party in power, the whilom Federalists, recognized the popularity of General Jackson, and in view to weaken it, every act of his, public or private, that could be brought to his disadvantage, was published and disseminated; notably his duel with Dickinson. James K. Paulding, a popular author, published "The New Pilgrim's Progress," a burlesque on the guide-books and writings of English travellers, and a satire on fashionable life in this city.... There were at this time, of my personal knowledge, ten ship-yards where vessels of all descriptions were built ... added to which there were several ship-carpenters without yards, that repaired vessels; as Henry Steers, Cornelius Poillon, etc., etc.

20. This 1806 duel was so exceptional in condition and result that it is worthy of notice: pistols at eight paces and toss for fire. Dickinson won it, his ball wounding Jackson in the breast, from which he never fully recovered, but he did not flinch, as he was unwilling that his adversary should know he was wounded; whereupon Dickinson exclaimed, "Great God have I missed him?" Jackson then fired and wounded him so that he died soon after.



1828

1828



Friend [Sarah Helen Power](#) of [Providence, Rhode Island](#) married with the wellborn poet and writer John Winslow Whitman, co-editor of the Boston [Spectator](#) and [Ladies' Album](#), and moved to Boston. There she would be introduced to Mrs. Sarah Josepha Buell Hale and the Transcendentalists, and would write essays defending Romantic and [Transcendentalist](#) writers including [Johann Wolfgang von Goethe](#), [Percy Bysshe Shelley](#), and [Waldo Emerson](#). She became involved in the "causes" of progressive education, woman's rights, universal manhood suffrage, [Fourierism](#), and [Unitarianism](#).

[SARAH HELEN POWER WHITMAN](#)



Captain James DeWolf, an uncle of General [George DeWolf](#), purchased for \$5,100, from Commercial Bank, the foreclosed "Linden Place" mansion in downtown [Bristol, Rhode Island](#) that had cost \$60,000 to erect on land costing more than \$3,000.



1828

1828



In England at this point, the “[levelers](#)” and “nonconformists” and “dissenters” and “disestablishmentarians” and “latitudinarians,” non-[Catholic](#) groupings such as the [Quakers](#) and the [Unitarians](#) and the [Baptists](#) and the Methodists who were refusing to conform to the strictures of the Church of England, were beginning to be allowed to perform minor governmental functions — at least at the borough level. (They would not be able, however, to obtain an [Oxford](#) or Cambridge degree until the 1850s, and even into the 1860s they would be being forced to pay local church “rates” in support of the local Church of England’s parish parson.)

A year earlier Jemmy Butler had won a boxing match in Darlaston, England, after which the audience had carried him on their shoulders four miles to the nearest pub, where all that night he had been given drinks and adulation. This year in the prize-ring Jemmy was beaten to death.

In about this timeframe [William Henry Brisbane](#) was accepted as a new convert at the Pipe Creek [Baptist Church](#), and went off to study at the Furman Academy and Theological Institution in Edgefield, South Carolina. His church would ordain him as its pastor and, successively, he would become pastor at several planter churches in the low country of South Carolina.



Daniel O’Connell was elected for Clare to the British Parliament, but of course could not be seated as he was [Catholic](#) and therefore could not be trusted.

IRELAND

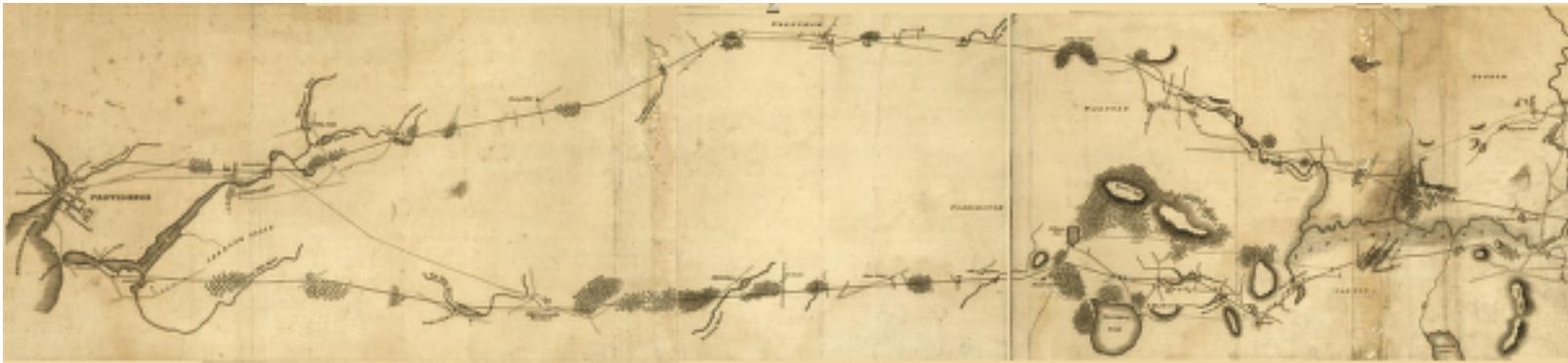
1828

1828

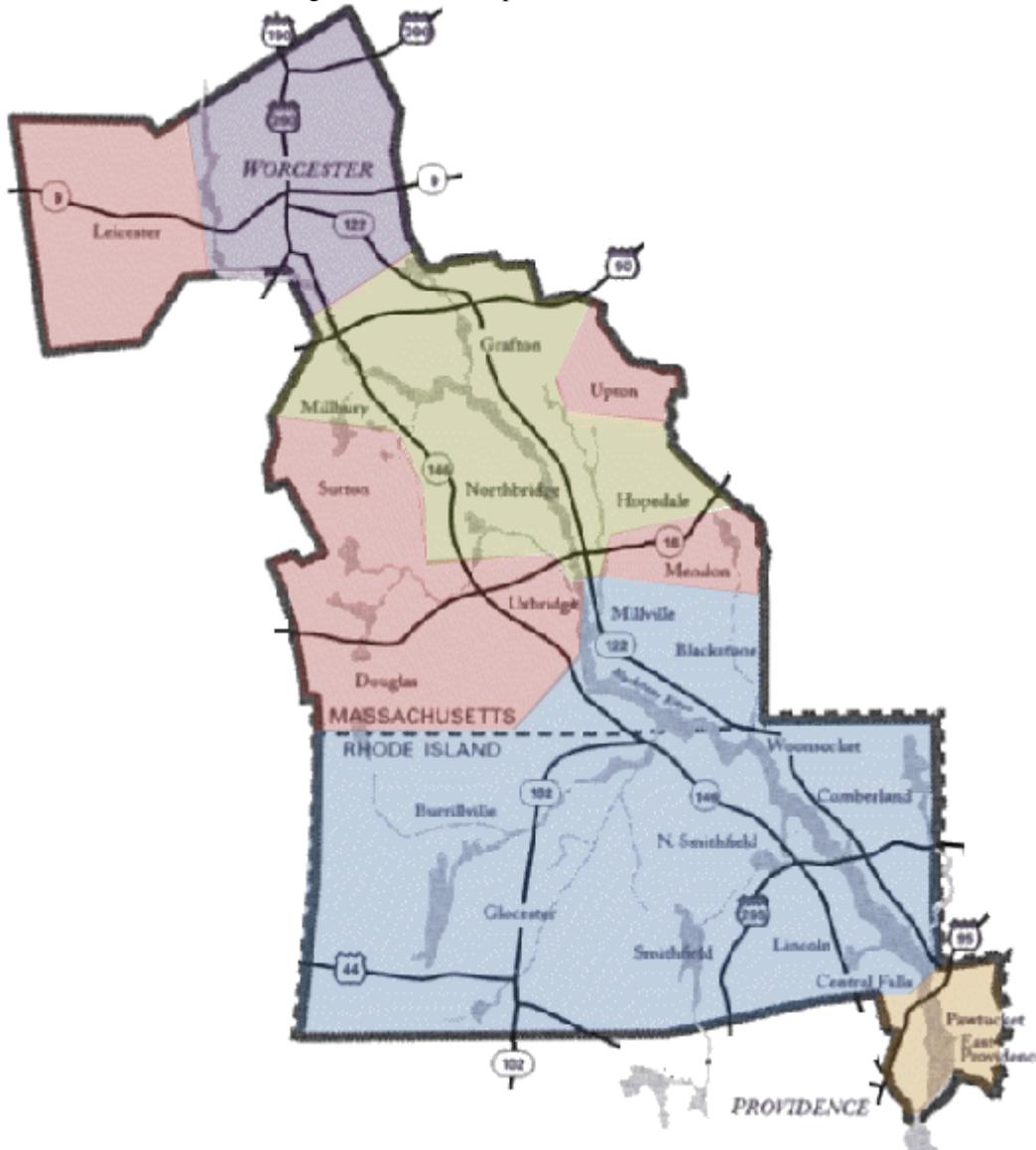
 The [Blackstone Canal](#) was completed and horse-drawn barges began making daily round trips between [Worcester](#) and [Providence, Rhode Island](#). Until this canal opened, it cost more to freight Boston goods 40



miles overland to Worcester than it did to ship them the 3,000 miles across the Atlantic to Liverpool, England. The new canal was 45 miles long and had 48 granite locks. There not being enough water in the Blackstone River watershed to supply both the canal and the mills along the way, a river mill faction would dump boulders into the canal and a canal faction would conspire to burn down mills, until 1835 when steam power would begin to transform both river mills and canals into the irrelevant rustic raw materials for scenic postcards. However, such railroad routes were already being schemed:



[Blackstone Canal](#) resident engineer Edwin Phelps issued THE BLACKSTONE [CANAL](#) MAP BOOK.



**Political Parties Then and Now**

ROUND 1	DEMOCRATIC REPUBLICANS	FEDERALISTS
1792		Alexander Hamilton, John Adams, et al. representing the North and commercial interests
1796	<a href="#">Thomas Jefferson</a> , <a href="#">James Madison</a> , et al. representing the South and landowning interests	
1817-1824	James Monroe's "factionless" era of good feelings, ho ho ho	
ROUND 2A	DEMOCRATS	NATIONAL REPUBLICANS
1828		John Quincy Adams, Henry Clay, representing the North and the commercial interests, and in addition the residents of border states
ROUND 2B	DEMOCRATS	WHIGS
1832	Andrew Jackson, representing the South and landowning interests, plus wannabees such as our small farmers, backwoods go-getters, the "little guy on the make" in general	John Quincy Adams, Henry Clay, representing the North and the commercial interests, and residents of border states, and in addition the anti-Jackson Democrats
ROUND 3	DEMOCRATS	REPUBLICANS
1856		Abraham Lincoln, William Henry Seward, representing Northerners, urbanites, business types, factory workers, and (more or less) the abolitionist movement
ROUND 4	DEMOCRATS	REPUBLICANS
1932-1960	<a href="#">E.D.R.</a> , representing Northeasterners, urbanites, blue-collar workers, Catholics, liberals, and assorted ethnics	Representing businesspeople, farmers, white-collar types, Protestants, the "Establishment," right-to-lifers, moral majoritarians, and in general, conservatism of the "I've got mine, let's see you try to get yours" stripe.

By this point David Walker had moved his clothes business from the City Market to 20 Brattle Street.

Jefferson Davis graduated from the United States Military Academy at West Point, 23d in a class of 33.

The grandmother of Harriet Jacobs, Molly Horniblow, was sold and [manumitted](#).

Women joined the abolitionist movement in large numbers with increasing influence and visibility; Birmingham women formed The Ladies' Anti-Slavery Association.

Moses Elias Levy, a radical Jewish social activist and utopian colonizer of East Florida, published, in London, A PLAN FOR THE ABOLITION OF [SLAVERY](#), CONSISTENTLY WITH THE INTERESTS OF ALL PARTIES CONCERNED. (This is considered to be the 1st Jewish antislavery publication.)



"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



Two of Samuel Ringgold Ward's relatives were taken into custody in New-York and would never be heard of again:

Two of my father's nephews, who had escaped to New York, were taken back in the most summary manner, in 1828. I never saw a family thrown into such deep distress by the death of any two of its members, as were our family by the re-enslavement of these two young men. Seven-and-twenty years have past, but we have none of us heard a word concerning them, since their consignment to the living death, the temporal hell, of American slavery. Some kind persons who may read these pages will accuse me of bitterness towards Americans generally, and slaveholders particularly: indeed, there are many professed abolitionists, on both sides of the Atlantic, who have no idea that a black man should feel towards and speak of his tormenters as a white man would concerning his. But suppose the blacks had treated your family in the manner the Americans have treated mine, for five generations: how would you write about these blacks, and their system of bondage? You would agree with me, that the 109th Psalm, from the 5th to the 21st verses inclusive, was written almost purposely for them.

1828

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➔ In [North Carolina](#), John Mann hired a slave named Lydia from Elizabeth Jones. At some point he would decide that Lydia needed punishment, but she would flee and he would shoot at her, wounding her. Mann would be convicted by a county court of battery and fined \$5, he would appeal this to the North Carolina state supreme court, and there Judge Thomas Ruffin, a recent appointee who himself owned 32 [slaves](#), would in 1830 write an opinion overturning the conviction and the fine, maintaining that “the slave, to remain a slave, must be made sensible that there is no appeal from his master.” (Harriet Beecher Stowe, in her 1856 novel DRED; A TALE OF THE GREAT, DISMAL SWAMP, would place the characters in a situation similar to the one in State v. Mann, so that her judge could recite Ruffin’s decision verbatim.)

[Nicholas Marcellus Hentz](#) and his wife the novelist Caroline Lee Whiting Hentz relocated from Chapel Hill, [North Carolina](#) to Covington, Kentucky, where for a couple of years they would conduct a female academy (for white young ladies only).

New-York comic actor Thomas Dartmouth “Daddy” Rice introduces his new character Jim Crow in Louisville, Kentucky. He performed in blackface and termed his entertainment a minstrel show.



➔ Philip Thomas of [Maryland](#) became the founding president of the B&O Railroad, the nation’s first.

📄 The [negrero](#) *Blue-eyed Mary*, of [Baltimore](#), had been sold to Spaniards. It was captured with a cargo of 405 [slaves](#) by a British cruiser ([Niles’s Register](#), XXXIV. 346).

INTERNATIONAL SLAVE TRADE

There was a great parade down Broadway Avenue in New-York, celebrating the New York Emancipation Act. As black women cheered from the sidewalks, the black men were led by the New York African Society for Mutual Relief, by the Clarkson Benevolent Society, and the Wilberforce Benevolent Society (named of course in honor of the famed English reformers [Thomas Clarkson](#) and [William Wilberforce](#)).

The manumittedes were marching along under banners on which was painted the word **AFRICAN**. This was, in a sense, a veterans’ march — for hundreds of people were in attendance who had personally experienced the [Middle Passage](#).

MANUMISSION

In this year the white city fathers, fearing “civil discord,” would shut down the African Grove Theater which had been entertaining the black community since 1821, where they had been segregating white visitors into the rear since they had not seemed in general to understand “how to conduct themselves at entertainments of ladies and gentlemen of color.” The [slaves](#) of New York State having been emancipated, it had apparently become illegal to accumulate people into coffles, or nightclubs. (Or, it being pointless in the State of New

York to protest that one was being held in the condition known as slavery, the official reason why this was pointless was changed: whereas previously it had been pointless to point out that one was enslaved because the authorities would respond “Yes, and you’re a slave,” as of this year this had become pointless because the authorities had come to be able to respond “No, you are quite mistaken, in fact slavery is illegal here. Now get back to work.”) At an unknown date within this time period, Sojourner Truth’s husband Thomas died free. Beginning roughly at this point and definitely continuing in the following year, Isabella Van Wagenen (Truth) was working as a free domestic servant in Kingston in Ulster County. Slightly to the south of this, however, living with the Auld family in a rented house on Philpot Street in Fells Point in Maryland near the facilities of the slave trader Austin Woolfolk, Frederick Douglass was lying at night, listening as slave coffles shuffled along from the pens to the port for transportation. He was learning about the enduring, obdurate nature of the world.<sup>21</sup>

 Echeandia proposed that the problems plaguing the coastline of Alta California, such as those at Mission San Juan Capistrano, be resolved or stepped away from by the secularization of all missions within the next five years. For political reasons, this plan would not immediately be accepted.

21. This was the year of the United States’s first touring “minstrel show,” in which a white man with his face painted black,



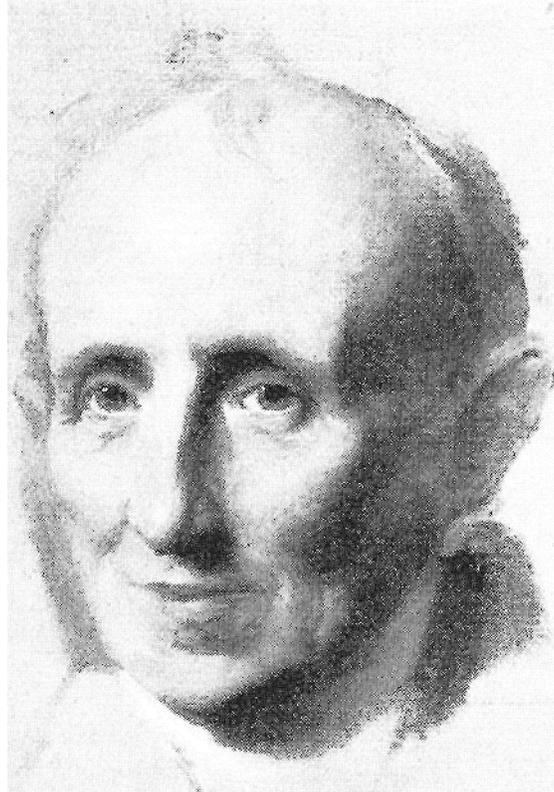
Thomas D. Rice, presented himself as a character named “Jim Crow.” By the time of the Civil War this would amount to a national industry of sorts, with more than 30 full-time white touring companies going from city to city putting on professional imitations of black comedians. (During the US Civil War a shortage of white comics would cause some of these troupes to employ some black performers — who of course would perform, as did the whites, in blackface.)

1828

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Nathaniel Bowditch sat for his portrait in the Boston studio of Gilbert Stuart. The East [India](#) Marine Society had commissioned this painting for their hall in Salem. At this point Stuart was so old and ill that he would have to let his hand lie on a rest until it had stopped shaking, and then rush the brush to the canvas before the shaking started again. This portrait would be the very last he would paint.



Joseph Barlow Felt (1789-1869). THE ANNALS OF SALEM.



In Ilion, New York, Eliphalet Remington (1793-1861) began making rifles.



Russia declared war upon Turkey.



The Turks agreed to withdraw from Greece.



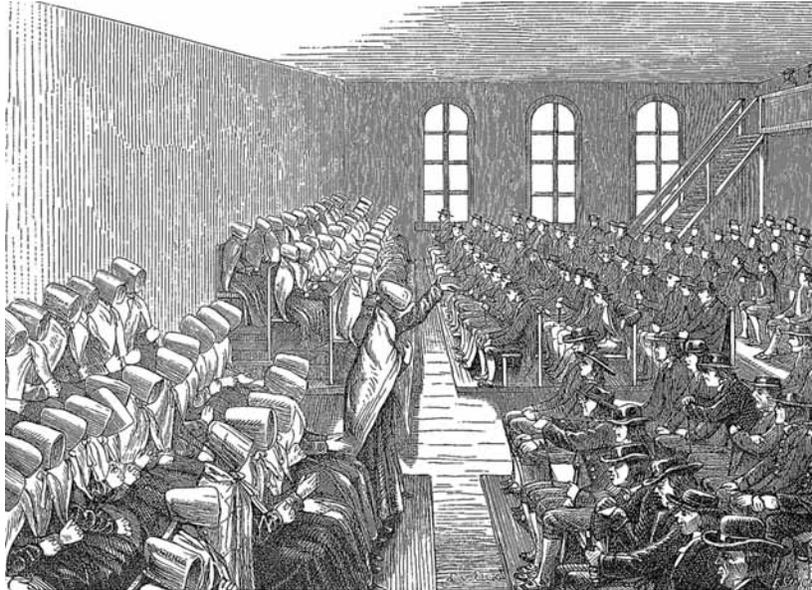
By this point the average number of pupils at the racially integrated school for poor children run by The Flushing Female Association in Flushing on Paumanok Long Island was 50. (We have reason to suspect that one of the graduates of this school was Patrick Healey, who would later become the 1st African-American to receive the PhD degree, and would become president of Georgetown University.)

1828

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The [Religious Society of Friends](#) began to experience a deep doctrinal schism which split the society into two factions. The detrimental effect of this schism on the Society was profound. Flushing Meeting on Paumanok Long Island was no exception. The "[Hicksite](#)" faction, being the majority at Flushing, retained the meetinghouse, but part of the property was given to the "Orthodox" faction and they built their own meetinghouse next door. (That Pietistic apartheidist meeting house would later be torn down, but the Religious Society of Friends would not heal its internal division until 1955.)



Friend [Elias Hicks](#) went out on the third of his three very extensive visits to [Quaker](#) meetings. On this third journey, he went in a one-horse carriage from the Jericho meetinghouse on Long Island (still extant) to visit and give testimony in meetings in Pennsylvania, Ohio, and Indiana, returning to his home and farm near Jericho, Long Island in 1829.

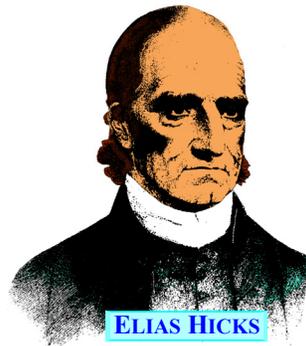


The form of Quakerism terming itself "Orthodox" had been being becoming more and more evangelical,

in the sense that it had come to center itself upon a belief in a Jesus figure who granted to those who “believed” in him a sort of easy grace that made good works quite irrelevant and instantaneously forgave all personal shortcomings. This was in contrast with the so-called “New Light” Friends, more conservative, led by Friend Hannah Jenkins Barnard of the Hudson Monthly Meeting, followers of the tradition of Friend Elias of Long Island who were insisting that the path to grace led through a life lived according to the Discipline of Friends. This was also in contrast with the followers of the way of the mystic antimaterialist Friend Job Scott. In Ohio, there was something of a riot between the Hicksites and the Orthodox, which led one Friend to inquire “What kind of a religion is this?” Friend William Rotch, Jr. of New Bedford, who had for a long period been the clerk of New England Yearly Meeting, was disciplined for “expressions of disunity” on account of his having categorized the evangelicism of the Orthodox branch as nontraditional.

→ When the [Reverend William Adam](#) was challenged in his direction of the educational effort at Rammohan Roy’s school in Calcutta by those who experienced his teaching as dry, stilted, and boring (which, clearly, it was), he did the same thing he would do in April 1843 → when he would be in charge of the educational branch of the [Association of Industry and Education](#) in [Northampton](#): he withdrew totally. This man had a thin skin — if you didn’t want him he didn’t want you.

Friend [Elias Hicks](#) and Rammohan Roy (who was at this time becoming an advocate of trial by jury, and was founding the reforming Hindu society *Brahma Sabha*) were in contact with each other by letter. The two leaders, one [Quaker](#) and the other Hindu, had much impressed each other with their writings and works. The attitude of Friend Elias was that religion was not an opinion at all, it was a relationship or a study. The attitude of the rajah would not be so readily summarized, but was utterly congruent with this.



ELIAS HICKS

“To be a Christian is to be Christ-like.”



“Oh, I quite agree.”

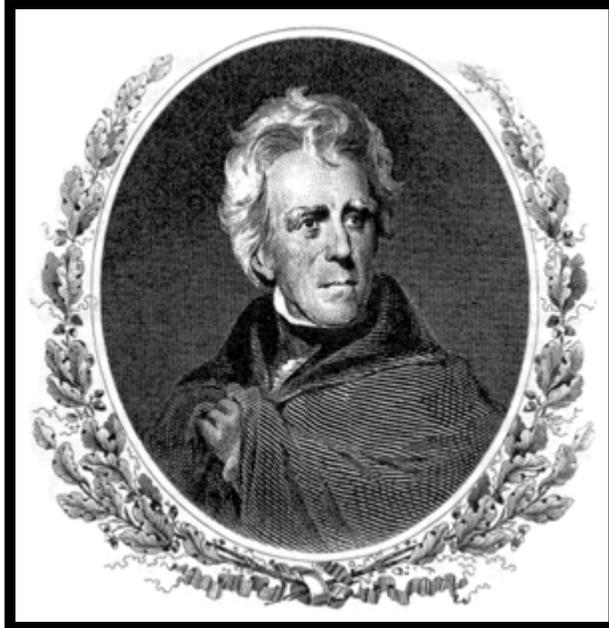
Which is to say, Rammohan Roy did not any more accept Hindu scriptures as authoritative, than did [Elias Hicks](#) accept the BIBLE as superior to the inspiration with which it was read and studied — he discarded many ritual practices as distractions from the life of the spirit. He neither dwelled on reincarnation, *karman*, nor the effect of deeds done in previous lives. His movement would go through many rebirths, first as the *Brahmo Samaj* of [India](#) of 1866, then as the *Sadharan Brahmo Samaj* of 1878, and as the *Naba Bidhan* “Church of the New Dispensation,” and by now it has been quite absorbed into the general context of liberal Hindu society (an Indian name that might be familiar to you: Rabindranath Tagore would be a product of this tradition).

1828

1828



A general, Andrew “Long Knife” Jackson, was, frighteningly, President of the United States of America.



What had we done to deserve this fate? —Oh, I suppose “genocide” is as good an answer as any.



Speaking of genocide, in Africa the chief of the Zulu nation, [Shaka](#), was killed by a brother and by his half-brother Dingane, who took over as ruler of the Zulu nation. There were no objections, as it was hard for anyone to imagine a ruler more bloodthirsty than Shaka. “Long Knife,” whatever his personal problems, really never was in the same ballpark with this guy, who had what you’d call a democratic penchant for slaughtering not only his enemies but also his friends.

The genocidal Jackson’s presidential campaign had been managed by Martin Van Buren, whose attitude presumably amounted to “What’s a little genocide, among friends?”



The beginning, in Tasmania, of the “Black War,” as Lieutenant Governor George Arthur sponsored the capture of all remaining aboriginal natives and their confinement on Bruny Island.

1828

1828

→ Benjamin Wade was admitted to the Ohio bar and began work as a lawyer in Jefferson, Ohio.



→ Henry Clay returned from [Washington DC](#) to his home of record, Ashland, Virginia.



→ [Bronson Alcott](#)'s anonymous "Maternal Instruction," [The Unitarian Advocate](#) I, Boston, pages 304-8.

1828

1828



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

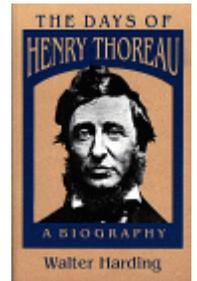
### "A Review From Professor Ross's Seminar"

**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.



1828

1828

## "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)



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).



### "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]



1828

1828

Prexy

Veep

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



American Presidential Elections 1789-1864<sup>a</sup>

	Presidential Candidate	Political Party	Electoral Votes	Popular Votes
1789	GEORGE WASHINGTON	No formally organized party	692	
	JOHN ADAMS	No formally organized party	34	
	JOHN JAY	No formally organized party	9	
	R. H. HARRISON	No formally organized party	6	
	JOHN RUTLEDGE	No formally organized party	6	
	JOHN HANCOCK	No formally organized party	4	
	GEORGE CLINTON	No formally organized party	3	
	SAMUEL HUNTINGTON	No formally organized party	2	
	JOHN MILTON	No formally organized party	2	
	JAMES ARMSTRONG	No formally organized party	1	
	BENJAMIN LINCOLN	No formally organized party	1	
	EDWARD TELFAIR	No formally organized party	1	
	(NOT VOTED)	No formally organized party	44	
	1792	GEORGE WASHINGTON	Federalist	132
JOHN ADAMS		Federalist	77	
GEORGE CLINTON		Democratic-Republican	50	
THOMAS JEFFERSON			4	
AARON BURR			1	
1796	JOHN ADAMS	Federalist	71	
	THOMAS JEFFERSON	Democratic-Republican	68	
	THOMAS PINCKNEY	Federalist	59	
	AARON BURR	Antifederalist	30	
	SAMUEL ADAMS	Democratic-Republican	5	
	OLIVER ELLSWORTH	Federalist	11	



American Presidential Elections 1789-1864<sup>a</sup>

	Presidential Candidate	Political Party	Electoral Votes	Popular Votes
	GEORGE CLINTON	Democratic-Republican	7	
	JOHN JAY	Independent-Federalist	5	
	JAMES IREDELL	Federalist	3	
	GEORGE WASHINGTON	Federalist	2	
	JOHN HENRY	Independent	2	
	S. JOHNSTON	Independent-Federalist	2	
	C. C. PINCKNEY	Independent-Federalist	1	
1800	THOMAS JEFFERSON	Democratic-Republican	733	
	AARON BURR	Democratic-Republican	73	
	JOHN ADAMS	Federalist	65	
	C. C. PINCKNEY	Federalist	64	
	JOHN JAY	Federalist	1	
1804	THOMAS JEFFERSON	Democratic-Republican	162	
	C. C. PINCKNEY	Federalist	14	
1808	JAMES MADISON	Democratic-Republican	122	
	C. C. PINCKNEY	Federalist	47	
	GEORGE CLINTON	Independent-Republican	6	
	(NOT VOTED)		1	
1812	JAMES MADISON	Democratic-Republican	128	
	DE WITT CLINTON	Fusion	89	
	(NOT VOTED)		1	
1816	JAMES MONROE	Republican	183	
	RUFUS KING	Federalist	34	
	(NOT VOTED)		4	
1820	JAMES MONROE	Republican	231	
	JOHN Q. ADAMS	Independent-Republican	1	
	(NOT VOTED)		3	
1824	JOHN Q. ADAMS	No distinct party designations	844	113,122
	ANDREW JACKSON		99	151,271

American Presidential Elections 1789-1864<sup>a</sup>

	Presidential Candidate	Political Party	Electoral Votes	Popular Votes
	HENRY CLAY		37	47,531
	W. H. CRAWFORD		41	40,856
1828	ANDREW JACKSON	Democratic	178	642,553
	JOHN Q. ADAMS	National Republican	83	500,897

a. Minor candidates polling less than 10,000 popular votes and receiving no electoral votes are excluded. In early elections, electors were chosen by legislatures in many states, rather than by popular vote. Until 1804, each elector voted for two men without indicating which was to be president and which vice president. Because the two houses of the New York legislature could not agree on electors, the state did not cast its electoral vote. It was some time before North Carolina and Rhode Island ratified the Constitution. When Jefferson and Burr received equal numbers of electoral votes, the decision was referred to the House of Representatives. The 12th Amendment (1804) provided that electors cast separate ballots for president and vice president. In cases in which no candidate received a majority of the electoral votes, the decision was made by the House of Representatives. This is all based upon data from the HISTORICAL STATISTICS OF THE UNITED STATES, COLONIAL TIMES TO 1957 (1960), STATISTICAL ABSTRACT OF THE UNITED STATES, 1969, 90th ed. (1969), and CONGRESSIONAL QUARTERLY'S GUIDE TO U.S. ELECTIONS, 3rd ed. (1994).

 The town of [Ipswich](#) took up a collection for the relief of distress among the Greeks.

 The old house of correction at Norton's Bridge in [Ipswich](#), was discontinued, and the prisoners taken to the new one on the premises of the local jail. The following commitments to this new house of correction would take place, nine out of every ten being of those "addicted to intoxication":

1828	114
1829	136
1830	74
1831	117
1832	165
1833	98

➡ An image of [Mount Vesuvius](#) made in this year:



MOUNT VESUVIUS

➡ Mary Anning discovered Britain's 1st recognized pterosaur fossil. (Although Gideon Mantell has already found pterosaur remains — he had supposed this to a bird).

PALEONTOLOGY

A year after discovering the mammalian egg cell, Karl Ernst von Baer's *ENTWICKELUNGSGESCHICHTE DER TIERE* tracing the developmental history of animals.

BIOLOGY

Adolphe Brongniart's *PRODROME D'UNE HISTOIRE DES VÉGÉTAUX FOSSILES*, a study of fossil plants, hypothesized that there had been four distinct phases in plant prehistory: (1) primitive plants from the Coal Measures, (2) the first conifers, (3) domination by cycads and conifers, and finally (4) flowering plants.

**THE SCIENCE OF 1828**

➡ Adolphe Brongniart published *PRODROME D'UNE HISTOIRE DES VÉGÉTAUX FOSSILES*, the first complete account of fossil plants, establishing himself as the founder of modern paleobotany. He would be an early proponent of evolutionary theory. His interpretations of the fossil record also contribute to our understanding of historical changes in climates and plant geography.

PLANTS

➡ Doctor Johann Lukas Schönlein (1793-1864), a disaffected student of German *Naturphilosophie*, was attempting to find a system of natural classes within which the diseases of humans could be better understood, in the mode in which botanists had profited through the systematization of their names for the various species of plants. In this year he coined the term "hemophilia." –In 1839 he would coin the term "[tuberculosis](#)."

➡ [James Henry Leigh Hunt](#)'s LORD BYRON AND SOME OF HIS CONTEMPORARIES. It would seem that [George Gordon, Lord Byron](#), who had died of [tuberculosis](#) in 1824, had commented "I look pale.... I should like to die of [consumption](#).... The ladies would all say, 'Look at that poor Byron, how interested he looks in dying!'"<sup>22</sup>



-  Hartley Coleridge's "[Shakespeare](#), a Tory and a Gentleman"
-  John Constable's DEDHAM VALE (on the following screen)
-  Maria Jane Jewsbury's LETTERS TO THE YOUNG.
-  Samuel Barker's PARRIANA; OR NOTICES OF THE REVEREND SAMUEL PARR.
-  Dixon Denham and Hugh Clapperton's NARRATIVE OF TRAVELS AND DISCOVERIES IN NORTHERN AND SOUTHERN AFRICA (3rd edition).
-  J. Flaxman's LECTURES.
-  J.G. Lockheart's LIFE OF ROBERT BURNS.
-  Sir John Malcolm's SKETCHES OF PERSIA.
-  Victor Hugo's *LES ORIENTALES*.
-  Honoré de Balzac's *LES CHOUANS*.

22. Later, a writer with the same general problem, Robert Louis Stevenson, would comment that he had  
written in bed, and written out of it, written in haemorrhages,  
written in sickness, written torn by coughing, written when my  
head swam for weakness.

[TB](#) = *Mycobacterium tuberculosis humanis* = phthisis = consumption. Consumption was at that time still a disease of the aristocracy, so to be a victim of this disease was to be aristocratic. The image of the malady would change in subsequent decades as it became a disease of dark packed urban slums. Probably no single disease accounted for more deaths, in the American north prior to our civil war, than [TB](#). It was one of the three reasons why the countryside was less unhealthy than the crowded city, the other two reasons being [typhoid](#) and [cholera](#). Although Boston seems to have been the healthiest of large American cities, nevertheless the city Bostonian could expect to live a life five or six years shorter on average than a rural resident of Massachusetts. The small pox was the only infectious disease for which there was a preventive therapy. The only "behavioral avoidance" that as known was to stay clear of the city of New Orleans, in particular, and in general from the Southern seaports, to make it less likely that one would get what was known as the "yellow fever," or the "black vomit." [TB](#), by way of contrast, wasn't even understood to be actually an infectious disease of the same order as [typhoid](#) and [cholera](#). It was supposed that it tended to run in families, and thus was mostly a sign of a hereditary weakness.

Another theory of the genesis of [tuberculosis](#) was, however, that its sufferers had brought it on themselves through "indulgence in a vice, in view of which angels ... weep, and creation sighs," to wit, [masturbation](#), and that therefore they deserved no sympathy whatever, but only contempt. See Rosenberg, Charles and Carroll Smith-Rosenberg, eds. THE SECRET VICE EXPOSED! SOME ARGUMENTS AGAINST MASTURBATION, "A Brief and Intelligible View of the Nature, Origin and Cure of Tubercular Disease" (NY: Arno Press, 1974, page 136).



1828

1828

 Thomas Hood's THE DREAM OF EUGENE ARAM.

 W. Wordsworth and Coleridge took a trip up the Rhine.

 Samuel Taylor Coleridge's POETICAL WORKS.

 Athenaeum founded.

 Basel mission to Ghana (then called Gold Coast), West Africa.

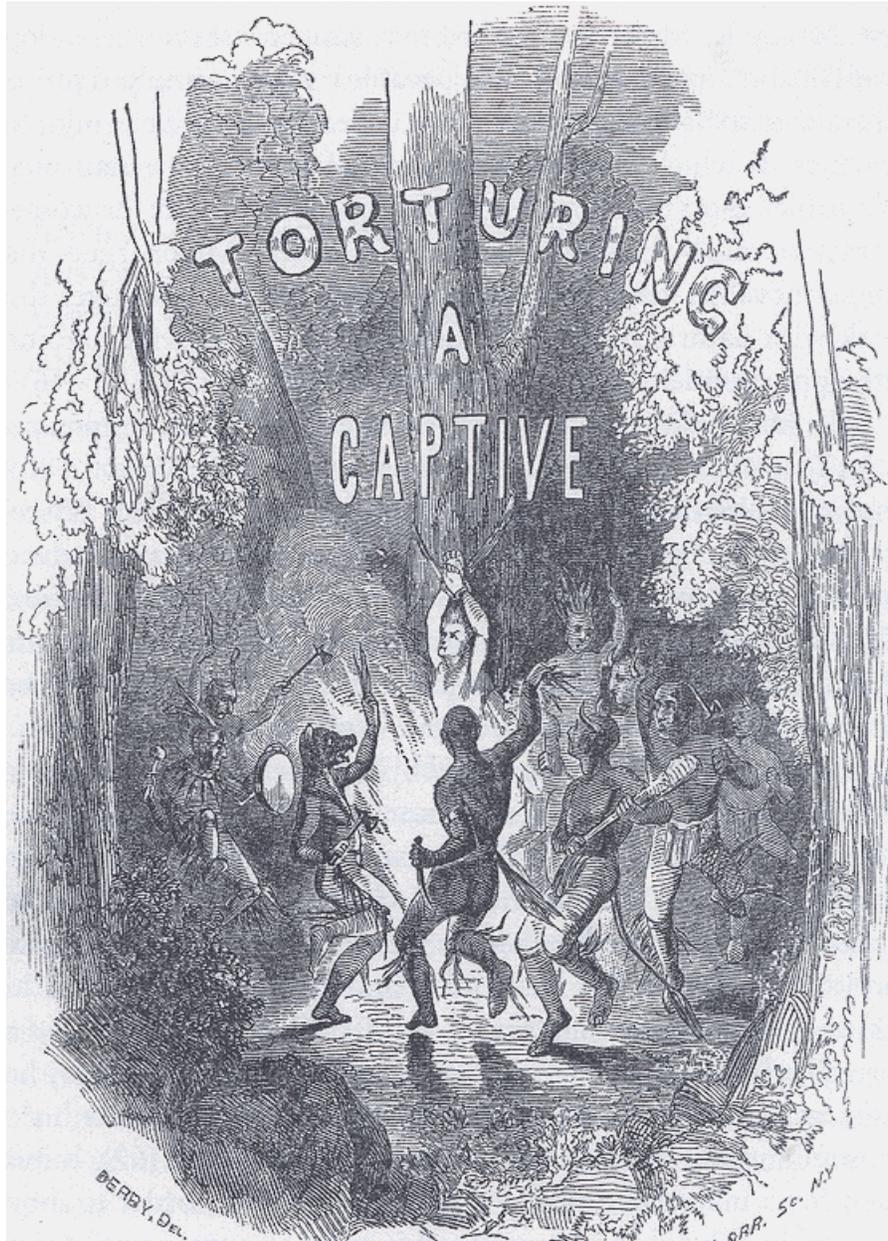
 Felicia Hemans's RECORDS OF WOMAN WITH OTHER POEMS.

Mary Mitford's "Rienzi" appeared at Drury Lane and was admired by Felicia Hemans.

1828

1828

 The State of Connecticut ceased to **flog** petty criminals.



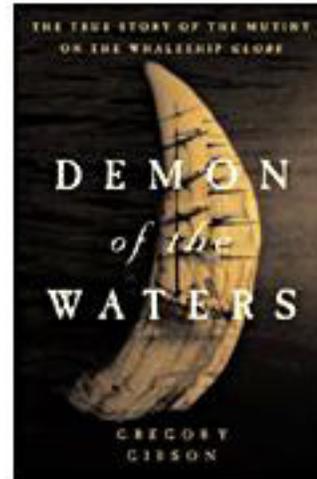
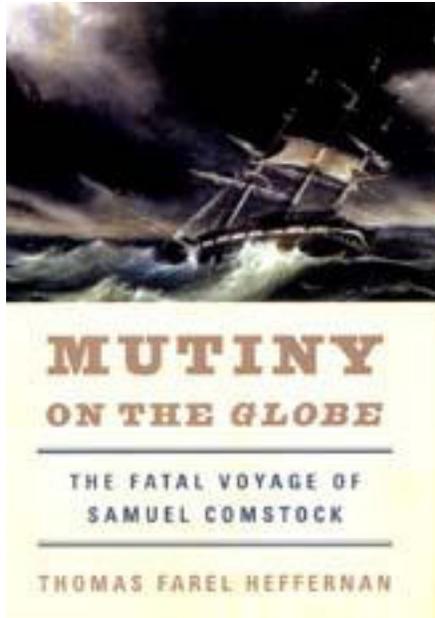
 A comment about travel by steamboat in the vicinity of New-York harbor, from NEW MIRROR FOR TRAVELLERS; AND GUIDE TO THE SPRINGS: "We had such a delightful sail in the steam boat, though we were all sick; and such a delightful party, if only they had been well. Only think of sailing without sails, and not caring which way the wind blows; and going eight miles an hour let what would happen. It was quite charming; but for all this I was glad when it was over, and we came into still water."

1828

1828



NARRATIVE OF THE GLOBE, BY LAY AND HUSSEY SURVIVORS. A.D. 1828. [Herman Melville](#)(e), in the preface to *MOBY-DICK; OR, THE WHALE*, would extrapolate from this sad history: “The Whale-ship *Globe*, on board of which vessel occurred the horrid transactions we are about to relate, belonged to the island of [Nantucket](#).”



[SAMUEL B. COMSTOCK](#)



Promoted to captain, [John Franklin](#) was able to wed his [Jane Griffith](#). He issued his log of his more recent journey as *NARRATIVE OF A SECOND EXPEDITION TO THE SHORES OF THE POLAR SEA, IN THE YEARS 1825, 1826, AND 1827 ...* (London).

[THE FROZEN NORTH](#)

1828

1828



The 1<sup>st</sup> **chocolate** candy was being created by a press patented by Coenraad J. van Houten, that would extract about  $\frac{2}{3}$ <sup>ds</sup> of the “cocoa butter” from roasted *cacao* beans, leaving a dry powdery cake we now refer to as cocoa. Soon producers in Holland had learned that alkali could be added to neutralize various acids, making a mild, more soluble cocoa. This process is now called “dutching”:

1. Press out the cocoa butter.
2. Grind the residue into a cocoa powder.
3. Mix this ground cocoa residue with sugar.
4. Ad a sufficient quantity of the extracted cocoa butter back in, for flavor.
5. Heat
6. Pour into mould.
7. Cool.
8. Wrap in paper.



1828

1828



[Washington Irving](#)'s 3-volume fiction LIFE AND VOYAGES OF CHRISTOPHER COLUMBUS, boldly termed a biography of [Christopher Columbus](#), boldly proclaimed the earth to be a globe, against the folly of a putative medieval consensus proclaiming the earth to be flat like the floor of a tent.



Photographic proof...

(The four corners have been arbitrarily numbered clockwise.)

“Care should be taken to vindicate great names from pernicious erudition.” This of course would help our [Know-Nothings](#) vastly to elaborate their contempt for different others (well, that is, if they needed any help):



## WASHINGTON IRVING AND THE SPECTRE OF THE “FLAT-EARTHER” RELIGIOUS BIGOT

Where did this preposterous rationalist conceit originate, that some superstitious religious people had believed that the earth was flat? If one really wants to ascribe such a geographical conception to early Christians, one can find flat-earth theories both in Lactantius (*circa* 265CE-345CE) and Cosmos Indicopleustes (*circa* 540CE), but by the Middle Ages neither of these authors were being taken at all seriously.<sup>1</sup> What was the dominant intellectual movement of the High Middle Ages? Scholasticism. What ancient Greek author was idolized as “The Philosopher” by the Scholastics? [Aristotle](#). And what had been Aristotle’s views on the shape of the Earth? In *DE CÆLO* 2:14, he had offered at least three arguments why the Earth must be spherical. First, if all falling objects are attracted to the center of the Earth, the accumulation of debris landing at the Earth’s center would naturally assume the shape of a sphere. Secondly, the Earth’s shadow, as projected on the Moon during lunar eclipses, is clearly an arc-segment of a circle. Given enough observations of such eclipses, the shape of the Earth’s shadow would be revealed as circular. Since spheres cast circular shadows, and the Earth casts a circular shadow, the Earth must be a sphere. Thirdly, the Earth must be a sphere of no great size, since even a short journey across its surface causes a considerable difference in the altitude and rising/setting times of the fixed stars. Aristotle even hazarded a guess derived from contemporary astronomers, that the Earth’s circumference was 400,000 *stadēs* (9,987 miles). So Aristotle obviously understood that the Earth was a sphere, and of course his close students among the medieval Byzantines, Arabs, and Western Europeans also understood. Though the roots of the “flat-earthier” derogation of religious people may be sought among the enlightened *philosophes*, as [Voltaire](#) suggested that the ancient Hebrews had believed in a flat earth although he did not assert that this had been picked up by the Christian inheritors of Jewish scriptures, and then in 1737 [Thomas Paine](#) suggested that wise Europeans had been burned at the stake for believing in a spherical earth (of course without bothering to name names or specify places and dates), [Washington Irving](#)’s CHRISTOPHER COLUMBUS, written while he was a US official stationed at the Alhambra in Spain, played a significant role in the retroactive construction of flat-earthers whom all loyal New-Worlders could come to love to despise. Why had this preposterous tale taken root and persisted?

1. Jeffrey Russell. *INVENTING THE FLAT EARTH*. Praeger, 1991: “...the search for truth is long and laborious and easily set aside. And since the present is transformed day by day, minute by minute, second by second, into the past, while the future is unknown and unknowable, we are left on the dark sea without compass or astrolabe, more unsure of our position and our goal than any of Columbus’s sailors. The terror of meaninglessness, of falling off the edge of knowledge, is greater than the imagined fear of falling off the edge of the earth. And so we prefer to believe a familiar error than to search, unceasingly, in the darkness.”



## WASHINGTON IRVING AND THE SPECTRE OF THE “FLAT-EARTHER” RELIGIOUS BIGOT [CONCLUDED]

In Europe it had been a feature of early middle-class Enlightenment anti-clericalism, and when it was transferred to the United States it became useful as a feature of [Know-Nothing](#) anti-Catholicism and continued with that movement's various illegitimate offspring. After Irving, it was Antoine-Jean Letronne (1747-1848) who first really put the flat earth on the map as of 1834, so to speak, imbibing his ideology from the Encyclopedists, for it was he who asserted in *DES OPINIONS COSMOGRAPHIQUES DES PERES DE L'EGLISE* that until Kepler and Newton had come along, astronomers had been forbidden by theologians to believe in a spherical earth. William Whewell (1794-1866) wrote of a *WARFARE BETWEEN SCIENCE AND RELIGION* and then John Draper (1811-1882) intensified this in *HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE*, but such derogations did not become really popular until the generations between 1870 and 1920. In 1896 the capstone was put on this edifice of mythinformation by Andrew Dickson White (1813-1918) with *HISTORY OF THE WARFARE OF SCIENCE WITH THEOLOGY IN CHRISTENDOM*. By that point it had become an article of faith in anti-religious circles that there was or had been such bigotry, and the spectre of the “flat earther” could be effectively used during controversies over Darwinism. The spectre of the “flat earther” religious bigot lives on well into our modern era, despite very clear repudiation by Samuel Eliot Morison among others, and has more recently been featured in such very derivative materials as Daniel Boorstin's 1981 *THE DISCOVERERS*.

1828

1828



[Charles Lyell](#) made a journey with Murchison that gave rise to joint papers on the volcanic district of Auvergne and the Tertiary formations of Aix-en-Provence. He visited the excavation at Herculaneum. Studying the marine remains of the Italian Tertiary Strata, he conceived the idea of dividing this geological system into three or four groups, characterized by the proportion of recent to extinct species of shells. To these groups, after consulting Dr. Whewell as to the best nomenclature, he gave the names now universally adopted — Eocene (dawn of recent), Miocene (less of recent), and Pliocene (more of recent). With the assistance of G.P. Deshayes he drew up a table of shells in illustration of such classification.



Ezra Cornell moved from the Bronx to Ithaca, [New York](#).

Upstate [New York](#)'s initial printing press was set up in Wyoming County.

The Rogers brothers launched their 1st schooner, *Jeanette*, on the lower Genesee River.

James D. Bemis sold the Western Repository and Genesee Advertiser to Morse and Harocy.

Hamilton College tutor William Kirkland got married with the writer Caroline Stansbury and the couple relocated to Geneva, [New York](#) to found the Domestic School.

Great Lakes steamboat operator Josephus Bradner Stuart died.

1,000 gallons of whiskey was purchased at 20¢ per gallon, for resale in Le Roy, [New York](#).

Nathaniel Pitcher, Jr. was elected as the [New York State](#) governor.

At about this point, silver was discovered near the town of Lowville, [New York](#).

A brick Steuben County courthouse is built at Bath, [New York](#).

The Ithaca and Owego Railroad Company was incorporated, and was capitalized at \$150,000.



1828

1828

Thomas Flynn's dramatization of Washington Irving's "Rip Van Winkle" played at Albany, [New York](#).

In Buffalo, [New York](#), the attorney Millard Fillmore was elected to the state legislature. Beals, Mayhew and Company established the town's initial foundry and machine shop, at Indiana and Ohio Streets.

The Great Lakes schooner *Guerriere* delivered 2,500 bushels of wheat from the west. Not finding a ready market, the schooner continued with its cargo to Dunkirk, [New York](#).

In Rochester, [New York](#) the merchant Charles J. Hill took on Lewis L. Peet as a partner, and the firm became Hill & Peet.



The New-York Drawing Association was renamed as the National Academy of Design.

New-York's statutes were revised.

New-York's jurisdiction over underwater lands was extended.

JANUARY

➡ The following snippet from Charles Haskell's REMINISCENCES OF NEW YORK BY AN OCTOGENARIAN indicates that it was early in this year that chestnuts began to be sold on the streets of New-York:

At this time the nomination of General Andrew Jackson for the Presidency at the coming convention was so well assured that unusual interest was manifested in the customary annual dinner at Tammany Hall, on the 8th of January, in commemoration of the battle of New Orleans. A faction of the Democratic party who were in the habit of meeting at the "Pewter Mug" in Frankfort Street, combined with the Administration or Adams men and some anti-Masons, defeated some of the Tammany candidates for office. Hence the term "Pewter Muggers." A.M. Bailey in Hudson Street advertised a grate, designed for the combustion of anthracite coal, which was the first construction of one suited for this new fuel, then gradually being introduced into domestic use. Roasted chestnuts were first sold in the streets by a Frenchman who made his appearance in or about this year, and established himself on the sidewalk, corner of Duane Street and Broadway, selling at first only the large chestnuts of the Spanish or French variety. He became so well identified as the originator of this street industry that, upon his death, which occurred not many years since, it was noticed in several of the daily papers. Asa Hall extended his enterprise of one stage, from Exchange Coffee House, site of the Duncan building, corner Pine and Nassau streets, to Greenwich, corner of Hudson and Amos streets, to a line of stages, of the omnibus type, 12-1/2 cents.

➡ Early in the year: Publication in London (Hunt and Clarke) of [Giacomo Costantino Beltrami's](#) A PILGRIMAGE IN EUROPE AND AMERICA, an English translation of his *DEUX MOTS SUR LES PROMENADES DE PARIS A LIVERPOOL ETC* and *LA DÉCOUVERTE DES SOURCES DU MISSISSIPPI ET DE LA RIVIÈRE SANGLANTE* containing in addition some other materials and dedicated "to the Fair Sex."

My head was covered with the bark of a tree, formed into the shape of a hat and sewed with threads of bark; and shoes, a coat, and pantaloons, such as are used by Canadians in the Indian territories, and formed of original skins sewed together by thread made of the muscles of that animal, completed the grotesque appearance of my person.

BELTRAMI IN ENGLISH I  
BELTRAMI IN ENGLISH II

➡ Early in the year: In ill health due to a disease of the liver, the Reverend [David Collie](#) boarded a ship at Malacca in [India](#) heading back toward England.

1828

1828

January: Sufficient moneys having at this point been accumulated by the managers and agents of the state lottery, and through duties obtained from auctioneers, the general assembly of Rhode Island saw fit to enact a free school law. The law stipulated that \$10,000 was to be divided each year among the several towns for the support of their free schools, and that the division of the funds was to be in proportion to their several school populations. The law also set aside the sum of \$5,000 from the accumulated receipts then in the state treasury as a permanent fund for the use of these free schools, meanwhile to be invested by the general treasurer in good bank stock, and stipulated that any surplus state receipts from lotteries and auctioneers (over and above this \$10,000 to be distributed annually) would go to enlarge this permanent fund. Town meetings in the various towns would be at liberty to appropriate such additional funds as they considered necessary.

PUBLIC EDUCATION



January: A negrero flying the Spanish flag (as shown below), the Emprendedor, master unknown, on its first of two known Middle Passages, out of an unknown area of Africa, arrived at the port of Havana with an unknown number of enslaved persons. Another slaver under the same flag, the Gallo, master unknown, also on its first of two known Middle Passages, out of an unknown area of Africa with a cargo of 350 enslaved Africans, arrived at a port of Cuba — but I don't know whether the Cuban port was Havana and I don't know whether these slave ships were traveling together.



THE MIDDLE PASSAGE

1828

1828

➡ January: [William Lloyd Garrison](#) became the editor of the [National Philanthropist](#). The agenda of this paper was to oppose “the tide of dissolution” and to “sound the alarm over a slumbering land.”



➡ January: Frances Trollope observed:

MEMPHIS, TENNESSEE.  
BOARDING HOUSE HABITS.

But we presently found that the rain which had fallen during the night would make it hazardous to venture through the forests of Tennessee in any sort of carriage; we therefore had to pass the day at our queer comfortless hotel. The steam-boat had wearied me of social meals, and I should have been thankful to have eaten our dinner of hard venison and peach-sauce in a private room; but this, Miss Wright said, was impossible; the lady of the house would consider the proposal as a personal affront, and, moreover, it would be assuredly refused. This latter argument carried weight with it, and when the great bell was sounded from an upper window of the house, we proceeded to the dining-room. The table was laid for fifty persons, and was already nearly full. Our party had the honour of sitting near “the lady,” but to check the proud feelings to which such distinction might give birth, my servant, William, sat very nearly opposite to me. The company consisted of all the shop-keepers (store-keepers as they are called throughout the United States) of the little town. The mayor also, who was a friend of Miss Wright’s, was of the party; he is a pleasing gentlemanlike man, and seems strangely misplaced in a little town on the Mississippi. We were told that since the erection of this hotel, it has been the custom for all the male inhabitants of the town to dine and breakfast there. They ate in perfect silence, and with such astonishing rapidity that their dinner was over literally before ours was begin; the instant they ceased to eat they darted from the table in the same moody silence which they had preserved since they entered the room, and a second set took their places, who performed their silent parts in the same manner. The only sounds heard were those produced by the knives and forks, with the unceasing chorus of coughing, &c. No women were present except ourselves and the hostess; the good women of Memphis being well content to let their lords partake of Mrs. Anderson’s turkeys and venison, (without their having the trouble of cooking for them) whilst they regale themselves on mush and milk at home.



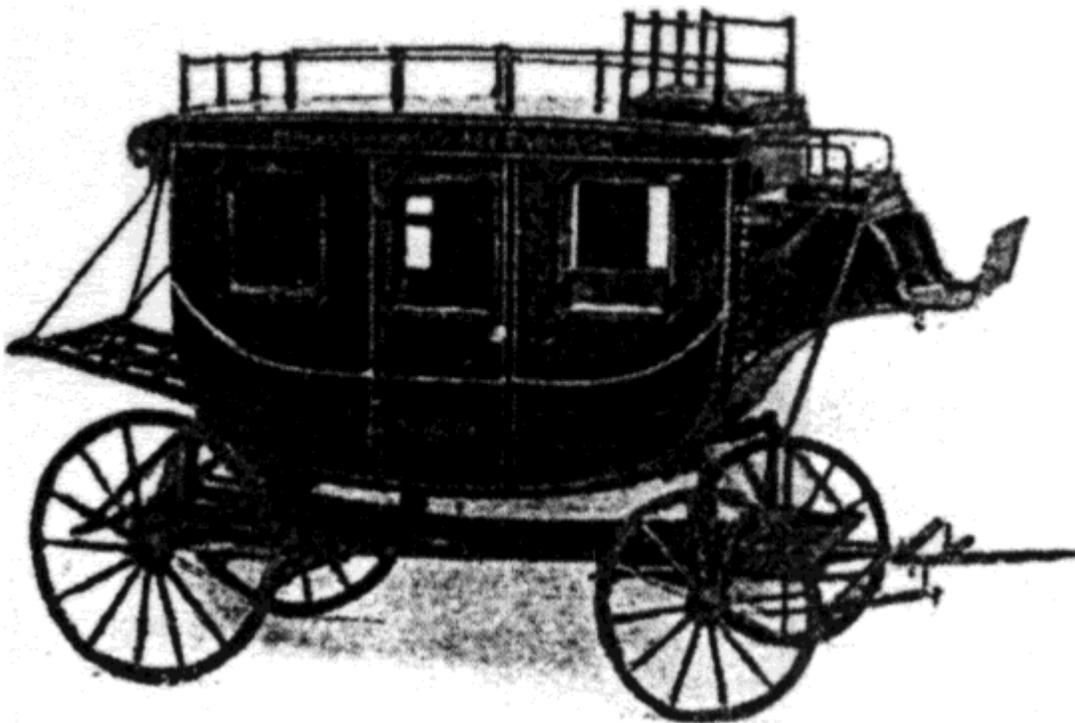
➡ January/February: [Bronson Alcott](#)’s “Primary Education. Account of the Method of Instruction in the Primary School No. 1 of Cheshire, Connecticut,” [American Journal of Education](#) III:26-31; III:86-94.

1828

1828



January 1, Tuesday: J. Stephens Abbot became a partner of Lewis Downing, Senior in [Concord, New Hampshire](#) in the manufacture of the Concord Coach, which was basically 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.



While other carriages were undergoing an infinite variety of changes in style, this design was so excellent so early that it would scarcely require any modification at all.

*L'esule di Roma ossia Il proscritto*, a melodramma eroico by Gaetano Donizetti to words of Gilardoni after Marchionni, was performed for the initial time, in Teatro San Carlo, Naples. The audience granted it an enthusiastic reception.

In [Newport, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal about a stagecoach ride out to visit his mom in [Portsmouth](#), and then a pleasant walk home:

*3rd day 1st of 1st M 1828 / This morning when I awoke my mind was lead to reflect on the New Year, & among other thoughts it*

*seemed to me it would be best for me to go to [Portsmouth](#) to visit my aged Mother who I have not seen in some weeks. She passes the Winter at Uncle Stantons being pleasant company to Aunt Patty Stanton - Accordingly I got into the Stage & rode out, found them all comfortable, & very glad to have me to dine with them the first day of the Year  
About 3 O'clock Uncle Stanton had his Waggon tackled & sent me on the way as far as Christopher Sweets, the rest of the distance I walked. It was just a pleasant exercise. —<sup>23</sup>*

RELIGIOUS SOCIETY OF FRIENDS

 January 3, Thursday: Franz Schubert's vocal quintet *Mondenschein* D.875 to words of Schober was performed for the initial time, in the Musikvereinsaal, Vienna.

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

*5th day 3rd of 1st M / Our Meeting was small, but a good solid little opportunity. Father Rodman had a few words to offer very satisfactorily. —*

RELIGIOUS SOCIETY OF FRIENDS

 January 4, Friday: Jean Baptiste Silvere Gaye, Vicomte de Martignac replaced Jean Baptiste Seraphin Joseph, comte de Villele as prime minister of France.

 January 6, Sunday: The Reverend [Andrew Bigelow](#) preached in Reading's North Parish on "Signs of the Moral Age." This would be published in Boston by Bowles and Dearborn, 72 Washington Street, and the press of Isaac R. Butts & Co.

**SIGNS OF THE MORAL AGE**

(During this year he would also publish a sermon on "Pastoral Responsibility" preached before a congregation in Washington DC.)

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

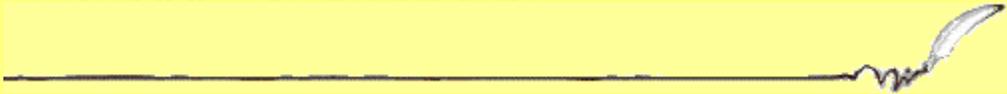
*1st day 6th of 1 M / In the Morning we had an unusual solid Meeting. D Buffum Rose with the text "Mind your calling brethren" - he exhorted us to faithfulness as he did not believe our society was raised up for a day but designed to stand. We had been of great use in the world in abolishing Slavery & enlightening mankind respecting Priest crafts - & notwithstanding the many discouraging prospects from revoltings in various parts, he believed our society would stand -he was followed in short testimonys by Father Rodman & Hannah Dennis. — Silent Meeting in the Afternoon*

RELIGIOUS SOCIETY OF FRIENDS

23. 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

➡ January 8, Tuesday: In [Concord, New Hampshire](#), the Reverend [Waldo Emerson](#) went on the prison tour:

*In Concord, N.H. I visited the prison & went into the cells. At this season, they shut up the convicts in these little granite chambers at about 4 o'clock P.M. & let them out, about 7 o'clock A.M. - 15 dreadful hours.*



New-York's annual Tammany Hall dinner, in commemoration of the battle of New Orleans, was attended by many of the important men of the Republican (democratic) party, such as Benjamin Bailey.

On the verge of impeachment, British Prime Minister Viscount Goderich burst into tears as he presented his resignation to King George IV.

➡ January 10, Thursday: Gute Nacht, the 1st in Franz Schubert's song cycle Die Winterreise D.911 to words of Muller, was performed for the initial time, in the Musikvereinsaal, Vienna.

Charleston, South Carolina's [Courier](#) carried the intelligence that the "Papyrotomia" with "cuttings" by [William James Hubard](#) was being shown. At this point although Hubard's famous name was still being used, and although Hubard was still producing the occasional cutting on his own, the [silhouettes](#) of this establishment were being cut by another child prodigy by the name of Jarvis or Jervis Hanks or Hanks (Samuel Thomas Gill would also advertise himself as having been at Hubard Gallery).

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

*5th day 10th of 1 M / A Short testimony by Father Rodman -  
the walking bad & the gathering small & poor to me -*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 12, Saturday: A treaty between the USA and Mejjico reaffirmed the border between the two nations (the Sabine River) that had been established in the US's treaty with Spain of 1819.

A 2d rupture to the tunnel being excavated beneath the Thames River at London resulted in the deaths of six additional laborers (there would be a total of five such incidents, and the tunnel would open for passenger traffic until 1843).

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

*1st day 13th of 1st M / We had a little preaching & to me they were dull Seasons - Meetings vary in my feelings sometimes the[y] afford me some good degree of satisfaction & at others Oh the Poverty that I set in. -*

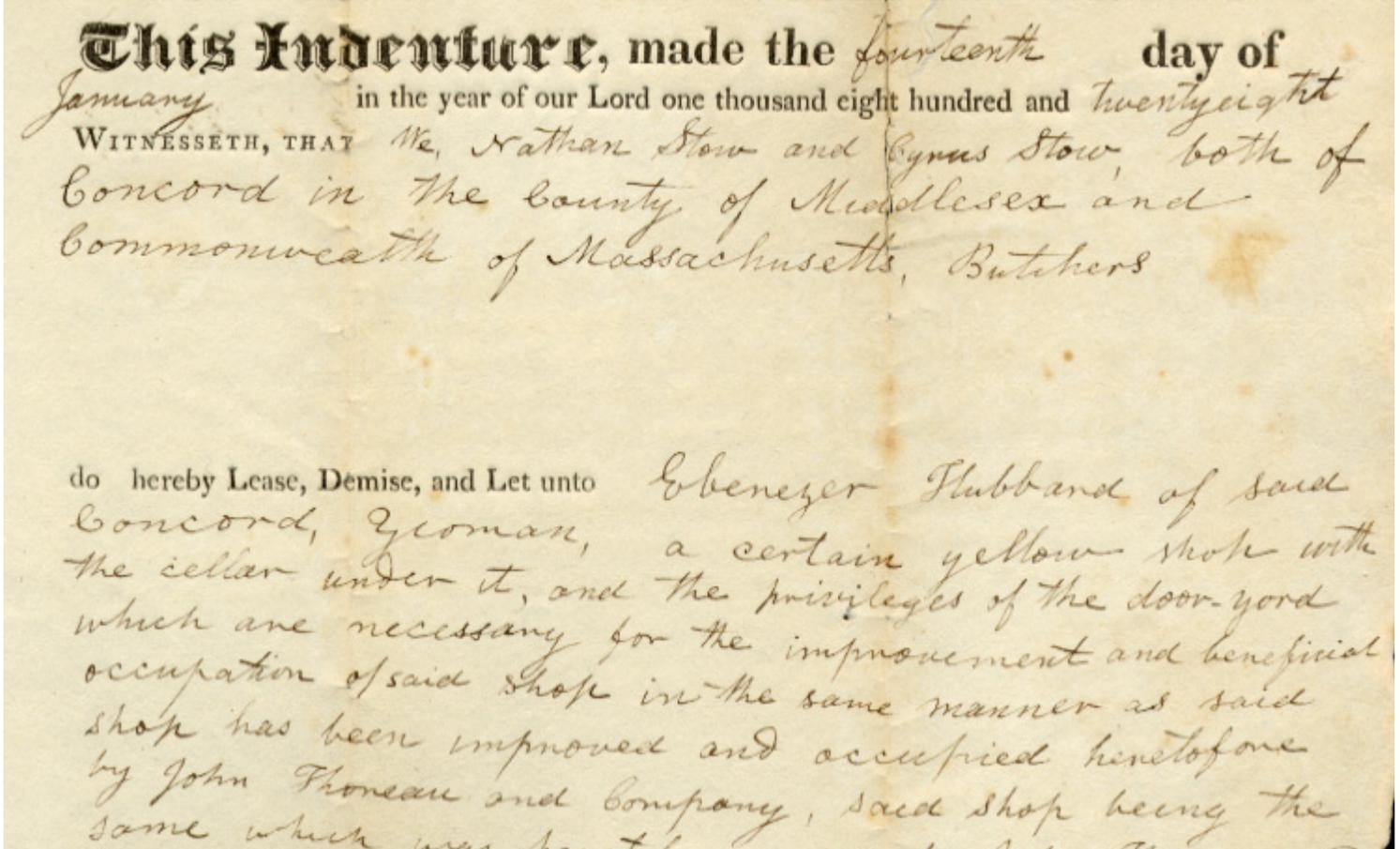
RELIGIOUS SOCIETY OF FRIENDS

1828

1828

→ January 14, Monday: The 1st part of Franz Schubert's Die Winterreise D.911 was published by Haslinger.

The "yellow shop" formerly used by [John Thoreau and Company](#) was leased by Nathan Stow and Cyrus Stow to Ebenezer Hubbard.



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

*5th day 17th of 1st M 1828 / Our Select Meeting was attended by nearly all the Members who are able to attend - it was a season of some exercise, but on the whole things moved on pretty well. - Uncle B Freeborn & Aunt Ruth dined with us*

RELIGIOUS SOCIETY OF FRIENDS

→ January 18, Friday: Bavaria and Wurttemberg entered into a customs union.

→ January 20, Sunday: Abraham Lincoln's married sister Sarah died while giving birth.

The Fantasy in C D.934 for violin and piano by Franz Schubert was performed for the initial time, in the County Hall, Vienna. The response was mixed and, programmed at the end of a long noon concert, many in the audience had already departed.

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

*1st day 20th of 1st M / Our Morning Meeting was well attended &*

*a solemn impressive one - Our frd D Buffum was engaged in lively good testimony "Boast not thyself of tomorrow for you know not what a day may bring fourth" his communication was remarkably impressive & I dont know when have seen more impression made on the countenances in audience. - Abigail Sherman followed him in short & well approved testimony. - In the Afternoon Father Rodman was engaged in a good testimony & both were favourd Meetings to me Our young frd Francis Lawton took tea & spent the evening with us, his company was pleasant & intersting & I do strongly desire he may make a good useful man in society & the community at large*

RELIGIOUS SOCIETY OF FRIENDS

 January 21, Monday: Richard Geyer entered Leipzig Nicolaischule under the name Richard Wagner (name of his genetic father).

 January 22, Tuesday: [Arthur Wellesley, Duke of Wellington](#) replaced Frederick John Robinson, Viscount Goderich as Prime Minister of the United Kingdom.

 January 23, Wednesday: [Caroline Lamb](#) died.

 January 24, Thursday: Franz Schubert's Standchen D.921 for alto, female chorus, and piano to words of [Franz Grillparzer](#) was performed publicly for the initial time, in the Musikvereinsaal, Vienna.

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

*5th day 24th of 1st M / Silent meeting - In the last we had a request from Hannah Brayton for Membership - It is of a doubtful nature & a committee in both meetings were appointed to consider the propriety of forwarding it to the Moy [Monthly] Meeting. - she has been under derangement of mind, tho' now quite calm & quiet but whether enough so as to render it prudent to receive her into membership is at least questionable. -*

RELIGIOUS SOCIETY OF FRIENDS

 January 25, Friday: [Robert Schumann](#) played the last of several performances at the Gymnasium in Zwickau — a d minor piano concerto by Friedrich Kalkbrenner.

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

*6th day 25th of 1st M / Went to [Portsmouth](#) on buisness this Afternoon lodged at Uncle Stantons - 7th day walked up to the rode & waited at Dr Richardsons for the Stages & then rode home*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 27th of 1st M / Both meetings were Silent & rather low times, but was favourd at the close of the Afternoon Meeting in company with David Rodman, in an Opportunity with F Carr, on account of his neglect of the attendance of our Meetings. -*

*The poor Man seems quite confused in his Ideas, about our principles, & tho' we were favoured with clearness & a good degree of ability in speaking with him, yet it did not appear that we made much favourable impression. –*

RELIGIOUS SOCIETY OF FRIENDS

➡ January 28, Monday: A 3-member commission appointed by King Francesco I in Naples refused to allow a mass by [Vincenzo Bellini](#) that they considered way, way too “theatrical.”

At the final Schubertiad in the Spaun house, a party to celebrate Josef von Spaun’s engagement, the Piano Trio D.929 by Franz Schubert was performed (possibly, for the initial time).

Due to the unalterable hostility of [Boston Unitarians](#), Lewis Tappan began the necessary relocation of his business and his family to New-York.



➡ January 30, Wednesday: The South Carolina legislature chartered the S.C. Railroad, from Hamburg to Charleston (work would begin in this year and be completed in 1833).

➡ January 31, Thursday: On Franz Schubert’s 31st birthday, his song Ellens Gesang III D.839 to words of Scott translated by Storck was performed for the initial time, in the Vienna Musikvereinsaal.

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

*5th day 31st of 1st M 1828 / Our Moy [Monthly] Meeting was a time of unusual favour, solid, quiet & – Daniel Clapp accompanied by Amos Aldrich from [Smithfield](#) Moy [Monthly] Meeting attended & Daniel preached in the simplicity & sweetness, very much to the comfort of Friends. his visit was very acceptable. –*

*In the last Meeting, buisness went on in a comfortable satisfactory way & we had reason to believe the Lord was yet with his Church & people & to trust that he would remain with them, as they keep to the Law & testimony. –*

*Daniel & Amos Dined with us, & My wife set the evening at Sister Rebecca’s –*

*After Meeting I recd a comfortable letter from my friend Wm Almy & also one from my frd Abraham Sherman Jr, the latter gave an account of the decease of our dear friend Elizabeth Rotch wife of Wm Rotch Jr after a short illness. – she died on the Morning of the 30th inst. –*

RELIGIOUS SOCIETY OF FRIENDS

**FEBRUARY**

February: By this point the Reverend [Daniel Starr Southmayd](#) and his wife had moved out of the Thoreau boardinghouse on Main Street in [Concord](#). The theological situation had become too tense. According to Joanna Kent Southmayd, although the Thoreau context had been very “pleasant,” most “enjoyable,” the housekeeping “agreeable,” there had been few topics on which it had been possible to engage in conversation without “some little collision of feeling.” Professor Robert A. Gross describes these tensions as having to do with the uniqueness of Christ: whether He be uniquely the spirit of God as “manifest in the flesh” as the Trinitarians demanded, or whether he be non-uniquely a mere relatively superior “creature of God’s will” as the Unitarians would allow. In a preserved letter which Professor Gross has uncovered, Joanna vents:

I had a very serious conversation with Mrs. T. [[Cynthia Dunbar Thoreau](#)], in which I told her my views and feeling respecting the Savior. She said her views were the same, yet acknowledged that she could not see now he was Divine. She could not receive Him as such. I told her I saw a vast difference between her views and mine. It would make a vast change in my mind to believe that I must reserve a higher homage for another being than Jesus Christ. I warned her with as much tenderness and faithfulness as I could, of that pride of reasoning which she exhibited much of.... I am afraid she is blind to the truth – yet she takes up sermons, which hold forth the character of Christ & professes to agree with them.... She says she prays to Christ without any feeling that he is inferior.

February: The inaugural issue of the [Cherokee Nation](#) newspaper [Tsa la gi Tsu lehisnunhi](#) or [Cherokee Phoenix](#), the 1st native American newspaper in the United States, was printed in both English and Cherokee. Sequoyah had devised his Cherokee symbol set in 1821.<sup>24</sup>

On [St. Helena](#) a plan to cover over part of “The Run” met with opposition due to fear that the danger of flooding would be thereby increased.

February: Martin Harris of Palmyra, who would come to act as a scribe for [Joseph Smith, Jr.](#), took a document containing some of the characters copied from the [golden plates](#) Joseph had received from an angel to translate (kept in a wooden box Joseph would allow others to heft but not to open) to Columbia College in New-York and showed it to Friend Samuel Latham Mitchill, Professor of Natural History, Chemistry, and Agriculture and Charles Anthon, Adjunct Professor of Greek and Latin, to get their advice as to they were authentic. Professor Mitchill didn’t know anything about ancient Egyptian writings, and when Professor Anthon heard the stuff about angels he contemptuously tore up the document.

February 1, Friday: *Ali, Pascha von Janina, oder Die Franzosen in Albanien*, an Oper by Albert Lortzing to his own words, was performed for the initial time, in Munster.

February 2, Saturday: *Romanze des Richard Lowenherz D.907*, a song by Franz Schubert to words of Scott translated by Muller, was performed for the initial time, in the Landhaussaal, Vienna.

There was a severe earthquake in Ischia.

24. Note: This symbol set is a syllabary, as in Arabic and Hebrew and, perhaps, Chinese and Japanese, rather than an alphabet.

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

*1st day 3rd of 2nd M 1828 / The walking was very muddy & Meetings Small - but remarkably solid good ones to me - silent in the Morning & in the Afternoon Father Rodman was engaged in a solid & I believe living testimony*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 4th of 2nd M 1828 / Contrary to previous prospects for some time past, I set out by land this morning by land to [Providence](#) with the view of attending the Quarterly Meeting & the School committee & to attend to some other buisness & appointments there. - My journey was a long one, the roads exceedingly muddy & we did not reach [Providence](#) till 8 OC in the eveng - lodged at Joseph Anthonys - on third day attended the Sub-School committee - & lodged at [Moses Browns](#) - on 4th day our Select Qtly Meeting was a season of favour mingled with a little sufferings - - on 5th day our Meeting at large was held, it was large & a number of savory & seasonable offerings were made - & our friend Rowland Greene was set at liberty to perform a religious visit to the Quarterly Meeting of Purchase in the State of NYork & also to attend the ensuing Yearly Meeting in the City of NYork in the 5th M next - After a Meeting of the Trustees of O Brown I went home with my Aged kind friend [Moses Brown](#) & spent 6th day in the School House attending the School committee on 7th day our Meeting for Sufferings was held at the School House & we had two long sittings. I staid that night at the School House & attended the Meeting there on 1st day [Sunday] which were solemn & to the feelings of many if not all present, were very interesting. - Rowland Greene in the Morning & in the Afternoon Rowland Greene & Ruth Freeborn were engaged in lively & powerful testimonys -towards night I walked into town, visited Nancy Pickering & lodged at Wm Jenkins & 2nd day [Monday] Morning came home by Water. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 7, Thursday: [Hasanoanda](#) was born on the Tonawanda Reservation in Indian Falls, [New York](#).

The Leonore Overture no.1 by [Ludwig van Beethoven](#), that had apparently been intended for a Prague production of Fidelio, but coming to light only after the composer's death, was performed for the initial time.

Charles Baker got married with Joanna Jones of [Concord](#) (when they had published their intention to marry "the bands were forbidden by Messrs. Gregory Stone & Daniel Haynes of said Lincoln & after trial before Ebenr Hobs, Charles Wheeler, & Elisha Wheeler, Esqr the Certificate given").

Henry Neele, still a relatively young man, committed [suicide](#) by slitting his own throat.



To Despair.

I.

It was Despair,  
 He roll'd his large red eye around,  
 And laid his wither'd hand upon the lyre;  
 Then woke that strain so wildly terrible,  
 That Madness  
 Ceas'd for awhile her idiot grin, and Fear  
 Call'd Disappointment from his iron cell,  
 To pause and listen while his own pale cheek  
 Grew paler.

II.

It was Despair:  
 The man of dark imaginings,  
 Who sits sullen on some blasted heath,  
 Which the pale moon-beam saddens, not relieves;  
 There raving,  
 Fashioning shapes huge, strange, and horrible,  
 And starting wild, he points at vacancy,  
 And to the spirits of the night-blast tells  
 His sorrows.

III.

He asks not aid,  
 Nor does the big sigh heave his breast,  
 Nor does the sorrowful tear suffuse his eyes,  
 For sighs and tears bespeak a spirit worn,  
 Not withered;  
 Bended, not broken: they are like the rains  
 That bless the plains they deluge, when the flow'rs  
 E'en while they bend beneath their weight, are seen



Reviving.

IV.

There was a light,  
That us'd to flit across his path,  
Lonely, yet lovely, and it cheer'd his soul,  
And he would cherish it, and call it Hope:  
That vanish'd—  
And he must wander now despairingly,  
Where never taper lends its little ray,  
Where never moon must soothe, and never sun  
Shall gladden.

V.

Despair is Death:  
And though he come not in the storm  
That blasts the roses, yet he lurks unseen,  
Eating their core away, and o'er them sheds  
His mildew:  
While of such sad, sad change, the cause and cure  
Alike unknown, we can but mourn the flow'rs  
That look less beautiful and count the leaves  
That wither.

VI.

Thou Sun of heaven!  
Tho' thou art cheerful, and he dull  
As blackest night, Despair resembles thee;  
Fierce as thou art, and lasting as thou seem'st,  
His sorrows  
Thy setting sees the same pale marble cheeks,  
Thy rising radiance vainly strove to gild;  
The same dull eye's fix'd glare, the same wild steps,  
Still wand'ring.

VII.

Yet he can smile  
With seeming careless jollity,  
And o'er the goblet gay will join the laugh,  
And strive to play the courtier deftly.  
But vainly—  
The worm that fattens in the dead man's socket,  
Looks not less like the life that glitter'd there,  
Than that faint smile, the heart-exulting mirth  
It mimics.

VIII.

O saddest lot!  
Thus barely doom'd to breathe and be,  
To wander up and down this care-bound sphere,  
And only know we live, because we feel  
Life's sorrows;  
And only shrink from death because we fear  
The grave itself may hold some dream like life,  
And even that dark slumber may not be  
Unbroken.



February 8, Friday: [Jules Gabriel Verne](#) was born in Nantes, France.



February 10, Sunday: A fire in Havana, Cuba destroyed 350 houses.



February 11, Monday: Governor De Witt Clinton died of a heart attack in Albany, [New York](#).



1828

1828

 February 14, Thursday: [Edmond François Valentin About](#) was born at Dieuze, in the Lorraine region of France.

[William John Broderip](#) was elected a member of the Royal Society.

The initial of several customs treaties in the [German](#) Confederation was signed between Prussia and Hesse-Darmstadt, providing a basis for greater [German](#) unity.

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

*5th day 14th of 2 M 1828 / Meeting nearly silent & I apprehend had better been entirely so. - it however was generally a good Meeting to me*

RELIGIOUS SOCIETY OF FRIENDS

 February 15, Friday: The Societe des Concerts (Conservatoire concerts) was created by a decree of the French government, and Luigi Cherubini was named as president of the society.

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

*1st day 17th of 2 M / Our Meeting was pretty well attended, Father Rodman made a small acceptable offering - he was followed by our Ancient frd David Buffum Rose & observed, that he had apprehended it to be his duty, occasionally to say a few words for many years in our solemn Meetings, to stir up the Minds of his fellow candidates for immortality, to a closer attention to those things which would make for their peace - he said he had seldom thought it his place to enter much on nice disputed doctrines or go much into metaphysical reasoning, but had been generally lead to speak on those subjects which were plain & on which most agree - while he had been sitting he had felt the language to revolve in his mind, "Mind the light - take heed to the light, for it is the Light which makes manifest & does teach, & will teach more abundantly all those who yealds to its sacred influence - he made a solemn appeal to all present, if they could not say, they had felt this inward light of Christ in their hearts to operate, by reproving them for evil & justifying them for good, & observed if there were any that could say they had not - he should be willing they should at proper time inform him of it. - as he had uniformly believed the divine light of Christ in the soul was as difusive & universal as the rays of the outward sun. - he observed that he was concerned for his friends present that they be faithful to its dictates, not expecting to stand among them much longer in that capacity. - he closed his testimony in a very feeling manner, which left a remarkable solemn covering over the Meeting. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 21, Thursday: A printing press arrived at the headquarters of the Cherokee council in Echota, Georgia.

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

*5th day 21st of 2nd M / Very Rainy, small Meeting & silent - no buisness in the Preparative Meeting, tho' the womens side a*



*request from Hannah Brayton for membership was forwarded to the Moy [Monthly] Meeting – Put a letter & several pamphlets on board the Packet for John S Gould. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 22, Friday: In the peace treaty of Turkmenchay between Russia and Persia, Russia annexed Nakhichevan and obtained control over Eastern Armenia.

Dom Miguel, King Pedro IV's brother, arrived in Portugal after exile in Vienna. From Brazil, the monarch had requested that he serve as his "lieutenant-general" in Portugal.

Friedrich Wöhler (1800-1882), a chemistry professor at the University of Göttingen, reported to chemical authority Jakob Berzelius that he had succeeded in artificially synthesizing in the laboratory a compound naturally produced by living creatures, urea (this was the 1st time this sort of thing had been accomplished, and it was important because previously supposed impossible due to a "vital force" posited to be an ingredient in any and all organic substances).

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

*1st day 24th of 2nd M / Meetings both silent & to me not very lively Meetings. – Nor have I thro' the day experienced Much of the arisings of divine life. -*

RELIGIOUS SOCIETY OF FRIENDS

 February 25, Monday: Muzio Clementi gave his final public performance, playing the piano at a concert of the Philharmonic Society in London.

At the [White House](#) in [Washington DC](#), the wedding of young John Adams, grandson of President John Adams and son of President John Quincy Adams, with Mary Catherine Hellen.

Representative McDuffie of the House Committee of Ways and Means brought a bill, that the rescued black slaves at the resettlement station maintained on the coast of Africa by the US Navy be abandoned, to the floor of the US House of Representatives.

"A bill to abolish the Agency of the United States on the Coast of Africa, to provide other means of carrying into effect the laws prohibiting the slave trade, and for other purposes." This bill, amended, would become the act of May 24, 1828. HOUSE REPORTS, 21st Congress, 1st session, III. No. 348, page 278.

SLAVERY

INTERNATIONAL SLAVE TRADE

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;<sup>25</sup> one or two attempts were made to relax the few provisions which



restrained the coastwise trade;<sup>26</sup> 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.<sup>27</sup> The anti-slavery men presented several bills to amend and strengthen previous laws;<sup>28</sup> they sought, for instance, in vain to regulate the Texan trade, through which numbers of slaves indirectly reached the United States.<sup>29</sup> 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.<sup>30</sup> Only one such bill succeeded in passing the Senate, and that was dropped in the House.<sup>31</sup>

The only legislation of this period was confined to a few appropriation bills. Only one of these acts, that of 1823, appropriating \$50,000,<sup>32</sup> was designed materially to aid in the 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.<sup>33</sup> 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;"<sup>34</sup> in 1827, \$5,442.22 for the "bounty, subsistence, clothing, medicine," etc., of fifteen Africans;<sup>35</sup> in 1835, \$3,613 for the support of thirty-eight slaves for two months (including a bill of \$1,038 for medical attendance).<sup>36</sup> 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

25. 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.

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

27. Congressional Globe, 27th Congress, 3d session, pages 328, 331-6.

28. 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.

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

30. 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.

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

32. STATUTES AT LARGE, III. 764.

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

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

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

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



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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.<sup>37</sup>

 February 26, Tuesday: Dom Miguel became regent of Portugal. Nuno Caetano Alvares Pereira de Melo, duque de Cadaval replaced him as Prime Minister at the head of an absolutist government.

The Ursuline Convent on Mount Benedict near [Boston](#) was completed.

 February 27, Wednesday: [David Collie](#) died at sea at less than 40 years of age. His work on THE CHINESE CLASSICAL WORK COMMONLY CALLED THE FOUR BOOKS; TRANSLATED, AND ILLUSTRATED WITH NOTES, BY THE LATE REV. DAVID COLLIE, *PRINCIPAL OF THE ANGLO-CHINESE COLLEGE, MALACCA* would be being printed back at the Mission Press in Malacca.

### DAVID COLLIE'S 4 BOOKS

A copy of this initial translation of THE FOUR BOOKS of Confucianism into English would be in [Waldo Emerson](#)'s library and someone ([Henry Thoreau](#), perhaps) would use it as a source for "Chinese Four Books" in THE DIAL's "Ethnical Scriptures" column, in the October 1843 issue.

 February 28, Thursday: Fryderyk Chopin's Rondo a la Mazur was published by Andrea Brzezina, Warsaw as op. 5.

The initial issue of the [Cherokee Phoenix](#) appeared in the Cherokee Republic in the present state of Georgia, the 1st newspaper ever to be printed in a native American language.

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

*5th day 28th of 2 M / Rode in the Stage to [Portsmouth](#) to attend*

37. 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.



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*the Moy [Monthly] Meeting, which was a good encouraging time Mary Hix preached a little very sweet & lively then a few words by Anne Dennis, then a few by a daughter of Nathan Chase of [Tiverton](#), followed by Ruth Freeborn The Meetings public & private were very satisfactory seasons to me. – I dined at Asa Shermans & then Walked home, with the exception of a bout two miles which a man on the road gave me a ride in his Wagon.*

**RELIGIOUS SOCIETY OF FRIENDS**

An Act to Incorporate the Yearly Meeting of Friends for New-England (as copied from the official document by Friend Margery S. Walker, Recording Clerk in about 1972 and 1973 of the New England [Yearly Meeting](#) of the [Religious Society of Friends](#)).<sup>38</sup>

Sec. 1. Be it enacted by the Senate and House of Representatives in the General Court Assembled, and by authority of the same, That [Moses Brown](#), David Buffam, William Rotch, Jun. Rowland Green, William Almy, Estaes Newhall, Daniel Johnson, John Osborne, James Hoag, Abraham Wilkinson, William Buffam, Jr., Enoch Breed, Samuel F. Hussey, Abraham Sherman, Jun. Daniel Howland, Abijah Chase, Thomas Howland, William Jenkins, Isaac Bassett, Jun. And Stephen A. Chase, together with the other members of the Yearly Meeting of Friends for New-England, and their successors, be, and they hereby are made a body politic in this Commonwealth, by the name of the Yearly Meeting of Friends for New-England, with power to take and hold, in their corporate capacity, in the City of Boston, and other places within this Commonwealth, real or personal estate, for religious and charitable purposes, provide the net income thereof shall not exceed, in any one year, the sum of three thousand dollars.

Sec. 2. Be it further enacted, That the said Yearly Meeting may, from time to time, convey to any person or persons, any of their said real estate; and a deed executed by their Committee, called the meeting for sufferings, or a majority of them, under their hands and seals, and acknowledged and recorded according to law, shall be sufficient to pass the title of said Yearly Meeting thereto.

Sec. 3. Be it further enacted, That this act may at any time, be altered or repealed at the pleasure of the Legislature.

**YEARLY MEETING SCHOOL**



February 29, Friday: La muette de Portici, an opera by Daniel-Francois-Esprit Auber to words of Scribe and Delavigne, was performed for the initial time, at the Paris Opera. It was a great success with the public.

38. The New England Yearly Meeting is incorporated, not only in Rhode Island, but as well in several other of the states of New England.

MARCH

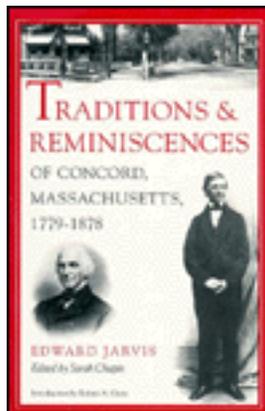
➡ March: The initial number of an Odd Fellows' Magazine appeared at Manchester, England.

At a county convention at Le Roy, New York, the anti-Masonic movement began.

According to Dr. Edward Jarvis's TRADITIONS AND REMINISCENCES OF CONCORD, MASSACHUSETTS 1779-1878, pages 150-1:



Next followed the Antimasonic Party, manifesting a degree of energy and recklessness that were rarely known in any political strife. All the misrepresentation and sophistry and distrust of opponents that had been used by any previous parties were intensified in this struggle. Men seemed to have lost their usual habits of judgment and to reverse their opinions of men whom they had ever before trusted with unfaltering respect and confidence because they now stood on opposite sides on the question of Masonry and Antimasonry. There seemed to be a moral blast that swept over their relations of affection and time-honored faith in each other. One of the staidest farmers of middle age—a man of very sober judgment who had been a life-long and constant attendant on Dr. Ripley's preaching, and who had leaned on him as his unfailing spiritual guide—became an Antimason. Dr. Ripley, at a public Masonic celebration, said that the charges against the lodges were not true and that no such scenes as were reported by the Antimasons had been enacted at their meetings in his presence. This old friend of the doctor said that he, Dr. Ripley, had stated falsehood and could not be trusted. At this time I said to my father that it seemed to me that political strife had never reached such height of bitterness and mutual distrust, and that politicians had never been so sophisticated, false and abusive. He said that in the times of Jefferson, all these were much worse and more destructive to social faith and honesty. There was much said in the paper that adopted this new political principle much against the character of our best men who, though neither Masons nor Antimasons, could not agree with either party. The Antimasons were intolerant and demanded that all should take their part and be active fighters against the Masons and their friends.



 March: [William Lloyd Garrison](#) met Friend [Benjamin Lundy](#), the Quaker anti-slavery advocate, publisher of the newspaper [The Genius of Universal Emancipation](#), in Boston, and was converted to the antislavery crusade.

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

*1st day 2nd of 3 M / Silent meetings & neither of them were very lively with me, tho' not wholly destitute of good –*

RELIGIOUS SOCIETY OF FRIENDS

 March 3, Monday: King Pedro IV of Portugal (Emperor Pedro I of Brazil) abdicated his Portuguese throne and was succeeded by 9-year-old Maria II.

 March 5, Wednesday: The Thames River flooded at London (during this year Sir Frederick Trench would propose a plan for embankments, but no action would be taken).

 March 6, Thursday: Hongi Hika, Ngapuhi War Chief of New Zealand, died.

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

*5th day 6th of 3rd M 1828 / Silent meeting & to me a season of poverty. How poor & weak I am, but amidst it all I have much to be thankful for, in that I am sometimes favoured with an evidence of continued favour from the divine hand. –*

RELIGIOUS SOCIETY OF FRIENDS

 March 9, Sunday: The initial performance of the new Societe des Concerts du Conservatoire took place at the Paris Conservatory. The group had been formed to promote modern symphonic music, particularly that of [Ludwig van Beethoven](#). This day marked the first performance of the “Eroica” Symphony in France. It would be these performances during this Spring season which would introduce [Hector Berlioz](#) to Beethoven –to the expressive power of his music– and solidify for him the symphony as a dramatic form, capable of extra-musical associations.

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

*1st day 9th of 3rd M / In our morning Meeting Anne Dennis said a few words & in the Afternoon Meeting Father Rodman bore a short testimony - In the forepart of the Meeting we were disturbed by a man who appeared to be deranged, he rose up & asked us if we knew Arther Howell or Wm Savery, by which I concluded he knew something about friends & had live in Phila as both those names were familiar to a number present – after a time at the request of Father Rodman & Benj Cornell he withdrew. – Yesterday we had a pleasant letter from John, he appears to be making satisfactory progress in his buisness in Hudson & expects to attend our next Y Meeting in the 6th M -- My Brother James W Gould who had been on a Whaling voyage out of [New Bedford](#) came into this harbour last night & on short this morning - he looks better than he did when he was at home in the 6th M 1825. – he went with Isaac to [Portsmouth](#) to see Uncle & Aunt Stanton & Mother - & will sail for Bedford in the ship he came in, (called the Persia), tomorrow morning*

RELIGIOUS SOCIETY OF FRIENDS



➡ March 11, Tuesday: The *General Geddes* brought to St. Augustine, for safekeeping, 117 of the 121 [slaves](#) rescued from the wrecked Spanish [negrero](#) *Guerrero* and landed at Key West, Florida (HOUSE DOCUMENT, 20th Congress, 1st session VI, No. 262).

INTERNATIONAL SLAVE TRADE

➡ March 12, Wednesday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Recaptured Africans: Letter from the Secretary of the Navy ... in relation to ... Recaptured Africans.” –HOUSE DOCUMENT, 20 Cong. 1 sess. V. No. 193; cf. HOUSE DOCUMENT, 20 Cong. 2 sess. I. No. 2, pp. 114, 127-8; also AMERICAN STATE PAPERS, NAVAL AFFAIRS, III. No. 357.

➡ March 13, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 13 of 3 M / At meeting poor & barran, but our frd Hannah Dennis had a few words in the Sweetness towards the close, which did me good. –*

RELIGIOUS SOCIETY OF FRIENDS

➡ March 14, Friday: Three songs by Franz Schubert to words of Scott were published by Diabelli, Vienna: Lied der Anne Lyle and Gesang der Norna as his op. 85 and Romanze des Richard Lowenherz as his op. 86.

➡ March 15, Saturday: [Robert Schumann](#) received a diploma “with honor” from Zwickau Gymnasium.

➡ March 16, Sunday: This year [Nicolò Paganini](#) was beginning an extended performance tour that would not end until a performance in Paris in September 1834! On this day he arrived in Vienna from Italy for his 1st concertizing in Vienna. Antonia Bianchi would be singing alongside him.

[WALDEN](#): Near at hand, upon the topmost spray of a birch, sings the brown-thrasher –or red mavis, as some love to call him– all the morning, glad of your society, that would find out another farmer’s field if yours were not here. While you are planting the seed, he cries, –“Drop it, drop it, –cover it up, cover it up, – pull it up, pull it up, pull it up.” But this was not corn, and so it was safe from such enemies as he. You may wonder what his rigmarole, his amateur Paganini performances on one string or on twenty, have to do with your planting, and yet prefer it to leached ashes or plaster. It was a cheap sort of top dressing in which I had entire faith.

PEOPLE OF WALDEN

NICOLÒ PAGANINI

THE BEANFIELD

1828

1828



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

*1st day 3rd M 16 1828 / In consequence of much Snow which fell on 7th day the walking was such that only about 4 women got to meeting in the morning & as many in the Afternoon – both were silent & very lifeless seasons to me. –*

RELIGIOUS SOCIETY OF FRIENDS

 March 18, Tuesday: [William Randal Cremer](#) was born.

 March 20, Thursday: [Henrik Ibsen](#) was born.

 March 22, Saturday: Jane Scott, a 22-year-old who had poisoned her parents, was so weak and in such a state of collapse as she was taken to be [hanged](#) at Lancaster Castle that they needed to tie her to a high chair (the chair they used that day is still on display at Lancaster Castle).

**OTHER WOMEN HANGED IN ENGLAND DURING THE YEAR**

Date	Name	Age	Place of execution	Crime
17/03	Mary Magrath	60	Dundalk	Murder
14/04	Catherine Walsh	24	Newgate	Murder of child
08/08	Elizabeth Commins	22	Bodmin	Murder of child
16/08	Ann Harris		Shrewsbury	Murder
22/10	Isabella Mc Menamy	22	Glasgow	Robbery & assault

March 23, Sunday: String Quartet op.135 by [Ludwig van Beethoven](#) was performed for the initial time, in the Musikvereinsaal of Vienna.

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

*1st day 23rd of 3rd M / In the Morning Meeting David Rodman read the London Epistle for the present year & Father Rodman bore a short testimony - Silent & to me a good meeting in the Afternoon. - I went out & took tea with Our frd David Buffum who has not been at Meeting for several Meeting Days, in consequence of poor health - he seemed bright & pleasant in conversation & not quite as unwell as I expected to find him -*

**RELIGIOUS SOCIETY OF FRIENDS**

March 24, Monday: Incidental music to the play Die Hochfeurer, oder Die Veteranen by Albert Lortzing was performed for the initial time, in Munster.

In what is said to be the first ever such an undertaking by an arm of government, the legislature of the state of Pennsylvania voted money for the construction of a railroad between Philadelphia and Columbia.

March 26, Thursday: The first concert consisting entirely of the works of Franz Schubert took place in Vienna. Originally planned for March 21st, it was changed to coincide with the first anniversary of the death of [Ludwig van Beethoven](#). Songs performed for the initial time were Auf dem Strom D.943 to words of Rellstab, Fischerweise D.881 to words of Schlecht, Der Kreuzzug D.932 to words of Leitner, and Die Sterne to words of Leitner. Other premieres included the Schlachtlied D.912 for double male chorus to words of Klopstock and the first movement of the String Quartet D.887.

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

*5th day 26 of 3 Mo// Wm Almy was at Meeting & was concern'd in public testimony to the edification & comfort of Many minds present.- In the last for discipline there was two requests for membership Vizt Job Watson & [blank] Slocum - Benj Anthony & Catherine Almy published their intentions of Marriage with each other. & a committee appt to treat with E W Lawton. -*

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**RELIGIOUS SOCIETY OF FRIENDS**



1828

1828



March 29, Saturday: [David Lee Child](#), as editor of the [Massachusetts Journal](#), accused [State Senator John Keyes](#) of [Concord](#), a Jacksonian who was running for reelection, of participating in the award of an illegal state contract for printing services (Senator Keyes would sue for “false, scandalous and malicious libel”).

Der Vampyr, a grosse romantishce Oper by Heinrich August Marschner to words of Wohlbruck after Nodier, Carmouche, de Jouffroy, Planche, and Ritter, was performed for the initial time, in Leipzig’s Stadttheater. Also on this day, according to his mother’s wishes and against his own, Robert Schumann matriculated in law at the University of Leipzig.

On this day [Nicolò Paganini](#) was making his debut at Vienna’s Redoutensaal. This 1st concert was not well attended but word-of-mouth accounts of his wizardry would soon be attracting the multitudes. He could make his violin go “Moo” like a cow, could make it bark like a dog, etc. He could make it sound like it was saying “Hello, how are you?” in your own language — regardless of what language that might be. The [Wiener Theaterzeitung](#) would offer “His expression seemed to mirror an inner conflict; the most unspeakable pain, the most ardent longing, the cruelest jest, even the most cutting scorn became discernible....” He would be providing a total of 14 concerts in the city over the following 4 months.



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

*1st day 30th of 3 M 1818 / This morning we unexpectedly found our friend William Almy at meeting, the gathering was about as large as usual - Wm was engaged in a truly Orthodox sermon, which was remarkably attended with life & power - his supplication was far exceeded any thing I ever heard from him & indeed do not know the time when I have felt the Divine life, solemnity & power so evidently over a meeting as it evidently was particularly at the close of his prayer. - The Afternoon Meeting was silent - the hearts of many brethren were made glad to rejoicing for this days favour - a first token that divine help is near. -*

RELIGIOUS SOCIETY OF FRIENDS



March 31, Monday: On this night [Robert Schumann](#) met the Wieck family, probably for the 1st time, at a musical evening at the home of Dr. Ernst August Carus in Leipzig. Clara Wieck, 8 years of age, trained by her father, was playing the piano. Schumann requested that Clara’s father provide him with piano lessons as well.

SPRING

Spring: Ezra Ripley preached in the Congregational Meetinghouse in Washington DC before President John Quincy Adams, his cabinet, and many congressmen. Before the Reverend Ripley left for Washington a gentleman who had just been much entertained by his conversation was overheard to remark that “a man who could tell a story so well was company for kings and John Quincy Adams.”

That spring and summer, in upstate New York, Joseph Smith, Jr. was signed up for a membership class in the Methodist Church.

Spring: Angelina Emily Grimké began to attend Quaker meeting for worship in Charleston, South Carolina.



Spring: Frances Trollope observed:

CINCINNATI, OHIO.  
EDUCATION FOR FEMALES IN AMERICA.

Cincinnati contains many schools, but of their rank or merit I had very little opportunity of judging; the only one which I visited was kept by Dr. Lock, a gentleman who appears to have liberal and enlarged opinions on the subject of female education. Should his system produce practical results proportionably excellent, the ladies of Cincinnati will probably, some years hence, be much improved in their powers of companionship. I attended the annual public exhibition at this school, and perceived, with some surprise, that the higher branches of science were among the studies of the pretty creatures I saw assembled there. One lovely girl of sixteen took her degree in mathematics, and another was examined in moral philosophy. They blushed so sweetly, and looked so beautifully puzzled and confounded, that it might have been difficult for an abler judge than I was to decide how far they merited the diploma they received. This method of letting young ladies graduate, and granting them diplomas on quitting the establishment, was quite new to me; at least, I do not remember to have heard of any thing similar elsewhere. I should fear that the time allowed to the fair graduates of Cincinnati for the acquirement of these various branches of education would seldom be sufficient to permit their reaching the eminence in each which their enlightened instructor anticipates. “A quarter’s” mathematics, or “two quarters” political economy, moral philosophy, algebra, and quadratic equations, would seldom, I should think, enable the teacher and the scholar, by their joint efforts, to lay in such a stock of these sciences as would stand the wear and tear of half a score of children, and one help.



Spring: There was extensive flooding which would exacerbate the levee-building activities which only protected upstream areas, while worsening the flood crests which would a few days later be hitting downstream areas. America was doing something wrong, and as the situation became more and more unstable and problematic more and more of this hydrological wrongness would be forthcoming.<sup>39</sup>

39. The result is our crazed modern world, in which people build homes on the floodplains, obtain insurance guaranteed to them by law, get flooded out, receive their insurance moneys — and then rebuild on that same old house site and wait for the next repetition of this cycle.



 Spring: Frances Trollope observed:



OHIO, OUTSIDE CINCINNATI.  
MARRIED LIFE ON A FOREST FARM: PROVISIONS, ENTERTAINMENTS.

We visited one farm which interested us particularly from its wild and lonely situation, and from the entire dependence of the inhabitants upon their own resources. It was a partial clearing in the very heart of the forest. The house was built on the side of a hill, so steep that a high ladder was necessary to enter the front door, while the back one opened against the hillside; at the foot of this sudden eminence ran a clear stream, whose bed had been deepened into a little reservoir, just opposite the house. A noble field of Indian-corn stretched away into the forest on one side, and a few half-cleared acres, with a shed or two upon them, occupied the other, giving accommodation to cows, horses, pigs, and chickens innumerable. Immediately before the house was a small potato garden, with a few peach and apple trees. The house was built of logs, and consisted of two rooms, besides a little shanty or lean-to, that was used as a kitchen. Both rooms were comfortably furnished with good beds, drawers, &c. The farmer's wife, and a young woman who looked like her sister, were spinning, and three little children were playing about. The woman told me that they spun and wove all the cotton and woollen garments of the family, and knit all the stockings; her husband, though not a shoemaker by trade, made all the shoes. She manufactured all the soap and candles they used, and prepared her sugar from the sugar-trees on their farm. All she wanted with money, she said, was to buy coffee, tea, and whiskey, and she could "get enough any day by sending a batch of butter and chicken to market." They used no wheat, nor sold any of their corn, which, though it appeared a very large quantity, was not more than they required to make their bread and cakes of various kinds, and to feed all their live stock during the winter. She did not look in health, and said they had all had ague in "the fall;" but she seemed contented, and proud of her independence; though it was in somewhat a mournful accent that she said, "'Tis strange to us to see company: I expect the sun may rise and set a hundred times before I shall see another human that does not belong to the family."

COTTON



APRIL

→ April: With approval by the legislature, pending probate, the trustees for Captain Robert Richard Randall leased his Manhattan property and used the proceeds from this transaction to purchase land on Staten Island, [New York](#) for his Snug Harbor sailors' home bequest.

→ April: College senior [Charles Chauncy Emerson](#)'s exercise in mathematics (21 ½ x 27 ½ in., Thesis #341, HUC 8782.514), the solution of an [astronomical](#) problem, was exhibited at [Harvard College](#).

RECORDS ARCHIVE

→ April: Abraham Lincoln and Allen Gentry took a flatboat loaded with farm produce to New Orleans. During the trip they would need to fight off a robbery attack by 7 black men. At New Orleans the 19-year-old would observe a [slave auction](#) (racism is not easily dissuaded; southern exposure would do nothing to alter his conviction that black people were generally inferior to white people).

Martin Harris, remaining convinced despite expert advice that [Joseph Smith, Jr.](#) had not lied about his heavy wooden box containing the [golden plates](#) he had received from an angel to translate (a box Joseph would allow others to heft but not to look inside), became his scribe.

→ April 1, Tuesday: The [Erie Canal](#) opened for the season.

→ April 2, Wednesday: The packet boat *Niagara* was the first boat of the season to pass Syracuse, heading west on the [Erie Canal](#).

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

*5th day 3rd of 4 M 1828 / Our Meeting was small & silent but a good degree of favour. - Yesterday I went to the steam Boat as she came in from NYork & unexpectedly met my frd Saml B Tobey just returned from Philad- where he has passed the Winter in completing his studies of Medicine. -[He is the Dr. Tobey who wrote the memorial for Anna Jenkins who started the [Providence Shelter for Colored Children](#); refer to A SHORT HISTORY OF THE PROVIDENCE SHELTER FOR COLORED CHILDREN, page 4]*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 6th of 4th M / Our Mornng Meeting was larger than usual and our frd D Buffum was engaged in a very lively & earnest testimony, & of greater length than he has usually appeared of late - he began with a commendation of the Scriptures & recommending the reading of them, & then observed a small portion of which had ocured to his mind in a lively manner Vizt "Righteousness exalteth a Nation but sin is a reproach to any people" - he shewed in a clear & animated manner the hideousness of Sin & beauty of Excellency of righteousness to Nations &*

*individuals & from that exhorted us to the ground work of Christianity & repeated the text "There was a man sent from God to bear Witness of the light, but he was not that light, but sent to bear witness of it &c. – Hannah Dennis then had a short acceptable testimony*

*The Meeting was silent in the Afternoon In the evening we went to Cousin Henry Goulds & passed a little time pleasantly with them. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 7, Monday: Gaetano Donizetti's Inno reale to words of Romani was performed for the initial time, for the inauguration of the Teatro Carlo Felice in [Genoa](#). The 1st production in the new theater was the premiere of Bianca e Fernando (2d version), a melodramma by [Vincenzo Bellini](#) also to words of Romani after Gilardoni after Roti.

 April 9, Wednesday: In [New York](#), the Albany Female Seminary was incorporated.

 April 10, Thursday: Incidental music to Ozaneaux' play Le dernier jour de Missolonghi by Ferdinand Herold was performed for the initial time, in the Theatre de l'Odeon, Paris.

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

*5th day 10th of 4th M 1828 / Our Meeting was silent after it was our Select Meeting, which was a season of some distress but on the whole ended well, in that I trust no hurt was done taking things as they were. Sarah Fowler [Towles] ? dined with us.*

RELIGIOUS SOCIETY OF FRIENDS

 April 11, Friday: The founding of [Bahia Blanca](#).

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

*1st day 13th of 4th M / A little preaching in both Meetings. – but rather barren seasons to me. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 14, Monday: Brigadier-General Alexander Walker resigned as the governor of [St. Helena](#).

At Newgate prison in London a healthy 24-year-old woman, Catherine Walsh, was [hanged](#) because she had killed her 6-week-old infant. This would be a treasure for the Royal College of Surgeons — a fit young female body to dissect (they would make the most careful drawings, and these still exist).



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## OTHER WOMEN HANGED IN ENGLAND DURING 1828

Date	Name	Age	Place of execution	Crime
17/03	Mary Magrath	60	Dundalk	Murder
22/03	Jane Scott	22	Lancaster Castle	Murder
08/08	Elizabeth Commins	22	Bodmin	Murder of child
16/08	Ann Harris		Shrewsbury	Murder
22/10	Isabella Mc Menamy	22	Glasgow	Robbery & assault

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

*2nd day 14th of 4 M / Today we had a friendly call from Job Otis of [New Bedford](#) on his way to NYork. – our interview was pleasant & to me interesting. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 15, Tuesday: The [New York](#) town of Moira, named for the Earl of Moira, was formed from Dickinson.

 April 16, Wednesday: [Francisco José de Goya y Lucientes](#) (Francisco Goya) died.

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

*5th day 17th of 4th M / Silent meeting & Preparative in which all the Queries were Answered. – I felt under the necessity of recommending the more frequent reading the Scriptures, believing a blessing would attend the daily reading of them in our families when quietly convened. –*

RELIGIOUS SOCIETY OF FRIENDS

 April 18, Friday: Grosse Festmusik zum Durerfest, a cantata for solo voices, chorus and orchestra by [Felix Mendelssohn](#) was performed for the initial time, in Berlin, to commemorate the 300th anniversary of the death of Albrecht Durer.

 April 20, Sunday: French explorer Rene-Auguste Caillie became the 2d European to reach Timbuktu (unlike his predecessor Alexander Gordon Laing, he would live to tell the tale).

[Nicolò Paganini](#) performed before the Empress of Austria and her children in the Redoutensaal, Vienna.

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

*1st day 20th of 4th M / A very Stormy day of high wind Rain & Hail Meetings very small, silent & poor. –*

RELIGIOUS SOCIETY OF FRIENDS



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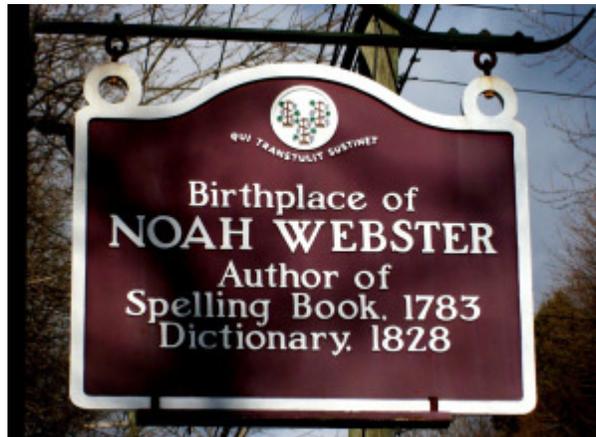
 April 21, Monday: Gerrysville, [New-York](#) changed its name to Alabama.

The [Auburn and Owasco Canal Company](#) was chartered with a capitalization of \$100,000, to connect the village with Owasco Lake.

 April 21, Monday: [Noah Webster](#) provided a sequel to his 22-year-old COMPENDIOUS DICTIONARY, as AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE, in two large quarto volumes for \$20.<sup>00</sup>, in an edition of 2,500 copies. (Other sources allege that this happened on April 14th, and during November.) Webster was 70 years old and the preparation for this had required two full decades of his life. The publication contained 70,000 words, which would be 12,000 more than JOHNSON'S DICTIONARY as presented by Todd.

### SEARCH FOR A WORD

This is the original “Webster’s Dictionary” ancestral to the one now published by the Merriam-Webster Company of Springfield. It was notable for sponsoring “Americanisms” such as deviations from accepted English spellings for common words (*e.g.* color for colour) and for the inclusion of words of local origin (*e.g.* applesauce, revolutionary, skunk). The new authority explained that “The **dinner** of fashionable people would be the **supper** of rustics.”



Mr. Webster accepted the definition of “sacrament” originated by [St. Augustine](#) as it was applied in the English



Episcopal BOOK OF COMMON PRAYER:

WALDEN: The customs of some savage nations might, perchance be profitably imitated by us, for they at least go through the semblance of casting their slough annually; they have the idea of the thing, whether they have the reality or not. Would it not be well if we were to celebrate such a "busk," or "feast of first fruits," as Bartram describes to have been the custom of the Mucclasse Indians? "When a town celebrates the busk," says he, "having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, they collect all their worn out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which with all the remaining grain and other old provisions they cast together into one common heap, and consume it with fire. After having taken medicine, and fasted for three days, all the fire in town is extinguished. During this fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed; all malefactors may return to their town.-"

"On the fourth morning, the high priest, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame."

They then feast on the new corn and fruits and dance and sing for three days, "and the four following days they receive visits and rejoice with their friends from neighboring towns who have in like manner purified and prepared themselves."

The Mexicans also practised a similar purification at the end of every fifty-two years, in the belief that it was time for the world to come to an end.

I have scarcely heard of a truer sacrament, that is, as the dictionary defines it, "outward and visible sign of an inward and spiritual grace," than this, and I have no doubt that they were originally inspired directly from Heaven to do thus, though they have no biblical record of the revelation.

PEOPLE OF  
WALDEN

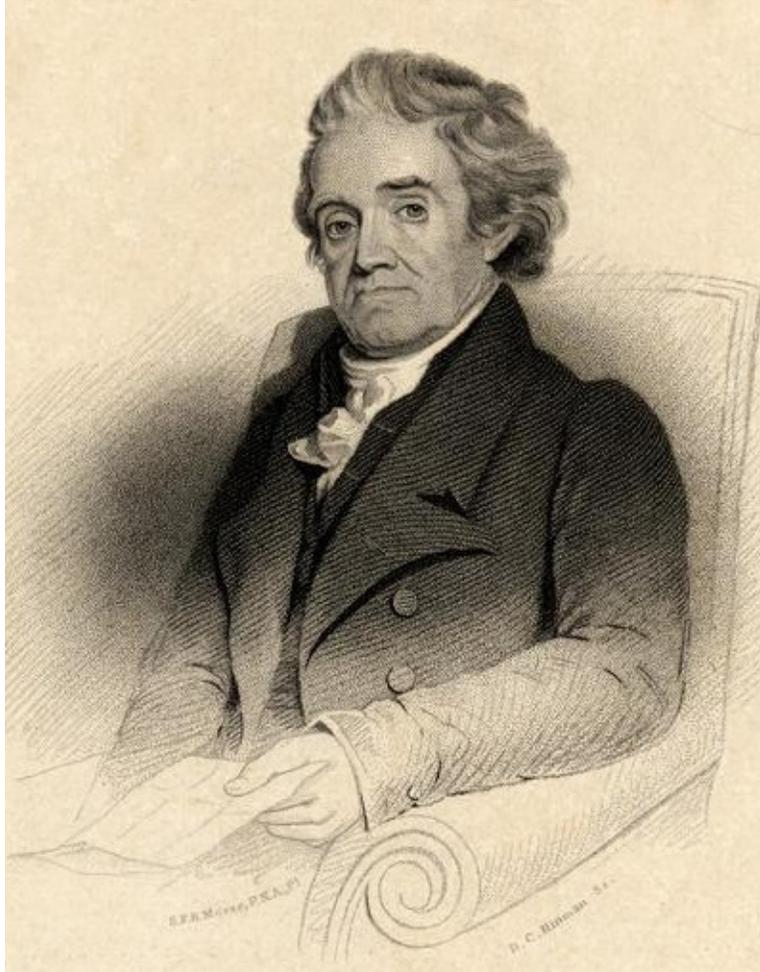
AUGUSTINE

WILLIAM BARTRAM

NOAH WEBSTER

One may interrogate this dictionary at:

<<http://www.christiantech.com/>>



[Noah Webster](#) defined the term “hybrid” as “a mongrel or mule; an animal or plant, produced from the mixture of two species.”

(This year marked the first use of the advice “stay on the fence” and marked the origination of the term “long drink” — however, such usages were not at that point considered to be suitable for inclusion in something so dignified and commodious as a dictionary.)

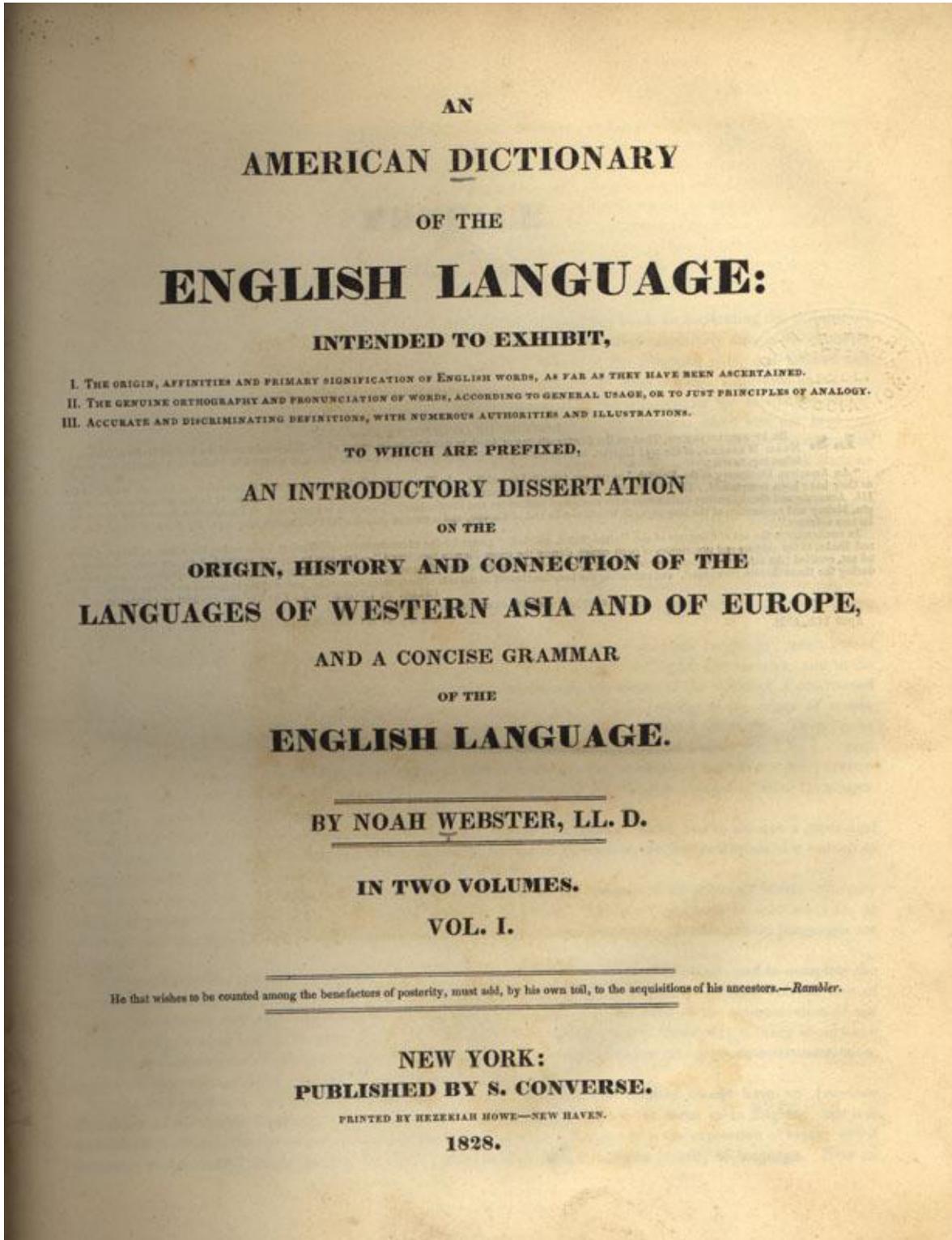
Thoreau would use the term “fictile” in [WALDEN](#). Here is how that term was defined in this dictionary:

FIC'TILE, a. [L. *fictilis*, from *fictus*, *tingo*, to feign.]  
Molded into form by art; manufactured by the potter.  
Fictile earth is more fragile than crude earth.



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→ April 22, Tuesday: [Samuel Taylor Coleridge](#) met [James Fenimore Cooper](#).

A month after she moved to St. Petersburg, Maria Szymanowska performed at the palace of Count Kushelev-Bezbrodka.

[Issachar J. Roberts](#), who had attended the Furman Theological Institution of Greenville, South Carolina without receiving any certificate, was at this point somehow ordained as a Baptist preacher at Edgefield, South Carolina. He would preach for some time in Mississippi, where he owned property, and would organize the "Roberts Fund" and the "[China](#) Mission Society." However, when he would apply to a missionary society for its sponsorship, three out of the four ministers that Roberts named would make negative comments and so his application would need to be rejected (the ministers commenting on his lack of education and poor preaching skills, and in addition a "difficult character").

→ April 24, Thursday: [Bronson Alcott](#), age 31, who had been working in the South as a peddler, arrived in Boston. He would soon be selected to be the first headmaster of the first infant school for the children of the poor, in the northern part of Boston, on Salem Street. But, primarily, he had come to Boston to be near Abba May. And she was in Boston, she had come to Boston to be near Bronson. That situation would persist on for a full three months, with each incapable of confiding in the other.

**THE ALCOTT FAMILY**



→ April 25, Friday: In Cambridge, Ephraim Buttrick, Esq. got married with Mary King.

In one of "the great conflagrations which the world has witnessed," Bascom & Cole's English and West Indian Shop on Concord's Milldam burned down. Since [John Thoreau, Senior](#) was a regular member of Concord's

volunteer fire brigade, he would assuredly have been there manning the Concord town fire "tub" or wagon.

WALDEN: Breed's hut was standing only a dozen years ago, though it had long been unoccupied. It was about the size of mine. It was set on fire by mischievous boys, one Election night, if I do not mistake. I lived on the edge of the village then, and had just lost myself over Davenant's Gondibert, that winter that I labored with a lethargy, -which, by the way, I never knew whether to regard as a family complaint, having an uncle who goes to sleep shaving himself, and is obliged to sprout potatoes in a cellar Sundays, in order to keep awake and keep the Sabbath, or as the consequence of my attempt to read Chalmers' collection of English poetry without skipping. It fairly overcame my Nervii. I had just sunk my head on this when the bells rung fire, and in hot haste the engines rolled that way, led by a stragglng troop of men and boys, and I among the foremost, for I had leaped the brook. We thought it was far south over the woods, -we who had run to fires before,- barn, shop, or dwelling-house, or all together. "It's Baker's barn," cried one. "It is the Codman Place," affirmed another. And then fresh sparks went up above the wood, as if the roof fell in, and we all shouted "Concord to the rescue!" Wagons shot past with furious speed and crushing loads, bearing, perchance, among the rest, the agent of the Insurance Company, who was bound to go however far; and ever and anon the engine bell tinkled behind, more slow and sure, and rearmost of all, as it was afterward whispered, came they who set the fire and gave the alarm. Thus we kept on like true idealists, rejecting the evidence of our senses, until at a turn in the road we heard crackling and actually felt the heat of the fire from over the wall, and realized, alas! that we were there. The very nearness of the fire but cooled our ardor. At first we thought to throw a frog-pond on to it; but concluded to let it burn, it was so far gone and so worthless. So we stood round our engine, jostled one another, expressed our sentiments through speaking trumpets, or in lower tone referred to the great conflagrations which the world has witness, including Bascom's shop, and, between ourselves we thought that, were we there in season with our "tub", and a full frog-pond by, we could turn that threatened last and universal one into another flood. We finally retreated without doing any mischief, -returned to sleep and Gondibert. But as for Gondibert, I would except that passage in the preface about wit being the soul's powder, -"but most of mankind are strangers to wit, as Indians are to powder."



PEOPLE OF WALDEN

INSURANCE  
NARCOLEPSY  
ALEXANDER CHALMERS  
BASCOM & COLE

(Concord records show various Coles: Abraham Cole, Daniel Cole, Reverend Jonathan Cole, Joseph Green Cole. There was a Reverend Ezekiel L. Bascom who at one time was pastor of a church in Gerry, and there is a man of this name, without the title of Reverend, listed in Concord records. There is a pastel portrait by Ruth Handshaw Bascom of him, dated 1829 — the portrait consists of a cut-out profile head executed in pastel and graphite, attached with sealing wax to a painted cut-out torso.)

 April 26, Saturday: Russia declared war on the Ottoman Empire.

A treaty of Commerce and Navigation was signed that established diplomatic relations between Brazil and Denmark.

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

*1st day 27th of 4th M / Our Meeting were rather small & to me not of the most lively Kind. -*

RELIGIOUS SOCIETY OF FRIENDS

 April 28, Monday: Repeal of the Test and Corporation Acts that kept non-Anglicans (Catholics and Dissenters) from holding public office, and deprived them of other rights.

 April 29, Tuesday: [Brigadier-General Charles Dallas of the East India Company](#), who had retired from the Madras army during December 1827, became governor of [St. Helena](#).

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

*4th M 29th - 3rd day / This Mornng in company with other friends on board & David Buffum in comapny we set out for [Greenwich](#) to attend the Quarterly Meeting & were seven hours on board the boat, but had a very pleasant passage. - on our arrival we went immediately in to Daniel Howlands where we were kindly recd*

RELIGIOUS SOCIETY OF FRIENDS

 April 30, Wednesday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: "Africans at Key West: Message from the President ... relative to the Disposition of the Africans Landed at Key West." -HOUSE DOCUMENT, 20 Cong. 1 sess. VI. No. 262.

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

*4th day - Our Select Meeting was a season of some favour & some labour. - I dined at Mary Spencers & My wife returned to D Howlands. - I spent the Afternoon in attending to some concerns of moment & then returned to D Howlands -*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day Our Meeting at large was Much favour'd under the Ministry of Our frd Wm Almy & the buisness was well conducted - We dined at our friend Abigail Prouds, after which we went with Wm Almy to his House & lodged. -*

RELIGIOUS SOCIETY OF FRIENDS

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**MAY 1828**

**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: Phineas Taylor Barnum returned from New-York to Bethel, Connecticut to run a fruit and confectionery store for his grandfather.

[New York](#)'s Newgate State Prison was sold. Male prisoners were transferred to Sing Sing Prison in Ossining, [New York](#).



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May: John William Davis, who would eventually become governor of [Rhode Island](#) (1887/1888, 1890/1891), would as an 80-year-old man retain a memory from his long-ago toddlerhood of having stood in a chair at a window in his home to witness, at the tender age of two years plus some months, during May 1828, a company of militia, the “Palmer River Company,” making their way to or from Training Day on a rural road near [Providence](#) (presumably in [Rehoboth](#)):

The uniforms of the privates were dark dress-coats, white linen trousers and silk hats each bearing a plate strapped to the crown, in which a white plume with a red top was conspicuous. Their accoutrements were muskets, bayonets, cartridge-box and knapsacks. The officers wore tall bell crowned chapeaux, decorated with gold lace and feathers, dress coats of blue lined with buff, huge high collars trimmed with gold tinsel and cord, epaulets with gilt buttons in regulation order, with buckskin short breeches, knee buckles, and long hose with white-topped boots turned down and tassels. Capt. Bullock as I recollect wore two epaulets while Lieut. Burr supported but one. It was to me altogether a spectacle particularly gorgeous to behold. I have seen many a parade since then but none quite so impressive. We could not then have detailed it just as now, but the image upon the mind was so fixed that it is perfect even now.

This same elderly gentleman would retain also from his long-ago toddlerhood a memory of an ebony cane with an ivory fist at its top:

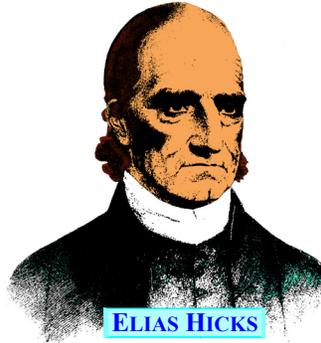
The same season an uncle who had been stricken with paralysis came to our house using an ebony cane with an ivory fist upon its top. I recollect having much interest to know whose fist it was and whether or not it was alive. This uncle as may be seen by his grave tablet died in the summer of 1828, hence the date and my age at that time are known. The foregoing incidents like many other well-remembered ones all trivial in themselves are here recorded to show that two or three years is age sufficient to enable the child brain to take and hold impressions that become life long recollections and the need of great care in presenting only what is true and proper.

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May: At the First Day worship of the New York [Yearly Meeting](#) of the [Religious Society of Friends](#), Friend [Elias Hicks](#) sat in the morning at the Rose Street meetinghouse and in the afternoon at the Hester Street meetinghouse, while the English visitor, the evangelical Thomas Shillitoe, did the opposite. Then, on Monday at the meeting for business, the two religious leaders confronted each other. Samuel Mott was elected Clerk but, due to the passion of the event, the only way he could be gotten up to the Clerk's table was by passing him over the heads of the crowd. (Those of us who have been to a rock concert will be able to imagine this scene.) Friend Elias, "that poor deluded old man," leaned down from the gallery to lend Friend Samuel a hand in the struggle to get him up to where he could touch the Clerk's table — but Elias's hand slipped.



ELIAS HICKS

When the table had been torn to pieces, Friend Thomas and the evangelicals walked out and formed a new meeting. The great split had occurred.

In the New York Yearly Meeting of the Society of Friends, it turned out after the clerk's table had been repaired, there were 14,768 [Hicksites](#), 5,351 Evangelicals, and 743 Refusers. Meanwhile, Elias's cousin, Friend [Edward Hicks](#), another Quaker minister, was painting the perhaps one hundred versions of his "Peaceable Kingdom" of Isaiah 65:25, which he distributed to various meeting houses in conciliation. These

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paintings all showed the famous peaceful interaction between white founding fathers and “Chief Tammany.”<sup>40</sup>

**Planning a Peaceable Kingdom on God's Holy Mountain**



40. Or *Tamanend*, after whom Tammany Hall in New York City, and the bully boys of Boss Tweed, were named. In 1681 King Charles II of England had granted a charter to William Penn, Quaker, for a “Holy Experiment” in a land to be called “Pennsylvania.” Having received royal permissions for what they were worth, Penn immediately sought the permission and cooperation of the actual owners and inhabitants of this New Land. “Well,” you might say, “so did the founding fathers of Concord, Massachusetts!” But you’d be wrong, there was quite a difference. What was offered in Concord was things like a jack-knife and a jacket, followed soon after by an imperative “I thought I told you to make yourself scarce.” Penn was after a continuing relationship among equals. He was planning something that the grasping fathers of Concord never imagined, to wit, a peaceable kingdom on God’s holy mountain.

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Isaiah 65:25: The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [shall be] the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.



➡ May: Governor Brigadier-General Charles Dallas ordered that the munitions store of [St. Helena](#) be relocated outside of Jamestown, on Ladder Hill.

📄 A [negrero](#) flying the Spanish flag (as depicted below), the *Almirante*, master Castro, D., on its first of two known Middle Passages, out of an unknown area of Africa with a cargo of 650 [enslaved](#) Africans, arrived at the port of Banes, Cuba.



THE MIDDLE PASSAGE

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

*6th day went to the [Y Meeting School](#) & spent the day there in the committee & went to [Moses Browns](#) to lodge. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 4, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal about the events of the weekend:

*7th day Spent the day again at the [School House](#) attending the Meeting for Sufferings. - we lodged at Wm Jenkins & 1st day [Sunday] Morning we went on board the Steam Boat Babcock & got home by Noon & attended our Afternoon Meeting. - & took tea at Father Rodmans. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 5th of 5th M 1828 / This forenoon Uncle Peter Lawton was in town & called to see me perhaps for the last time before he becomes an inhabitant of Dutchess or some other county in the State of NYork, for whence he expects to set out tomorrow. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 6, Tuesday: [Jonathan Dymond](#) died of [consumption](#) at the age of 31.

 May 7, Wednesday: Russian armies, led by Tsar Nikolai I, crossed the River Pruth (Prut) into Ottoman territory.

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

*4th day 7th of 5 M / Uncle Peter Lawton did not set out for Nine Partners till this Morning. - May his removal be peaceful & prosperous in every sense. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 8, Thursday: [Jean Henri Dunant](#) was born.

[Sharbel Makhlu](#)f was born.

[Mauro Giuseppe Sergio Pantaleo Giuliani](#) died.

[Robert Schumann](#) and fellow law student Gisbert Rosen went to visit [Heinrich Heine](#) in München. Contrary to their expectations, they found him charming and spend several hours with him touring the city.

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

*5th day 8th of 5 M / Our Meeting was Silent, solid & better*



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*attended than usual. - to me it was a pretty good meeting. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 9, Friday: The British Test and Corporation Act was repealed. Henceforward, Roman Catholics and Protestant nonconformists would be allowed to hold public office in England.

At this point the law of England set the duty on dice at 20 shillings the pair.<sup>41</sup>

 May 10, Saturday: Franz Schubert and Franz Lachner performed Schubert's Great Fantasia D.940 in f minor for 4-handed piano, for Eduard Bauernfeld, in Vienna.

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

*7th day 10th of 5 M / This Afternoon in the Steam Boat Chancellor Livingston Hannah Ann, Catherine & Obadiah Lawton set out for NYork on their way to Nine Partners where they expect to settle with their Father Peter Lawton, who set our by land a few days ago. - he had sold his home-stead at [Portsmouth](#) in hopes of bettering his circumstances Which were not poor before he left R I I wish them All well & hope they may realize what he expects - but I cannot but regret the circumstance of their leaving this Island with so little necessity, a spot of land to go out of the family where Friends have so long resorted & lived, together with a promising family to leave the Monthly Meeting is no small trial to us that remain, but there is no alternative but to do the best we can. -  
I hope Our Moy [Monthly] Meeting will not be left distitute of helpers, hower [however] discouraging it may appear in some respects -  
I trust there is a few exercised for the prosperity of Truth & engaged to promote its cause - but the burden of active labour falls beavy on a few. -*

RELIGIOUS SOCIETY OF FRIENDS

 May 11, Sunday: Capriccio on "La ci darem la mano" from Mozart's Don Giovanni by [Nicolò Paganini](#) was performed by the composer in Vienna.

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

*1st day 11th of 5 M / Silent & low meetings. - Elizabeth Huntington Died about 10 OClock this morning in he 80th [?] year of her Age*

RELIGIOUS SOCIETY OF FRIENDS

41. Dice were being considered to have been invented by Palamedes at the siege of Troy, about 1183BCE, though some authorities ascribed their origin to the Lydians, 600BCE (dice had not yet been archaeologically excavated from ancient tombs in the valley of the Indus river of India, nor had a 5,000-year-old backgammon set yet been excavated from an archeological site in southeastern Iran). They were known to have been used by the Romans especially during the annual *Saturnalia*, and they were known to have referred to them as *tesseræ* and sets had been recovered that had been "cogged" for purposes of cheating (the *talus* or "nucklebone," a similar sort of thingie, had had 4 rather than 6 resting positions). In 305CE the council of Eliberis had passed a general cannon forbidding the laity to play at dice under the penalty of suspension of communion for an entire year. In 691CE the council of Constantinople had prohibited the use of dice not only to laity but also to clergy, and had set the penalty for laity as deprivation, but for the clergy as excommunication. Dice were known to have been introduced to the British isles at a very early date, and it was understood that by the period of the 1066CE Conquest, people had been playing at dice in a most extravagant manner.



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May 12, Monday: Gaetano Donizetti's melodramma *Alina, regina di Golconda* to words of Romani after *Sedaine* was performed for the initial time, in Teatro Carlo Felice, [Genoa](#).

[Dante Gabriel Rossetti](#) was born.



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

*3rd day 13th of 5th M 1828 / This Afternoon Attended the funeral of our friend Elizabeth Huntington who was a woman well exsteemed in society & for some years was acceptably engaged in the Appointment of overseer. - The funeral went to the Meeting House. The Sitting was silent excepting a few words offered towards the close by Father Rodman. -*

RELIGIOUS SOCIETY OF FRIENDS



May 14, Wednesday: The Reverend [William Ellery Channing](#) wrote to [Daniel Webster](#) about overreaction to the enslavement of black Americans, out of fear that this might give rise to something he feared far more — a disruptive sectionalism that would have the effect of pitting white Americans against white Americans:

**Boston, May 14, 1828.**

MY DEAR SIR.—

I wish to call your attention to a subject of general interest. A little while ago, Mr. Lundy of Baltimore, the editor of a paper called "The Genius of Universal Emancipation," visited this part of the country, to stir us up to the work of abolishing slavery at the South, and the intention is to organize societies for this purpose. I know few objects into which I should enter with more zeal, but I am aware how cautiously exertions are to be made for it in this part of the country. I know that our Southern brethren interpret every word from this region on the subject of slavery as an expression of hostility. I would ask if they cannot be brought to understand us better, and if we can do any good till we remove their misapprehensions. It seems to me that, before moving in this matter, we ought to say to them distinctly, "We consider slavery as your calamity, not your crime, and we will share with you the burden of putting an end to it. We will consent that the public lands shall be appropriated to this object; or that the general government shall be clothed with power to apply a portion of revenue to it."

I throw out these suggestions merely to illustrate my views. We must first let the Southern States see that we are their **friends** in this affair; that we sympathize with them, and, from principles of patriotism and philanthropy, are willing to share the toil and expense of abolishing slavery, or I fear our interference will avail nothing. I am the more sensitive on this subject from my increased solicitude for the preservation of the Union. I know no public interest so important as this. I ask from the general government hardly any other boon than that it will hold us together, and preserve pacific relations and intercourse among the States. I deprecate every thing which sows discord and exasperates sectional animosities. If it will simply keep us at peace, and will maintain in full power the national courts, for the purpose of settling quietly among citizens of different States questions which might otherwise be settled by arms, I shall be satisfied.

My fear in regard to our efforts against slavery is, that we

shall make the case worse by rousing sectional pride and passion for its support, and that we shall only break the country into two great parties, which may shake the foundations of government.

I have written to you because your situation gives you advantages which perhaps no other man enjoys for ascertaining the method, if any can be devised, by which we may operate beneficially and safely in regard to slavery. Appeals will probably be made soon to the people here, and I wish that wise men would save us from the rashness of enthusiasts, and from the perils to which our very virtues expose us.

With great respect, your friend,

WM. E. CHANNING

HON. DANIEL WEBSTER.



May 15, Thursday: Passage of the bill commonly termed the "Tariff of Abominations."

The following is a snippet from Charles Haskell's REMINISCENCES OF NEW YORK BY AN OCTOGENARIAN:

Occupants of the State Prison in Greenwich Street were removed to the newly constructed building at Sing Sing, the construction of which had been commenced in 1825.... The city stages (omnibuses) had so increased at this time (twenty in number) that there were five routes in operation, viz.: Greenwich, Broadway, Manhattanville, Grand, and Dry Dock (via Water and Cherry streets, etc.).



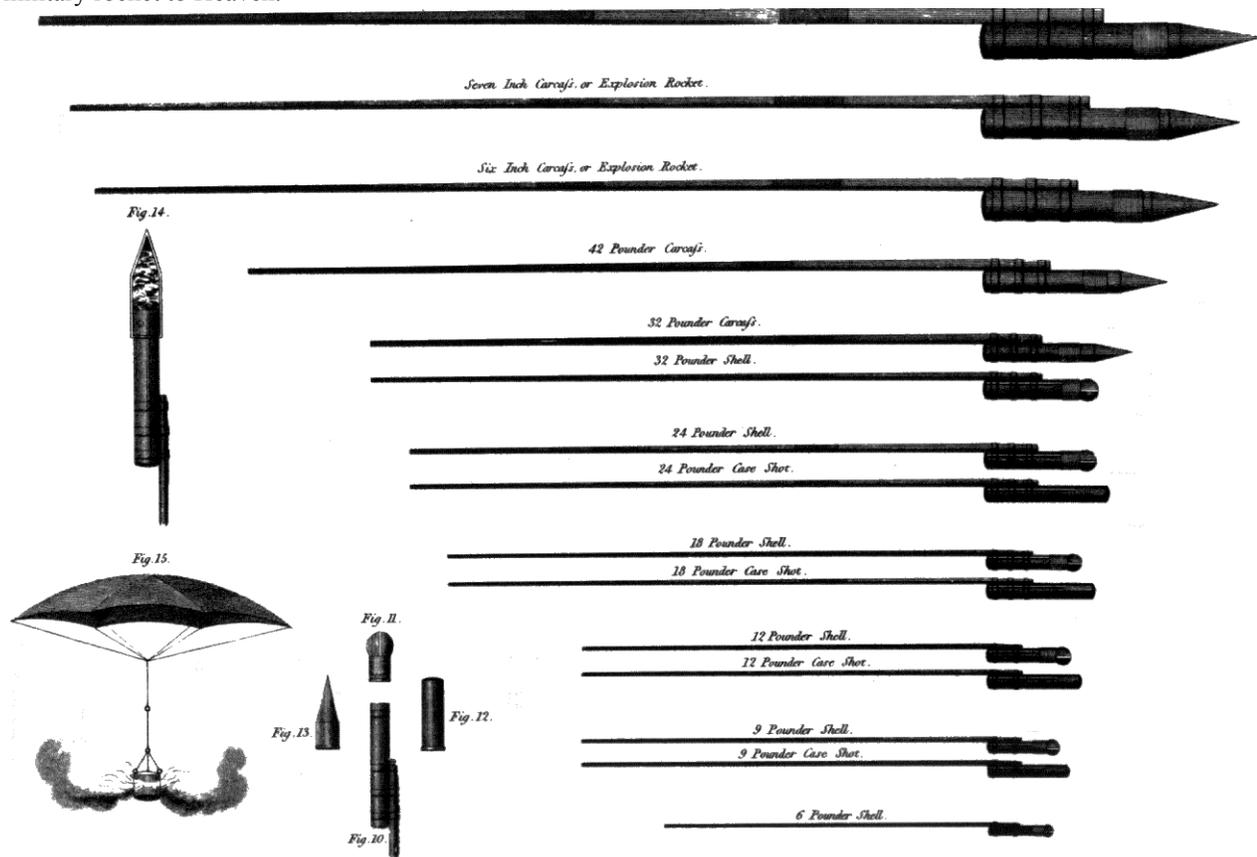
Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 15th of 5th M / Our Meeting was silent, very solid & to me a season of favour - & tho' it was rainy it was better attended than on more pleasant days. -*

1828

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➡ May 16, Friday: [William Congreve](#) died in Toulouse, France, from which location his soul ascended by deadly military rocket to Heaven.



➡ May 18, Sunday: The garrison of Oporto declared allegiance to King Pedro, Maria de Gloria and the constitution (others would follow).

➡ May 19, Monday: William Ladd founds the American Peace Society, in New-York.

To protect northern industry from European goods, the US Congress forwarded and President John Quincy Adams signed the “Tariff of Abominations,” supported both by [Daniel Webster](#) and Henry Clay. Tariffs on imports would be increased as a result of this bill, and prices of goods, both raw materials and manufactured items, would quickly rise, to the dismay of the southern states.



Friend [Stephen Wanton Gould](#) wrote in his journal about the events of the previous few days:

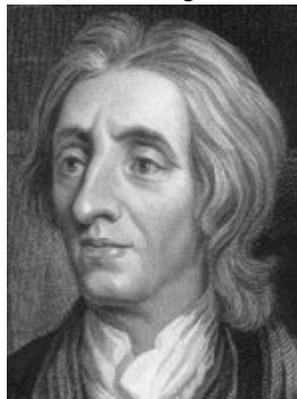
*7th day 17th of 5 M / Went to Connanicut on buisness - lodged at John Weedens - 1st day [Sunday] Attended Meeting on the Island & lodged at Joseph Greenes - & staid there all night - 2nd day [Monday] returned home. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ May 21, Wednesday: The [Reverend Convers Francis](#), a Congregationalist minister from Watertown,



discussed 5 errors of contemporary education in a discourse delivered at the anniversary celebration of the Derby Academy. He warned against rote learning and the considering of children as mere “passive receptacles” to be crammed with facts. He advocated instead a process of disciplining and strengthening the mind, in part by the continued inclusion of the classical languages in the curriculum. His other points include the need to attend to the power of association in education (echoing [John Locke](#)’s SOME THOUGHTS CONCERNING EDUCATION of 1693), the danger of ignoring education in the early, formative preschool years, and the importance of “moral cultivation,” educating the heart as well as the intellect.<sup>42</sup>



➡ May 22, Thursday: [Friedrich Wilhelm Ernst Albrecht von Gräfe](#) was born.

➡ May 23, Friday: The Emperor of Austria conferred on [Nicolò Paganini](#) the title of Kammervirtuoso in Vienna.

Several music publishers were brought together in Leipzig by Friedrich Hofmeister to form the Verein der Musikverleger gegen musikalischen Nachdruck.

42. ■ Francis, Convers. ERRORS IN EDUCATION. Hingham MA: Farmer & Brown, 1828



1828

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May 24, Saturday: United States Statute: “An Act making an appropriation for the suppression of the [slave trade](#)” (STATUTES AT LARGE, IV. 302; HOUSE JOURNAL, 20th Congress, 1st session, House Bill No. 190).

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

*7th day 24th of 5 M / Being under appointment from the Select Quarterly to visit the Select Monthly Meeting of South Kingston I went this Afternoon to Narragansett & lodged at cousin Hannah Gardiners - where I found her & cousin Patty Hazard comfortable but very lame & both of them Much bent with the infermy of advancing age & the rheumatism - it was pleasant to meet these aged connections of mine, as I have not had an opportunity of being much in their company for some years.*

RELIGIOUS SOCIETY OF FRIENDS



May 25, Sunday: The Reverend [Waldo Emerson](#)'s 25th birthday.



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

*1st day Clarke Collins carryed me to South Kingston Meeting, where I found Hannah Dennis & Lydia Breed with their Husbands - Hannah & Lydia were both much favour'd in testimony & I considerd it a season of favour to many as well as myself. --I dined at Rowland Hazards, after dinner I went to James Robinsons at Point Judith, spent the remainder of the Afternoon & lodged -In the Afternoon we were joined by Walter & Mary B Allen & Wm Reynolds & his wife, who was a very comfortable & interesting addition to our company -*

RELIGIOUS SOCIETY OF FRIENDS

Table of Altitudes

	Yoda	2' 0"
	Lavinia Warren	2' 8"
	Tom Thumb, Jr.	3' 4"
	Lucy (Australopithecus Afarensis)	3' 8"
	Hervé Villechaize ("Fantasy Island")	3' 11"
	Charles Proteus Steinmetz	4' 0"
	<a href="#">Mary Moody Emerson</a> per FBS (1)	4' 3"
	Alexander Pope	4' 6"
	<a href="#">Benjamin Lay</a>	4' 7"
	Dr. Ruth Westheimer	4' 7"
	Gary Coleman ("Arnold Jackson")	4' 8"
	Edith Piaf	4' 8"
	<a href="#">Queen Victoria with osteoporosis</a>	4' 8"
	Linda Hunt	4' 9"
	<a href="#">Queen Victoria as adult</a>	4' 10"
	Mother Teresa	4' 10"
	Margaret Mitchell	4' 10"
	length of newer military musket	4' 10"
	Charlotte Brontë	4' 10-11"
	Tammy Faye Bakker	4' 11"
	Soviet gymnast Olga Korbut	4' 11"
	jockey Willie Shoemaker	4' 11"
	Henri de Toulouse-Lautrec	4' 11"
	<a href="#">Joan of Arc</a>	4' 11"
	Bonnie Parker of "Bonnie & Clyde"	4' 11"
	Harriet Beecher Stowe	4' 11"
	Laura Ingalls Wilder	4' 11"
	a rather tall adult Pygmy male	4' 11"
	Gloria Swanson	4' 11"1/2
	Clara Barton	5' 0"
	Isambard Kingdom Brunel	5' 0"
	Andrew Carnegie	5' 0"
	Thomas de Quincey	5' 0"
	Stephen A. Douglas	5' 0"
	Danny DeVito	5' 0"
	Immanuel Kant	5' 0"
	<a href="#">William Wilberforce</a>	5' 0"
	Dollie Parton	5' 0"
	Mae West	5' 0"
	Pia Zadora	5' 0"

Deng Xiaoping	5' 0 "
Dred Scott	5' 0 " (±)
Captain William Bligh of HMS <i>Bounty</i>	5' 0 " (±)
<a href="#">Harriet Tubman</a>	5' 0 " (±)
<a href="#">Mary Moody Emerson</a> per FBS (2)	5' 0 " (±)
<a href="#">John Brown of Providence, Rhode Island</a>	5' 0 " (+)
<a href="#">John Keats</a>	5' 3/4 "
Debbie Reynolds (Carrie Fisher's mother)	5' 1 "
Princess Leia (Carrie Fisher)	5' 1 "
Bette Midler	5' 1 "
Dudley Moore	5' 2 "
Paul Simon (of Simon & Garfunkel)	5' 2 "
Honore de Balzac	5' 2 "
Sally Field	5' 2 "
Jemmy Button	5' 2 "
Margaret Mead	5' 2 "
R. Buckminster "Bucky" Fuller	5' 2 "
Yuri Gagarin the astronaut	5' 2 "
William Walker	5' 2 "
<a href="#">Horatio Alger, Jr.</a>	5' 2 "
length of older military musket	5' 2 "
the artist formerly known as Prince	5' 2 1/2 "
typical female of Thoreau's period	5' 2 1/2 "
Francis of Assisi	5' 3 "
Voltaire	5' 3 "
Mohandas Gandhi	5' 3 "
Sammy Davis, Jr.	5' 3 "
Kahlil Gibran	5' 3 "
Friend Daniel Ricketson	5' 3 "
The Reverend <a href="#">Gilbert White</a>	5' 3 "
Nikita Khrushchev	5' 3 "
Sammy Davis, Jr.	5' 3 "
Truman Capote	5' 3 "
Kim Jong Il (North Korea)	5' 3 "
Stephen A. "Little Giant" Douglas	5' 4 "
Francisco Franco	5' 4 "
President <a href="#">James Madison</a>	5' 4 "
<a href="#">Iosef Vissarionovich Dzugashvili "Stalin"</a>	5' 4 "
Alan Ladd	5' 4 "
Pablo Picasso	5' 4 "
Truman Capote	5' 4 "
Queen Elizabeth	5' 4 "



<a href="#">Ludwig van Beethoven</a>	5' 4 "
Typical Homo Erectus	5' 4 "
typical Neanderthal adult male	5' 4 <sup>1</sup> / <sub>2</sub> "
Alan Ladd	5' 4 <sup>1</sup> / <sub>2</sub> "
<a href="#">comte de Buffon</a>	5' 5 " (-)
<a href="#">Captain Nathaniel Gordon</a>	5' 5 "
Charles Manson	5' 5 "
Audie Murphy	5' 5 "
Harry Houdini	5' 5 "
Hung Hsiu-ch'üan 洪秀全	5' 5 "
Marilyn Monroe	5' 5 <sup>1</sup> / <sub>2</sub> "
T.E. Lawrence "of Arabia"	5' 5 <sup>1</sup> / <sub>2</sub> "
average runaway male American slave	5' 5-6 "
Charles Dickens	5' 6? "
<a href="#">President Benjamin Harrison</a>	5' 6 "
<a href="#">President Martin Van Buren</a>	5' 6 "
<a href="#">James Smithson</a>	5' 6 "
<a href="#">Louisa May Alcott</a>	5' 6 "
<a href="#">Johann Wolfgang von Goethe</a>	5' 6 <sup>1</sup> / <sub>2</sub> "
<a href="#">Napoleon Bonaparte</a>	5' 6 <sup>1</sup> / <sub>2</sub> "
Emily Brontë	5' 6-7 "
<a href="#">Henry Wadsworth Longfellow</a>	5' ? "
average height, seaman of 1812	5' 6.85 "
Oliver Reed Smoot, Jr.	5' 7 "
minimum height, British soldier	5' 7 "
<a href="#">President John Adams</a>	5' 7 "
<a href="#">President John Quincy Adams</a>	5' 7 "
<a href="#">President William McKinley</a>	5' 7 "
"Charley" Parkhurst (a female)	5' 7 "
<a href="#">Ulysses S. Grant</a>	5' 7 "
<a href="#">Henry Thoreau</a>	5' 7 "
the average male of Thoreau's period	5' 7 <sup>1</sup> / <sub>2</sub> "
<a href="#">Edgar Allan Poe</a>	5' 8 "
President Ulysses S. Grant	5' 8 "
President William H. Harrison	5' 8 "
President James Polk	5' 8 "
President Zachary Taylor	5' 8 "
average height, soldier of 1812	5' 8.35 "
President Rutherford B. Hayes	5' 8 <sup>1</sup> / <sub>2</sub> "
President Millard Fillmore	5' 9 "
<a href="#">President Harry S Truman</a>	5' 9 "
President Jimmy Carter	5' 9 <sup>1</sup> / <sub>2</sub> "





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<a href="#">Herman Melville</a>	5' 9 <sup>3</sup> / <sub>4</sub> "
Calvin Coolidge	5' 10"
Andrew Johnson	5' 10"
Theodore Roosevelt	5' 10"
Thomas Paine	5' 10"
Franklin Pierce	5' 10"
<a href="#">Abby May Alcott</a>	5' 10"
Reverend <a href="#">Henry C. Wright</a>	5' 10"
<a href="#">Nathaniel Hawthorne</a>	5' 10 <sup>1</sup> / <sub>2</sub> "
Louis "Deerfoot" Bennett	5' 10 <sup>1</sup> / <sub>2</sub> "
<a href="#">Friend John Greenleaf Whittier</a>	5' 10 <sup>1</sup> / <sub>2</sub> "
President Dwight D. Eisenhower	5' 10 <sup>1</sup> / <sub>2</sub> "
<a href="#">Mary Stuart, Queen of Scots</a>	5' 11"
<a href="#">Sojourner Truth</a>	5' 11"
President Grover Cleveland	5' 11"
President Herbert Hoover	5' 11"
President Woodrow Wilson	5' 11"
President Jefferson Davis	5' 11"
<a href="#">President Richard Milhous Nixon</a>	5' 11 <sup>1</sup> / <sub>2</sub> "
<a href="#">Robert Voorhis the hermit of Rhode Island</a>	< 6'
<a href="#">Frederick Douglass</a>	6' (-)
Anthony Burns	6' 0"
<a href="#">Waldo Emerson</a>	6' 0"
<a href="#">Joseph Smith, Jr.</a>	6' 0"
David Walker	6' 0"
Sarah F. Wakefield	6' 0"
<a href="#">Thomas Wentworth Higginson</a>	6' 0"
President James Buchanan	6' 0"
President Gerald R. Ford	6' 0"
President James Garfield	6' 0"
President Warren Harding	6' 0"
President John F. Kennedy	6' 0"
President James Monroe	6' 0"
President William H. Taft	6' 0"
President John Tyler	6' 0"
John Brown	6' 0 (+)"
President Andrew Jackson	6' 1"
<a href="#">Alfred Russel Wallace</a>	6' 1"
President Ronald Reagan	6' 1"
Venture Smith	6' 1 <sup>1</sup> / <sub>2</sub> "
<a href="#">John Camel Heenan</a>	6' 2"
Crispus Attucks	6' 2"



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President Chester A. Arthur	6' 2"
President George Bush, Senior	6' 2"
<a href="#">President Franklin D. Roosevelt</a>	6' 2"
President George Washington	6' 2"
Gabriel Prosser	6' 2"
Dangerfield Newby	6' 2"
<a href="#">Charles Augustus Lindbergh</a>	6' 2"
President Bill Clinton	6' 2 <sup>1</sup> / <sub>2</sub> "
President <a href="#">Thomas Jefferson</a>	6' 2 <sup>1</sup> / <sub>2</sub> "
President Lyndon B. Johnson	6' 3"
Oliver Wendell Holmes, Jr.	6' 3"
Richard "King Dick" Seaver	6' 3 <sup>1</sup> / <sub>4</sub> "
President Abraham Lincoln	6' 4"
Marion Morrison (AKA John Wayne)	6' 4"
Elisha Reynolds Potter, Senior	6' 4"
<a href="#">Thomas Cholmondeley</a>	6' 4" (?)
<a href="#">William Buckley</a>	6' 4-7"
<a href="#">Franklin Benjamin Sanborn</a>	6' 5"
Peter the Great of Russia	6' 7"
<a href="#">William "Dwarf Billy" Burley</a>	6' 7"
<a href="#">Giovanni Battista Belzoni</a>	6' 7"
<a href="#">Thomas Jefferson</a> (the statue)	7' 6"
Jefferson Davis (the statue)	7' 7"
Martin Van Buren Bates	7' 11 <sup>1</sup> / <sub>2</sub> "
<a href="#">M. Bihin, a Belgian exhibited in Boston in 1840</a>	8'
Anna Haining Swan	8' 1"



1828

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→ May 26, Whit Monday morning: The police in Nürnberg found a small youth, of approximately 16 years of



age, wearing old and somewhat bedraggled peasant clothing, apparently dazed and either incoherent or entirely unable to articulate, standing in the public square. He carried notes, or fragments of notes, or something was pinned to his clothing, explaining that his name was Kaspar Hauser and telling something about his birth and with whom he has been living for 16 years. Although rumors circulated that he was the son of a noble, and the rightful prince of Baden, most of these rumors were quickly seen to be [false](#).<sup>43</sup>

43. Refer to Verlaine's and Trakl's poems, Jakob Wassermann's novel, Peter Handke's play, Werner Herzog's movie, and a more recent movie playing on the fantasy that this boy might have been the legitimate pretender to the throne. Also refer to Masson, Jeffrey Moussaieff, translator. LOST PRINCE: THE UNSOLVED MYSTERY OF KASPAR HAUSER (ILLUSTRATED). NY: The Free Press, 1996.



: And here be it submitted that apparently going to corroborate the doctrine of man's fall, a doctrine now popularly ignored, it is observable that where certain virtues pristine and unadulterate peculiarly characterize anybody in the external uniform of civilization, they will upon scrutiny seem not to be derived from custom or convention, but rather to be out of keeping with these, as if indeed exceptionally transmitted from a period prior to Cain's city and civilized man. The character marked by such qualities has to an unvitiated taste an untampered-with flavor like that of berries, while the man thoroughly civilized, even in a fair specimen of the breed, has to the same moral palate a questionable smack as of a compounded wine. To any stray inheritor of these primitive qualities found, like Caspar Hauser, wandering dazed in any Christian capital of our time, the good-natured poet's famous invocation, near two thousand years ago, of the good rustic out of his latitude in the Rome of the Cesars, still appropriately holds:-

"Honest and poor, faithful in word and thought,  
What has thee, Fabian, to the city brought?"

Though our Handsome Sailor had as much of masculine beauty as one can expect anywhere to see; nevertheless, like the beautiful woman in one of Hawthorne's minor tales, there was just one thing amiss in him.

No visible blemish, indeed, as with the lady; no, but an occasional liability to a vocal defect. Though in the hour of elemental uproar or peril he was everything that a sailor should be, yet under sudden provocation of strong heart-feeling, his voice otherwise singularly musical, as if expressive of the harmony within, was apt to develop an organic hesitancy, in fact, more or less of a stutter or even worse. In this particular Billy was a striking instance that the arch interferer, the envious marplot of Eden, still has more or less to do with every human consignment to this planet of earth. In every case, one way or another he is sure to slip in his little card, as much as to remind us - I too have a hand here.

After much politicking and despite the opposition of Luigi Cherubini, [Hector Berlioz](#) mounted the initial concert in his career of concert-giving, at the Paris Conservatory. Included on the program were 1st performances of his *La revolution grecque*, scene heroique for vocal soloists, chorus and orchestra to words of Ferrand, the *Waverly Overture*, *Marche religieuse des mages*, and the overture to the opera *Les francs-juges*. The audience was not large — mostly musical luminaries and personal friends of Berlioz. The performance was mostly good, although there were a few flaws. He lost money but generally pleased the critics, and made a name for himself.

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

*2nd day We set out for the Western Meeting House where the Monthly Meeting was held & arrived there at 9 OC & had an opportunity with the Select Members of that Moy [Monthly] Meeting which resulted to a good degree of satisfaction, & I am lead to hope, good will result from our labours - after which came on the Moy [Monthly] Meeting - the public part of it was an eminently favoured time Hannah Dennis & Lydia Breed were*

*favourd in public testimony but our frd Mary B Allen was deep powerful & reaching to the state of the Meeting & her testimony was sKillfully [sic] managed - & it seemed to me the minds of Many were greatly reached. - The buisness of the Meeting was well conducted & a good degree of weight attended- Jamed Robinson carried me to Hezekiah Babcocks to dine & then I returned to his house & Lodged.*

RELIGIOUS SOCIETY OF FRIENDS



May 27, Tuesday: [Robert Schumann](#) described in his diary his initial bout with mental illness. "I was agitated, but I don't know by what. It seems to me that I will go mad one day." He went on to describe an anxiety attack.

PSYCHOLOGY

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

*3rd day morning his son Sylvester carried me to the ferry & I came over the ferrys home.*

RELIGIOUS SOCIETY OF FRIENDS



May 28, Wednesday: A SERMON DELIVERED BEFORE HIS EXCELLENCY LEVI LINCOLN, GOVERNOR: HIS HONOR THOMAS L. WINTHROP, LIEUTENANT GOVERNOR, THE HON. COUNCIL, THE SENATE, AND HOUSE OF REPRESENTATIVES OF THE COMMONWEALTH OF MASSACHUSETTS, ON THE DAY OF GENERAL ELECTION, MAY 28, 1828, by James Walker (Dutton and Wentworth, printers to the state).

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

*4th day 28th of 5 M 1828 / My Brother Isaac returned from NYork this Mornng - bringing the intelligence that a division has taken place in the Yearly Meeting of NYork on 2nd day [Monday] last - I dare not to give & hardly to feel a sentiment on this great & momentous event, but I can truly say my heart is filled with fear & Alarm, at the accounts I hear - perhaps further information may make it more easy to my feelings. -*

RELIGIOUS SOCIETY OF FRIENDS



May 29, Thursday: [Robert Schumann](#) again described an episode of mental illness. "But on the way back to Leipzig I seemed to be losing my mind: I did have my mind, yet I thought I had lost it. I had actually gone mad."

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

*5th day 29th of 5th M / Today was our Moy [Monthly] Meeting held in Town. It was about as large as usual - In the first we had a solid good time David Buffum rose with an excellent, lively & precious testimony beginning with the Text "What more shall I do for my Vineyard that I have not done in it." - after a little opening the subject & expressing his own feelings as being hardly able to rise & very feeble in mind, he began with the 5th of Isaiah & went on to the end of the 6th verse "My well beloved had a Vineyard in a very fruitful hill, and he fenced it, and gathered out the stones therof, and planted it with the choicest vine, and built a tower in the midst of it, & also make a wine press therin: & when he looked that it should bring forth grapes,*

*it brought it forth wild grapes? - And now go to, I will tell you what I will do to my vineyard: I will take away the hedge therof, and it shall be trodden down, And I will lay it to waste. it shall not be pruned nor digged, but it shall come up briers & thorns. I will also command the Clouds they rain no rain upon it." - He then applied it to individual states & desired that such might be the individual care so to dress the vineyards, of our hearts that when fruit was expected by the great husbandman that he may not be disappointed. -*

*Sarah Fowler rose & said the words of our blessed Saviour had been so impressive on her mind that she thought it would contribute most to her peace just to express them "If ye believe not that I am He & die in your sins, whither I go ye cannot come."-*

*A few words were then expressed by Mary Weaver & the Meeting closed. -*

*The Buisness of the last meeting was pretty well conducted - The request of our dear tried sister Rebecca Rodman was received & a committee appointed in both meetings to take a solid opportunity with her, & I can feel no doubt they will report in favour of her being recd into membership -*

RELIGIOUS SOCIETY OF FRIENDS



May 30, Friday: Two songs by Franz Schubert to words of Schulze were published by Kienreich in Graz as op. 90 (later corrected to op. 93): Im Walde and Auf der Brucke.

JUNE

June-July-November: An anonymous series of articles entitled "Elementary Instruction" began to appear in the American Journal of Education III. These had been submitted by Bronson Alcott and consisted chiefly of part of the Introduction to John M. Keagy's PESTALOZZIAN PRIMER. Between April 1825, when he had commenced his journal, and January 1827, Alcott had been studying this work by Keagy.

JOHANN HEINRICH PESTALOZZI

June: Martin Harris took 116 pages of manuscript he had prepared with Joseph Smith, Jr. to show his wife Lucy Harris in Palmyra, New York, to persuade her that these activities were legitimate (it seems that Lucy destroyed the pages, or concealed them).

June: During this month and the following one, the three volumes of Samuel Taylor Coleridge's POETICAL WORKS were being put through the presses.

COLERIDGE'S POEMS



June: A negrero flying the Spanish flag "Colores de Sangre y Oro" (as shown below), the Indagadora, master Hernandez, M., on one of its six known Middle Passage voyages, out of an unknown area of Africa, arrived at a port of Cuba.



THE MIDDLE PASSAGE RACE SLAVERY

 June 1, Sunday: Gaetano Donizetti got married with Virginia Vasselli in the church of Santa Maria a Via (she was the daughter of a respected Vatican lawyer).

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

*1st day 1st of 6th M 1828 / In our Morning & Afternoon Meetings Hannah Dennis was favoured in public testimony – Our meetings were, seasons of some favour to me, for which I desire to be thankful. –*

RELIGIOUS SOCIETY OF FRIENDS

 June 3, Tuesday: The President of Gran Columbia, [Simón Bolívar](#), declared war on Peru.

 June 4, Wednesday: A Fugue in e minor D.952 by Franz Schubert for organ or piano duet was performed for the initial time, in the Cistercian Abbey Heiligenkreuz near Baden, by the composer and Franz Lachner, in the presence of several monks.

 June 5?, Thursday: The Reverend Lyman Beecher preached in [Concord](#) at the formal opening of the Trinitarian Congregational Church on Walden Street (this body had split away from the First Parish Church as it had begun its slide toward Unitarianism, and its edifice was already a year and a half old).

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

*5th day 5th of 6th M 1828 / This Morning in the Steam Boat Washington our only & dear Son John S Gould arrived home from Hudson after an absence of one Year & four Months It is nearly three years since he left us & enter'd as a Schollar at the Yearly Meeting School in [Providence](#). – we feel thankful for the priviledge of again seeing him for a little while. – Our meeting which he attended was small, but solid, & a short acceptable testimony from Father Rodman. – We Drank tea with John at Father Rodmans*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 6th of 5th [sic] M / Accounts recd from NYork Yearly Meeting, while they are distressing – they are also relieving, to find that Friends, holding the Ancient & true principles of our dear predecessors in the Faith were favour'd to hold solid quiet meeting in which they were evidently owned by the Great Head of the Church Christ Jesus our Lord & Saviour – & tho' compelled to leave the Meeting House & Assemble in a public Seminary of learning which was Kindly loaned for their accommodation, there were favoured with quiet & the Arm of divine help, which was over all & above all, tho' the wicked Seemed to triumph for a season. – yet I have no doubt their partial & seeming prosperity will prove their ultimate overthrow & defeat After Dinner John left us for [Providence](#) intending to visit his old friends there & the Institution at which he long resided, & loved sincerely & also to attend to some buisness for Benj Marshall at some of the Factorys at Lowel Massachusetts – expecting to be gone from us about a week –*

*This Afternoon Our frd D Buffum called at the shop, he seemed feeble, & in many respects very unwell, particularly with a humor on his hand which he thinks is of a cancerous kind & which he had this Afternoon applied caustic for an hour. - he seemed pleasant & cheerful observing that it had been his desire to enjoy the passing moment pleasantly & virtuously. he remarked that he did not expect to remain long with us, that he had a desire to live & be able to attend the approaching Yearly Meeting - This Afternoon we heard of the Sudden removal of our aged respectable cousin Martha Hazard - it appears that she died last night of a fit of which she was taken yesterday morning. - She rose in the morning & ate her breakfast in usual health, which was in general of late was feeble tho' chiefly rheumatic & very lame - She sat down to sewing & soon the work fell from her hands - she observing that she believed, that had come upon her, which she had feared for years - was helped to bed, & very soon became speechless & died the night following. - She was first cousin to my mother & an intimate & much loved cousin too - She was on a visit to her sister Hannah Gardiner in Boston Neck -where I saw he about two weeks ago in a pleasant & tranquil state of mind. - little then thinking it would be the last time I should behold her in mutability tho' I dont know but it might have had a passing thought in my mind. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 9, Monday: The members of the Congregational Church in [Carlisle](#), Massachusetts attempted to call the Reverend Joseph W. Clary but the townspeople, who would then be obliged to pay the pastor's salary, "non-concurred." The members of the church would in 1830 form themselves as the Union Calvinistic Society of Carlisle, and would in 1832 erect their own meetinghouse, for which they would in 1833 select the Reverend Abel Patten.

 June 11, Wednesday: [Dugald Stewart](#) died in Edinburgh, Scotland.

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

*5th day 12th of 6th M / Father Rodman was engaged in a lively sound & I thought pertinent testimony - The Meeting small as it generally is the 5th day previous to Yearly Meeting - many have other cencerns which they cannot leave. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 13, Friday: Mikhail Ivanovich Glinka left his civil service post in the office of the Council of Communications (he would spend the following 3 years in Italy in an attempt to restore his health).

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

*6th day 13th of 6 M / Yearly Meeting has now commenced. -Arrrived in the Steam Boat this Morning our friends Isaac & Anna Braithwaite, Elizabeth Robson & her companions - our frd Anna Mott of NYork & Hannah Hartshorn of Pennsylvania. - with several other friends. - Daniel & Thos Howland & Thos Anthony & wife, our guests arrived*



1828

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from [Greenwich](#) in season to dine with us. –  
At tea time John S Gould returned in the Stage from his eastern  
tour having been to Boston Salem & Lowell

RELIGIOUS SOCIETY OF FRIENDS

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

*7th day 14th of 6 M / Rode to [Portsmouth](#) with my wife to attend  
the Select Yearly Meeting - Stopped a few moments at Asa Shermans  
then went to the Meeting house, where we had a solid & solemn  
sitting - Our dear venerable fathers in the Church David Buffum  
& [Moses Brown](#) were Absent which is the first Select Yearly  
Meeting they have been absent since I have sat in them - the  
first appearance was a most baptizing supplication from dear  
Anna Braithwaite - followed in a short pertinent & Solid  
communication from Wm Almy - then Danl Howland then followed  
Elizabeth Robson in a truly acceptable testimony attended with  
life & power, in no common degree - Afterwhich the buisness of  
the Meeting was enterd on & gone through, when several short  
communications were made & prayer by hannah Hartshorn. – Dined  
at Isaac Almys, & I returned to attend the Meeting for Sufferings  
& after that to Isaac Almys took tea & rode home & found a goodly  
company of folks at our house. –*

RELIGIOUS SOCIETY OF FRIENDS

 June 15, Sunday: [Joseph Smith, Jr.](#)'s 1st child died shortly after birth, leaving Emma Hale Smith seriously ill.  
Sometime after this Joseph would journey to his parents' home to retrieve his 116-page manuscript from his  
scribe Martin Harris, only to be informed that the manuscript had gone missing.

Grand Duke Carl August of Saxe-Weimar-Eisenach died on his way back home from Berlin (he would be  
succeeded by Carl Friedrich).

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

*1st day 15th of 6 M 1828 / Rose early & filled up my tour of  
duty & buisness of various kinds & had a little time of rest  
before meeting. –  
Our Meetings were large as usual - In the morning Elizabeth  
Robson first appeard in Supplication & then A Braithwaite in  
Testimony - sound & in great gospel Authority -The Meeting was  
unusually quiet & solemn – In the Afternoon Elizabeth Robson in  
testimony & Anna in Supplication It was a remarkably still  
meeting for the Afternoon & Truth seemed to bear the victory –  
Our friends A Braithwaite & E Robson took tea with us - & in the  
eveng a large circle or room folks came in & the time passed in  
pleasant & inetersting conversation. –*

RELIGIOUS SOCIETY OF FRIENDS



1828

1828



June 16, Monday: King Charles X of France, at the urging of Prime Minister Jean Baptiste Silvere Gaye, Vicomte de Martignac, signed ordinances attacking the Jesuits. Henceforward, all religious teachers would need to obtain the approval of the state.

In spite of offers from Turin, Venice, and Naples, [Vincenzo Bellini](#) signed a contract with Teatro alla Scala, Milan to produce an opera during the following Carnival.

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

*2nd day Meetings opened under a solemn covering -& we had offerings from several dear brethren. -  
Here I intended to have kept a minute Diary of the proceedings from Day to Day during the course of the Yearly Meeting, but in addition to the usually buisness of the family & an unusual round of company I had to take my share in the transaction of the Meetings - & seldom able to get to bed before past 11 OClock & frequently up by 5 OC in the morning which render'd it quite out of the question for me to write from day to day. -  
It now remains for me to add to my Journal that the Several sittings of the Yearly Meeting were seasons of much divine favour - The hearts of the brethren were never more in unison & love, & the various important concerns of society were well conducted. -A Clear declaration of the Faith & present agitated State of Friends in America was drawn up & directed to be printed, & much other important buisness was done, & the meeting concluded in harmony. -  
As respects ourselves we have had much to be thankful for, in a partial ennumeration of these [illegible word] favours I may mention that the company of our friend Jonathon Taylor & his companion as lodgers at our house - & twice that of our friends E Robson & Anna Braithwaite, once at tea & once at dinner. - together with many other friends whom we have long known & loved. -  
The company of our dear son John Stanton Gould who had been absent from us about sixteen months at Hudson, was here & attended the Yearly Meeting, I trust to his great comfort & help in religious understanding, & certainly his being with us was greatly to our comfort & consolation. -  
The Meeting held till 6th day evening, which is longer than I ever remember of its holding before. -*

RELIGIOUS SOCIETY OF FRIENDS



June 17, Tuesday: The 1st child of [Edward George Earle Bulwer](#) and [Rosina Doyle Wheeler Bulwer](#), who would become Lady Emily Elizabeth Bulwer-Lytton.



June 19, Thursday: Russian forces captured Braila, on the west bank of the Danube River northeast of Bucharest.



1828

1828

 June 21, Saturday: [Samuel Taylor Coleridge](#) and [William Wordsworth](#) with his daughter Dora went on a tour of the Netherlands and the Rhine.

[Ferdinand André Fouqué](#) was born.

The initial steps for the foundation of King's College in London were taken at a meeting over which the Duke of Wellington presided.

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

*7th day 21st of 6 M 1828 / Our friends have mostly left us today, for their homes & different services & my time has been wholly devoted to them & unable to attend the School committee which met at 7 O'clock at the Meeting house. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 22 of 6 M / In our Meeting this morning Father Rodman had a Short testimony & also a short lively testimony from David Buffum - Silent in the Afternoon. -*

RELIGIOUS SOCIETY OF FRIENDS

 June 23, Monday: In Portugal, King Miguel I overthrew his niece Queen Maria II, initiating a period of [civil war](#).

 June 24, Tuesday: Anapa, on the Black Sea east of Sevastopol, fell to Russian land and naval forces.

A new Corn Exchange building was opened for business in London.

 June 25, Wednesday: Franz Schubert's Die Winterreise D.911 was performed in Berlin (reviews would be derisive).

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

*5th day 26th of 6 M / It is our Monthly Meeting at [Portsmouth](#) - Tho' our minds were drawn thither we did not think best to go as our dear & only son was here & needed some preparation made for him previous to his setting out for Hudson, which he expects to do tomorrow if nothing happens to prevent. -*

RELIGIOUS SOCIETY OF FRIENDS



June 27, Friday: In Vienna, “Maestoso Sonata Sentimentale” was performed by [Nicolò Paganini](#) for the initial time.

In London, since 1540 the barbers and surgeons had been authorized to take, annually, the bodies of four felons for purposes of dissection. On this day a new law went into effect requiring that the body of anyone [hanged](#) for murder be given over for such dissection. Also, execution for a murder was to take place on the day following sentencing (this would be repealed on July 14, 1836).

On December 21, 1670 Sir John Coventry, K.B. and M.P., had had his nose slit on the street in London by Sir Thomas Sandys and other members of the royal guard. This mutilation had been provoked by remarks he had made about the private life of King Charles II, and was said to have been instigated by the duke of Monmouth. In consequence of this outrage, the Coventry Act had made such malicious wounding and maiming a capital offense. On this day, however, that Coventry Act was repealed.

The rubric “petty treason” (by a subordinate against a superior other than the national monarch, such as a wife killing her husband, or a servant killing his or her master, or a clergyman killing his prelate) was eliminated by this new packet of laws, with such cases absorbed under the rubric “murder” (cases in which a servant forged his master’s seal, or had consensual sex with his master’s wife or daughter, would no longer either be prosecuted as petty treason, or as murder). From this day forward treason would no longer be distinguished as being “high,” or being “petty.”



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

*7th day 28th of 6 M / At Three OClock this Afternoon, In the Steam Boat Washington, Our Son John Stanton Gould left us for NYork on his way to Hudson, his company has been truly consoling & comfortable to us. - Our hearts are glad, thankful & Humble to find him in good measure preserved on the right foundation, & desire for him an establishment in the everlasting & unchangeable Truth. - He occupies a large space in our feelings & thoughts & is very near & precious to us, yet I think we have been favourd to give him up, to be separated from us with a freedom that we could hardly have expected. - As he parted with me at the head of the Wharf - Our frd Mary B Allen came out of the boat & came home with me. - after setting a while she went up to Sarah Perrys to see a Niece of hers on whose acct she came to [Newport](#). She returned & lodged with us & we were glad of her company. -*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day 29th of 5th M 1828 / Our frd Mary B Allen being determined to return to [Providence](#) this morning, she went early to the Store on the long Wharf to wait for the Steam Boat that was expected to arrive from NYork. - but it was very foggy & she was disappointed of Attending Meeting as well as myself, as I did not feel free to leave her in waiting alone in the Store. - She went up this Afternoon at Four OC in the Babcock Our Afternoon Meeting which I attended was rather larger than usual & silent. -*

RELIGIOUS SOCIETY OF FRIENDS



1828

1828

**SUMMER**

 Summer: [Reuben Kelsey](#) suffered an attack of [cholera](#) morbus, from which he seemed to recover.

**PEOPLE MENTIONED IN WALDEN:**

**REUBEN KELSEY,**

**WHO TOOK TO DRINKING WATER ONLY**

JULY

➡ July: [Bronson Alcott](#)'s anonymous "Review of Prospectus of Morris Academy, Litchfield, (South Farms), Connecticut," American Journal of Education III: 420-6.

➡ July/August: [Bronson Alcott](#)'s anonymous "Education of Infant Children," American Journal of Education III: 412-5; III: 454-60.<sup>44</sup>

➡ July-November: [Angelina Emily Grimké](#) was for the first time visiting her sister, [Friend Sarah Moore Grimké](#), in Philadelphia, Pennsylvania. From Sarah's diary:



13th. My beloved Angelina arrived yesterday. Peace has, I believe, been the covering of our minds; and in thinking of her to-day, and trying to feel whether I should advise her not to adopt immediately the garb of a Quaker, the language presented itself, "Touch not mine anointed, and do my prophets no harm." So I dared not meddle with her.

When members of the Religious Society of Friends were disturbed the manner in which Angelina customarily addressed her elder sister Sarah as "Mother," the two sisters discontinued that practice.

➡ July: At the age of 17, due largely to a petition by his mother [Jane Whitman Bailey](#), [Jacob Whitman Bailey](#) was accepted as a cadet at West Point Military Academy.

➡ July: The chief judge of the regional court of appeals dealing with Nüremberg, Paul Johann Anselm Ritter von Feuerbach, arranged that the young man "Kaspar Hauser" be cared for in the home of a former teacher, Georg Friedrich Daumer.

44. This consists of extracts from "An Exposition of the Principles on which the System of Infant Education is Conducted," Philadelphia PA: 2d Philadelphia Edition, 1827, a pamphlet by James Pierrepont Greaves which Matthew Carey had provided to Alcott when he visited Philadelphia in 1828.

1828



1828



July: A [negrero](#) flying the Spanish flag (as shown below), the *Esperanca*, master E.P. Noreiga, on its one and only known Middle Passage, delivered a cargo of 270 [enslaved](#) Africans, arriving at the port of Havana, Cuba.



THE MIDDLE PASSAGE



July 2, Wednesday: *Lydie*, a ballet by Ferdinand Herold to a scenario by Aumer, was performed for the initial time, in the Paris Opera.

After [Sam Patch](#) had made his famous leap at the Passaic Falls in September of the previous year, an explanation for his conduct had begun to be offered. Patch, unlucky in love, had been drunk and had attempted to put an end to his miseries. It had been nothing but a failed suicide leap. On this day Patch was interviewed by the local newspaper, and attempted to explain — that that simply wasn't it:

I am perfectly sober and in possession of my proper faculties, and [leaping waterfalls] is nothing more than an art which I have knowledge of and courage to perform, an art which I have

practiced from my youth.



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

*4th day 2nd of 7th M 1828 / Understanding this forenoon that my dear long beloved cousin Bathsheba Gould had fell & hurt her hip & lay in a manner that it was likely she could continue long I went up this evening with my wife to see her - I found her very low, & tho' from her Advanced age & feebleness of body she had been for sometimes very weak & childish in mind & at times a little Shattered in her intellects, yet this evening She was entirely sensible & very sweet in spirit - This she always was, for I have seldom known a person in all situations in life more uniformly concientious & desirous to live in the life of the spirit of Truth - When she was told that I was in the room, she said Oh is it Stephen, I always loved Stephen, & when he was a little child his Aunt Patty Gould brought him to our house & laid him on my bed to sleep, so she did - She repeated this over twice & then after laying quiet a while she said - I cant remain so long, I am a very poor weak creature - I am glad thou hast come to be with me a little while. - When I got up to go away she bid me very affectionately farewell & repeated her professions of love & wished me to come again - When my wife went to the bed she recognized her & expressed her love to her saying Oh yes it is Hannah I always loved thee, I have one son & his name is John, he has gone away & and I hope he will live, she spoke of my wifes Services to Friends & said considerable*



1828

1828

*besides evincing her love for friends. - all in childlike simplicity*

RELIGIOUS SOCIETY OF FRIENDS



July 3, Thursday: The father of Clara Wieck, Friedrich Wieck, got married for a 2d time, with Clementine Fechner.

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

*5th day 3rd of 7th M 1828 / Our meeting was small & to me a season of some favour - Father Rodman bore a short but good little testimony, to states afflicted. -*

RELIGIOUS SOCIETY OF FRIENDS

1828

1828



Our national birthday, Friday the 4th of July: This was [Nathaniel Hawthorne](#)'s, or [Hathorne](#)'s, 24th birthday.

[Waldo Emerson](#) went to McLean's Asylum in Charlestown MA to see how his brother [Edward Bliss Emerson](#) was getting along, but the person in charge turned him away, insisting that it would not be good for the patient to be visited at this point (one wonders what was going on).

At 4:30PM, [Sam Patch](#) again leaped the Passaic Falls, this time before a crowd estimated at 3,000 to 5,000: "One thing can be done as well as another."



CELEBRATING OUR B-DAY

That evening Timothy Crane was staging a tickets-only display of fireworks at his Forest Garden, across his new toll bridge on the far side of the Passaic Falls, "where the refinements of taste and art combined with the varied and romantic beauties of nature, to afford pleasure and satisfaction to the numerous company present." (It is to be noted that this was the first 4th-of-July celebration at Paterson NJ to feature such advertised commercial attractions, as in the previous year the fireworks display had been paid for by the municipality and had been free to all.)



1828

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Returning to Boston harbor from a cruise, the frigate *Constitution* fired “a salute in honor of the day.”

President John Quincy Adams officiated at the ground-breaking ceremony of the Chesapeake and Ohio [Canal](#) north of Georgetown, with Benjamin Wright as Chief Engineer. Nathan Roberts was appointed to the board of engineers. (The C&O Canal would turn out to require 22 years.)

The last surviving signatory to the [Declaration of Independence](#), Charles Carroll, keynoted the beginning of construction on the Baltimore and Ohio Railroad west from Baltimore which had been chartered in the previous year, by symbolically laying the 1st stone. (This B&O would become the 1st railroad in the US to carry passengers as well as freight.)<sup>45</sup>



At the end of his 6-month contract, [William Lloyd Garrison](#) resigned from the [National Philanthropist](#).



July 5, Saturday: Russian troops captured Kars southwest of Tiflis (Tbilisi) from the Turks.

[Hector Berlioz](#) and three other candidates received their poem for the Prix de Rome competition and were directed to their loges (it was an excerpt from Tasso).



July 6, Sunday: 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.”

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

*1st day 6th of 7 M / Our Meetings were well attended & both nearly silent. - The Afternoon was an uncommonly dull one to me. - Before I went to meeting this morning I met with a plain looking man at the door, who I took to be a man from Lynn & from his open & familiar look it seemed as if I had seen him & as he advanced I gave him my hand - he told me he was from Phila & after a little familiar conversation I asked him in to the house On conversing further I found he was not a member of our society, but had been in his youth & was disowned for his outgoings, but had become (as he called it) convinced, but had not joined any society & was now travelling on truths account - I told him as he was not a member we could not consent to his preaching in our meeting, he said he did not attend any Meeting, but went round chiefly conversing in families - said he had been to [New Bedford](#) & Staid at S Rodmans. - well I said didst thou feel Saml & his wife to be friends in the life of truth. - he replied, he did not feel free to speak on that subject, but he could say thus much that “while he was there he felt free” - finding what he*

45. This 1st stone would be recovered in 1898, and would at that point have been buried by successive fills over the years, some six feet down. It is now relocated to the B&O company museum that has been opened in 1952. (The parking lot for this museum is over the site of the original 1830 station, and it is a replacement station, built in 1851, which serves as this exhibit’s entrance hall.)  
—Things change, they really change.

was, I felt but little openness [the word is crossed out] with him & we frequently fell into long pauses. - I however told him that I had no unity with discenters from friends such as followed [Elias Hicks](#) - after a little dissultory conversation he got up to go away saying that he was going to NYork in the Steam Boat this Afternoon - I expected him at meeting but found he did not come. -

Just as I rose from dinner he knocked at the door, came in & set down to wait for the boat - I asked him some leading questions on doctrinal subjects, particularly of his belief in the Divinity of Jesus Christ, whether he believed in his character as God & man, & whether he considered him as a meer prophet & good man - he expressed an unwillingness to give his opinion on these points of doctrine, & engaged[?] the necessity of attending to the inward Light - said he was a friend to all good folks of any denomination & that he did not meddle with particular doctrines, especially the points on which Friends are divided -but still where ever I found him he was associated with those of the separatists or new order. - I told him he could not get along so, that I knew as well as he knew any thing that there were points which they held to that were not christian & took away their claim to the name, that I wanted him to acknowledge the true principle & give his strength to Orthodox Friends & not to carry out two [?] but to come out on the right side, thus he would openly & show himself subserve the good cause &c.

He told me that very soon after he came in in the Morning that he perceived I was under bondage & oppression from a sense of feeling. - I told him as to bondage, I acknowledged more of that than I wished, & as to oppression, he was correct for I did silently set up Lamentation over him, from an apprehension that he had known something of the purifying power of truth in his heart & been in some measure enlightened by it, but from a want of properly embracing the Doctrines of the Gospel, he had not attained to that clearness which he ought to have done - he should bring what I had said to judgement & if it was for him he should take it & if not it would pass off. - & urged the necessity of Love &c & wished me to examine & see if my own words did not apply to myself &c

This is a very imperfect outline of all that passed between us.- but as the opportunity was a little remarkable I thought best to insert something of it here - - we parted Kindly. -

RELIGIOUS SOCIETY OF FRIENDS



July 7, Monday: Supported by absolutists, Dom Miguel, regent for the 9-year-old Queen Maria II, crowned himself King of Portugal. Civil unrest began between absolutists (Dom Miguel) and liberals (Pedro IV of Brazil for his daughter Maria II).



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

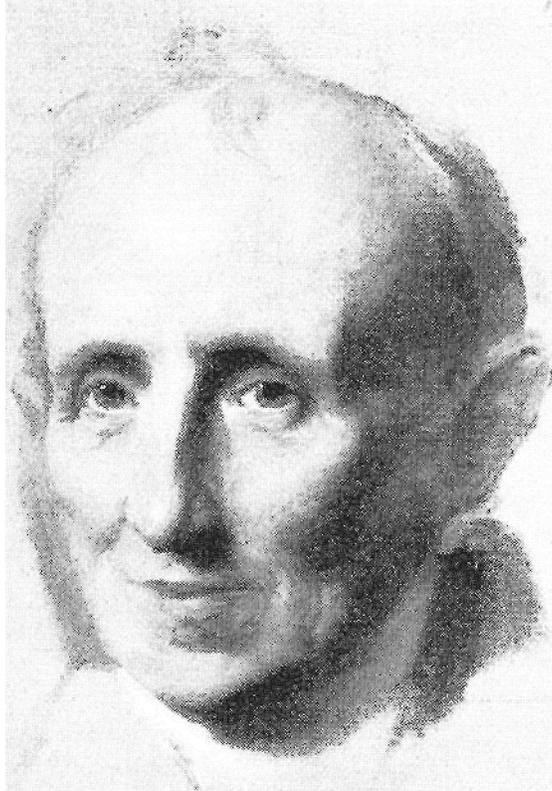
3rd day 8 of 7 M 1828 / Nancy & Eliza Pickering, & Thos P Rodman took tea with us. -

RELIGIOUS SOCIETY OF FRIENDS

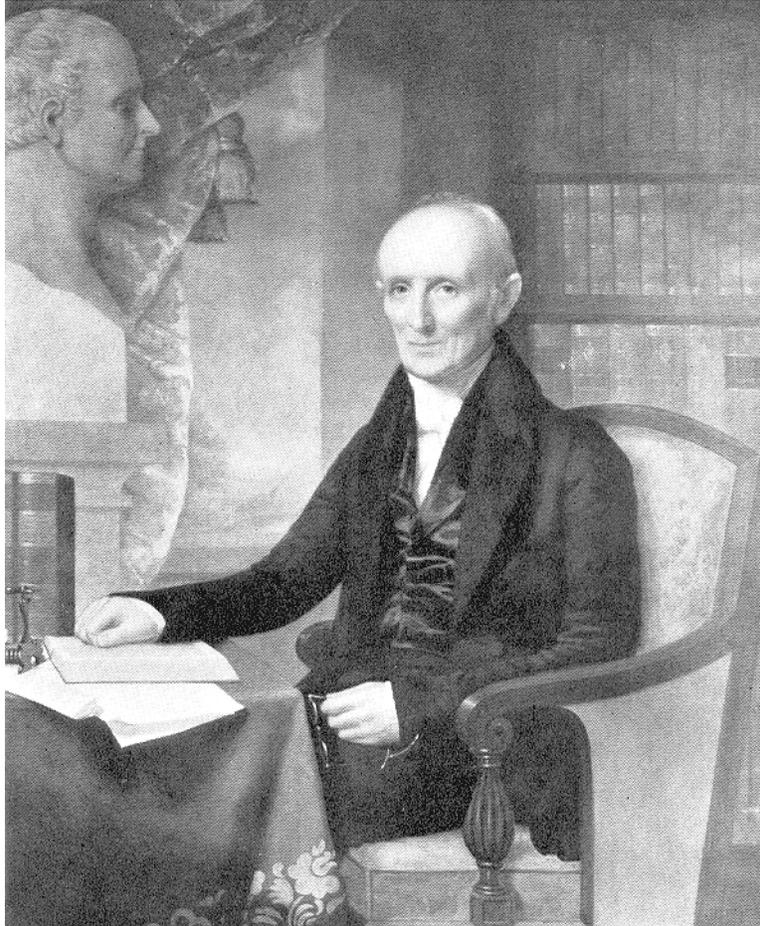
1828

1828

 July 9, Wednesday: Gilbert Stuart died in Boston with his portrait of Nathaniel Bowditch still unfinished.



The East India Marine Society of Salem, which had commissioned this painting, would refuse to accept it in that condition, so Bowditch himself sprang for the cost and hung the portrait, the best one of him ever made, in a hall on the second floor of his home: The East India Marine Society would offer its cash instead to the painter Charles Osgood, and the portrait of Bowditch would be completed in 1835 or 1836:



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

*4th day 9th of 7 M / Samuel Rodman was in town from [New Bedford](#) - I had buisness with him on acct of [Moses Lopez](#), which brought us together, & he called & set the evening with us a sociable way. - the time passed on pleasant subjects & not a word on disputable points. - but Oh the secret silent lamentation that pervaded my heart on acct of the loss he has sustained in a separation from the Society of which he was once a useful & ornamental Member. -*

RELIGIOUS SOCIETY OF FRIENDS



July 10, Thursday: The City of Vienna confers on [Nicolò Paganini](#) the Medal of St. Salvator.

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

*5th day 10th of 7 M / Silent & small Meeting - It is the season of haymaking, & the atmosphere very damp which makes people that [?] anxious to be doing while they may. - I cant plead excuses for such as stay from Meetings, but it seems as if it was more justifiable under sime circumstances, than others. -*

RELIGIOUS SOCIETY OF FRIENDS

1828

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 July 11, Friday: The traditional (rather than elected) Portuguese Cortes having named him the legal heir of King Joao VI, Dom Miguel was crowned King of Portugal, in opposition to his brother, King Pedro IV. The constitutional charter was declared invalid.

Franz Schubert's Moments musicaux D.780 were published as op.94 by Leidesdorf. Also published were three of Schubert's songs to words of [Johann Wolfgang von Goethe](#), as op.87 (later corrected to op.92): Der Musensohn, Auf dem See, and Geistes-Gruss.

 [David Henry Thoreau](#)'s 12th stanza began on his birthday, July 12th, Saturday, 1828.

- At some point during 1827 or 1828 –and I will insert it here– Thoreau wrote his earliest known essay, “The Seasons.” He signed it with the first known use of his adult signature, as Henry D. Thoreau rather than as David Henry Thoreau, a signature form which does not again appear in our record prior to the period at Harvard College.
- The Hathorne family of Salem decided to spell its name as it had been spelled in the 16th Century, “Hawthorne.”
- Nathaniel Hawthorne self-published the “romance” FANSHAWE, A TALE (an act he would regret).
- When the Reverend Waldo Emerson of the 2d Unitarian Church of Boston attempted to visit his brother Edward Bliss Emerson at McLean's Asylum, he was turned away. The Reverend Emerson courted and won a tubercular 17-year-old heiress to a fortune, Miss Ellen Louisa Tucker.
- One of the Reverend Ezra Ripley's sermons was printed, “The importance of just ideas of God.” Cynthia Dunbar Thoreau changed her mind and did not resign from his congregation in favor of the new Trinitarian Church sponsored by Deacon White of Concord — her brother Charles Jones Dunbar did, however, begin to worship with these Trinitarians.
- Abigail May made an appointment to see Amos Bronson Alcott alone, and told him of her feelings for him. He reciprocated, and they began to take long walks together to appreciate the “romantic moral character” of local scenery. Abby became perhaps as happy as she could bear to be.
- David Henry Thoreau completed his period of general instruction at Concord's Town School under schoolmaster Edward Jarvis and was transferred to the Concord Academy to study the Greek and Latin classics under preceptor Phineas Allen. It was perhaps during this period that our guy delivered an oration “The Death of Leonidas” which was found by the preceptor to be “good.”
- Concord's own John Augustus Stone became a distinguished prize-winning playwright. Concord began its Lyceum on the 2d floor of its Academy building. The town placed stones at each of the many angles of its surveyed boundaries.
- The journalist David Child was sentenced to prison for having libeled State Senator John Keyes of Concord (by printing an accusation that he illegally awarded a state contract for printing services). His wife Maria Child would be bringing, to the Boston prison, his meals in a dinner pail.

**BACKGROUND EVENTS OF 1828**

**BACKGROUND EVENTS OF 1829**



“My life has been the poem I would have writ,  
 But I could not both live and utter it.”  
 — [Henry Thoreau](#)



1828

1828

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

*1st day 13th of 7 M / Meetings again Small - In the Afternoon it was unusually so, the rain coming in torrents prevented many from attending. - In the Morning Anne Dennis spoke a few words and in the Afternoon Father Rodman said a little. -*

RELIGIOUS SOCIETY OF FRIENDS

→ July 15, Tuesday: [Jean-Antoine Houdon](#) died.

→ July 16, Wednesday: With [Sam Patch](#) making famous daring leaps at the Passaic Falls, an explanation for his conduct had begun to be offered. Patch, unlucky in love, a drunkard, was attempting to take his own life. On this day Patch was again interviewed by the local newspaper, and again attempted to explain — that simply wasn't what this was about:

I am perfectly sober and in possession of my proper faculties, and [leaping waterfalls] is nothing more than an art which I have knowledge of and courage to perform, an art which I have practiced from my youth.



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

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*5th day 17th of 7 M / In our public Meeting we had a deep searching even prophetic testimony from Abigail Robinson & a very lively comfortable one from Ruth Freeborn. – The last was a Select Meeting which was a season of Exercise & even trial to me*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 18th of 7 M / My mind much oppressed with the state of things among us. Our society is indeed in a low state - its members low & even inefficient - I have long time hoped we should get [on?] without difficulty but my feelings are fearfully alive of what may happen among us.*

RELIGIOUS SOCIETY OF FRIENDS

 July 19, Saturday afternoon: [Sam Patch](#), promised \$15 for his daring exploit, again jumped the Passaic Falls. This gratified a crowd of 6,000 to 10,000 persons — a crowd considerably larger than the entire permanently resident population of Paterson, New Jersey.



“One thing can be done as well as another.”

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



1828

1828

*7th day 19th of 7 M 1828 / Went this Afternoon in John Peters boat to Connanicut, from his house walked up to John Weedens, attended to the buisness I went upon & lodged there -*

RELIGIOUS SOCIETY OF FRIENDS



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

*1st day Walked from J Weedens to Meeting, called at Mercy Weedens - Dined at Joseph Greenes, spent the remainder of the day & lodged there - The Afternoon was Rainy with Thunder & lightening, which prevented my taking a little excursion round the Island. It was my intention to have visited my Ancient cousin Mary Howland & also to have gone to the old burying ground where my great Grandfather Samuel Clarke was buried. -*

RELIGIOUS SOCIETY OF FRIENDS



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

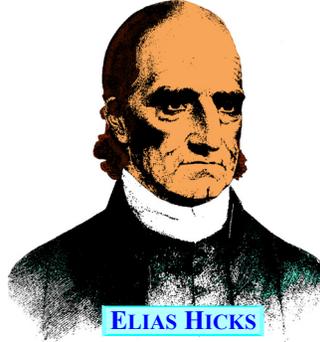
*2nd day Morning Joseph Greene brought me home in his boat - a pleasant sail across the river. -*

RELIGIOUS SOCIETY OF FRIENDS

1828

1828

→ July 22, Tuesday: Friend [Elias Hicks](#) preached at the Hester Street Meeting House of the Religious Society of Friends in Brooklyn on *Paumanok* “Long Island.”<sup>46</sup> Their worship was orderly and settled — for the Orthodox (segregationists) had departed.



ELIAS HICKS

Friend Elias went out during this year on the third of his three very extensive visits to [Quaker](#) meetings. On this third journey, he went in a one-horse carriage from the Jericho meetinghouse on Long Island (still extant, as pictured) to visit meetings in Pennsylvania, Ohio, and Indiana. He wouldn't be back home until some time in 1829.



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

*3rd day 22nd of 7th M / This Afternoon Edw & Mary Lawton took tea with us. -*

RELIGIOUS SOCIETY OF FRIENDS

→ July 24, Thursday: At Vienna's Redoutensaal, [Nicolò Paganini](#) performed his Violin Concerto #3 for the initial time.

→ July 27, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 27 of 7 M / In the morning we had a pretty large Meeting tho I expect some were deterd by rain - Father Rodman bore a short testimony & D Buffum a pretty large one to the Truth -*

46.A meeting that [Henry David Thoreau](#) would later → visit to hear the [Hicksite](#), Friend [Lucretia Mott](#).



1828

1828

*Father again was that in testimony in the Afternoon.*

RELIGIOUS SOCIETY OF FRIENDS

 July 28, Monday: Hector Berlioz turned in his entry for the Prix de Rome, the cantata “Herminie.”

[Nicolò Paganini](#) offered to provide his mistress Antonia Bianchi 2,000 scudi — if she would leave him, and allow him sole custody of their 3-year-old son Achilles Cyrus Alexander.

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

*4th day 30th of 7 M / Abigail Weeden wife of Holder Weeden Died night before last & at One OClock her funeral went to [Portsmouth](#) & after a Meeting held at the Meeting house her remains were interd there*

*My Cousin Bathsheba Gould aged about 90 Years Died yesterday - I attended her funeral today at the House of cousin Henry Gould, the sitting was solid & a short testimony from Father Rodman, her remains were carried to Middletown & buried in the family burying ground there. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*5th day 7 M 31 / Our Moy [Monthly] Meeting was a quiet favourd time to me Father Rodman & Abigail Sherman bore short testimmonies - but little buisness. - Uncle Benj Freeborn & wife & Deborah Chase Dined with us. -*

RELIGIOUS SOCIETY OF FRIENDS

AUGUST

July/August: Bronson Alcott's anonymous "Education of Infant Children," American Journal of Education III: 412-5; III: 454-60.<sup>47</sup>



August: A negrero flying the Spanish flag (as shown below), the Intrepido, master T.P. y Miro, on its one and only known Middle Passage, delivered a cargo of 153 enslaved Africans, arriving at the port of Havana, Cuba.



THE MIDDLE PASSAGE

47. This consists of extracts from "An Exposition of the Principles on which the System of Infant Education is Conducted," Philadelphia PA: 2d Philadelphia Edition, 1827, a pamphlet by James Pierrepont Greaves which Matthew Carey had provided to Alcott when he visited Philadelphia in 1828.

1828

1828

➡ August 2, Saturday: Gianni di Calais, a melodramma semiseria by Gaetano Donizetti to words of Gilardoni after d'Arlincourt, was performed for the initial time, in Teatro del Fondo, Naples to a warm reception by the audience.

[Hector Berlioz](#) received the 2d Prix de Rome for his setting of the cantata Herminie.

Finally Abigail May broke the ice, by making an appointment to see [Amos Bronson Alcott](#) alone. She told him of her feelings for him. He opened his journal and she read what he had been writing about his feelings for her, some passages “which told me all I wished to know.” The couple began to take long walks together to appreciate the “romantic moral character” of local scenery.

*I am not only his lover, his mistress, but his pupil,  
his companion. I live to promote the happiness of him  
with whom all my interests are blended, temporal &  
eternal for not even death can separate us linked by a  
love so pure.*

*I am perhaps as happy as I can **bear** to be.*

ABBA ALCOTT

THE ALCOTT FAMILY



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

*1st day 3rd of 8th M 1828 / Our Mornng Meeting was of usual size  
& D Buffum engaged in testimony - Silent in the Afternoon. - In  
the evening went with my wife to Abigail Robinsons - Where we  
Saw our friend Mary R Morton who presented me with a view of the  
residence of Richard Jordan with him & his old Cow upon it -  
Richard Jordan's memory is precious to me, his person, his  
manner & his powerful preaching when on a religious visit from  
N Carolina in the year 1797 will long remain with me. - his voice  
when under the gospel influence was remarkably reaching - & well  
do I remember the hearty prayers he put up for the youth, a  
precious seed among whom, he said the Lord had given him to  
believe were then among us. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 4, Monday: A magistrate's court awarded sole custody of Achilles Cyrus Alexander Paganini to his father [Nicolò Paganini](#).

1828

1828

➡ August 6, Wednesday: [Andrew Taylor Still](#) was born.

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

*4th day 6th of 8 M / Rode to [Portsmouth](#) with my H, & D Buffum in his carriage - Attended Select Meeting - Dined at Asa Shermans - And after a setting of the Trustees of Obadiah Browns Fund, We went to Uncle Stantons & lodged. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 7, Thursday: Friend [Benjamin Lundy](#) and [William Lloyd Garrison](#) staged an abolitionist meeting in the vestry room of the [Baptist](#) church in Boston. After they had said their piece the reverend of the church arose to caution his parishioners against allowing themselves to be swayed by such dangerous enthusiasms as these.



(What was the Reverend suggesting? Was he suggesting “Remember, we’re white people here, this really isn’t any of **our** problem”? —Well then, can you offer a **more plausible** parsing of what he was suggesting?)

[Samuel Taylor Coleridge](#) and [William Wordsworth](#) with his daughter Dora returned from their tour of the Netherlands and the Rhine.

Russian forces captured Akhalkalaki from the Turks.

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

*5th day / Our public Quarterly Meeting was not a very satisfactory one, the preaching was far from being sound tho’ charity would induce the hope that the preacher was honest in her views, & what she said did not convey her real meaning else she was very ignorant of what our principles - In the Meeting for buisness we had several cases of importance - particulalry an appeal from a Woman & a case of difference between two Monthly Meetings was referred to the Quarterly Meeting & by them to a committee. - The excellent epistle from*

*the Yearly to the subordinate Meetings was read &c. – After Meeting I rode with Wm Jenkins to Bristol ferry & Dined at Jeremiah Giffords, after crossing the ferry – I rode the rest of the distance to Providence with John Farnum & lodged at Wm Jenkins's*

RELIGIOUS SOCIETY OF FRIENDS

 August 8, Friday: St. Mary's Roman Catholic Church began in Newport (this is therefore the oldest Catholic Parish in Rhode Island). Friend Stephen Wanton Gould, who never mentions in all the pages of his journal the existence of Catholics in his home town, typically took no notice the opening of this church.

*6th day Spent this day at the School House on committee buisness  
- Our visit to the Schools were favoured opportunities - lodged  
at my kind friend Moses Browns –*

RELIGIOUS SOCIETY OF FRIENDS

 August 9, Saturday: An agreement between Great Britain, France and Egypt provides for the withdrawal of Egyptian forces from Greece.

Friend Stephen Wanton Gould wrote in his journal:

*7th day Spent the day in Providence attending the Meeting for sufferings - Dined at Wm Jenkins & after the setting in the Afternoon rode with Wm Almy to his place in Cranston where I lodged & had a pleasant visit. –*

RELIGIOUS SOCIETY OF FRIENDS

 August 10, Sunday: Friend Stephen Wanton Gould wrote in his journal:

*First day – Rode with Wm to Providence & attended Meeting there.  
– Dined at Wm Jenkins & went to the School to Meeting in the Afternoon Wm Almy had sound clear & lively testimonies in both.  
– After tea at Wm Jenkins I walked out & visited J S Anthony & Jonathon Congdon & returned to W. Jenkins & lodged. –*

RELIGIOUS SOCIETY OF FRIENDS

 August 11, Monday: William Corder was hanged at Bury St. Edmunds, England for the murder of Maria Marten at the Red Barn a year earlier.

Friend Stephen Wanton Gould wrote in his journal:

*2nd day - After completing a little buisness that was necessary to attend to I got on board the Reformation Capt Pratt & came home –*

RELIGIOUS SOCIETY OF FRIENDS

1828

1828

➡ August 12, Tuesday: French explorer Rene-Auguste Caillie reached Fez, Morocco, having crossed the Sahara from Timbuktu. As the 1st European to reach Timbuktu and return alive, Caillie would win a prize of 10,000 francs from the Societe de Geographie.

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

*3rd day 12th of 8 M / Spent at home attending to some necessary buisness. - of my own.*

RELIGIOUS SOCIETY OF FRIENDS

➡ August 13, Wednesday: Vier Refrainlieder by Franz Schubert to words of Seidl were published by Weigl as op. 95.

With notches in his belt for 14 concerts in Vienna [Nicolò Paganini](#) departed on a triumphal road tour covering some 30 cities in Germany, Bohemia, and Poland at the rate of about a city a month (he would be venturing as far east as Warsaw, as far west as Strassbourg).

**WALDEN:** Near at hand, upon the topmost spray of a birch, sings the brown-thrasher -or red mavis, as some love to call him- all the morning, glad of your society, that would find out another farmer's field if yours were not here. While you are planting the seed, he cries, -"Drop it, drop it, -cover it up, cover it up, - pull it up, pull it up, pull it up." But this was not corn, and so it was safe from such enemies as he. You may wonder what his rigmarole, his amateur Paganini performances on one string or on twenty, have to do with your planting, and yet prefer it to leached ashes or plaster. It was a cheap sort of top dressing in which I had entire faith.

PEOPLE OF WALDEN

NICOLÒ PAGANINI  
THE BEANFIELD



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



1828

1828

4th day 13 of 8 M 1828 / I left home this morning in the Stage for [New Bedford](#) on buisness of the Meeting for sufferings, to procure Signers, members of the Meeting to the deed of the Boston Meeting house lot which friends has lately agreed to sell & the late act of the Massachusetts Legislature requires the signature of a certain number of the Members of the Meeting to give a Deed I arrived in Bedford a little before 4 OC PM & after getting a little dinner at a tavern, Joseph Tillinghast assisted me in getting a chaise & rode with me to John R. Davis's & after obtaining his name with that of Abraham Sherman Jr who happened to be there we rode on to Obadiah Davis's, took tea, and obtained his name, & rode back into [New Bedford](#), And arrived there about 9 OC in the evening - after sitting awhile at Francis Tabers & arranging for the Morrow I went to J S Tillinghasts & lodged. -

RELIGIOUS SOCIETY OF FRIENDS



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

5th day, rose early & accomplished all my buisness & after taking breakfast at Francis Tabers, got into the Stage & rode to [Providence](#) Wm Rotch James Nichols[?] & his wife & daughter on board. - we rode along very pleasantly, no subject started that would occasion or call forth altercation. we arrived in [Providence](#) between 3 & 4 OC PM, after attending to a little buisness I had in town I walked up to the School House on my way there met John Griscom of NYork & his daughter bound there Also. - we passed several hours at the School House & John & his daughter visited the School & inspected the institution generally & then went to [Moses Browns](#), took tea & lodged -

RELIGIOUS SOCIETY OF FRIENDS



August 15, Friday: [Augustus Sabin Chase](#) was born in Pomfret, Connecticut, the only son of Seth Chase and Eliza Hempstead Dodge Chase.

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

6th day - Spent the forenoon in attending to some little buisness in [Providence](#), delivr'd up my buisness to those who were to complete it & took the Steam Boat at 2 OClock and came home. - In this little excursion I have rode Further than I ever did before in one day, & the whole distance is further than I ever went before in the same time. - It is the first time I was ever in the town of [New Bedford](#). - tho' there are several indeed many more, with whom I am intimately acquainted. -

RELIGIOUS SOCIETY OF FRIENDS



August 16, Saturday: Publication of Aneiferung zur musikalischen Bildung der Jugend ... als unmittelbare Fortsetzung jeder Clavierschule op. 163 by Carl Czerny was announced in the [Wiener Zeitung](#).

In [The Mirror of Literature, Amusement, and Instruction](#), price 2d, of this day appeared the following account of "The '[Napoleon Bonaparte](#)' Child":

THE "NAPOLEON" CHILD.



1828

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On Friday the 8th inst. we paid a visit to the Bazaar in Oxford-street, to witness this extraordinary sport of Nature, about which the French and English newspapers have lately been so communicative.

The child is an engaging little girl, about three years old. The colour of her eyes is pale blue, and on the iris, or circle round their pupils, the inscriptions on

*Left Eye.*

NAPOLEON

EMPEREUR.

*Right Eye.*

EMPEREUR.

NAPOLEON.

may be traced in the above sized letters, although all the letters are not equally visible, the commencement "NAP" and "EMP" being the most distinct. The colour of the letters is almost white, and at first sight of the child they appear like *rays*, which make the eyes appear vivacious and sparkling. The accuracy of the inscriptions is much assisted by the stillness of the eye, on its being directed upwards, as to an object on the ceiling of the room, &c.; and with this aid the several letters may be traced with the naked eye.

This effect is accounted for by the child's mother earnestly looking at a franc-piece of Napoleon's, which was given to her by her brother previous to a long absence; and this operating during her pregnancy, has produced the appearance in question. It was visible at the child's birth, and has increased with her growth. She has been seen by Sir Astley Cooper and other leading members of the profession, and probably before our Number is published, she will have been shown to the King. She is an interesting little creature, prattles playfully, and will doubtless receive the caresses of thousands of visitors.

Our contemporaries are, we perceive, somewhat divided as to the distinctness of the inscription; but we have given our opinion fairly – and, as the proverb runs, "seeing is believing." One of them describes the child as "a little *boy*, about two years old." This reminds us of the man in the *Critic*, "give these fellows a good thing, and they never know when to have done with it."



August 17, Sunday: [Maria Deraismes](#) was born in Paris.

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

*1st day 17th of 8th M / In the forenoon Meeting Anne Dennis, Father Rodman, Hannah Dennis & D Buffum in succession bore short testimonys. – Silent in the Afternoon.*

RELIGIOUS SOCIETY OF FRIENDS



August 20, Wednesday: Le Comte Ory, an opera by Gioachino Rossini to words of Scribe and Delestre-Poirson, was performed for the initial time, at the Paris Opera.



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



1828

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5th day 21 of 8 M / Our frd Wm Almy was unexpectedly at Meeting with us & was acceptable & pertinent in testimony After Meeting I went with him to David Buffums who was not at meeting being confined by indispositions  
We spent the Afternoon very pleasantly together the conversation on various subjects - particularly relative to the affairs of our society. -

RELIGIOUS SOCIETY OF FRIENDS



August 23, Saturday: :In The Mirror of Literature, Amusement, and Instruction, price 2d, of this day appeared the following accounts:

### MOTTOES FOR SUN DIALS.

By the Rev. W. Lisle Bowles.

MORNING SUN.- *Tempus volat.*

OH! early passenger, look up - be wise,

And think how, night and day, TIME ONWARD FLIES.

NOON.- *Dum tempus habemus, operemur bonum.*

Life steals away - this hour, oh man, is lent thee,

Patient to "WORK THE WORK OF HIM WHO SENT THEE."

SETTING SUN.- *Redibo, tu nunquam.*

Haste, traveller, the sun is sinking now-

He shall return again - but never thou.

### CHARMS OF SAVAGE LIFE.

It is remarkable that whites or creoles do not always avail themselves of opportunities to return to civilized society. There seem to be pleasures in savage life, which those who have once tasted, seldom wish to exchange for the charms of more polished intercourse. For example, a creole boy was carried off at the age of 13; at 26 he returned to Buenos Ayres, on some speculation of barter. He said that whoever had lived upon horse-flesh would never eat beef, unless driven by necessity or hunger; he described the flesh of a colt to be the most deliciously flavoured of all viands. This man, having transacted the business which led him to Buenos Ayres, returned voluntarily to his native haunts, and is probably living amongst the Indians to this day.

- General William Miller (1795-1861), MEMOIRS,  
published by his brother John Miller in London in 1827

In the Concord Yeoman's Gazette for this date:

### American Lyceum

We have received the subjoined Circular, which contemplates a National Institution for the diffusion of knowledge and the improvement of schools. It is to be composed of associations in all the towns and villages, where a few neighbors are disposed to unite for mutual improvement by reading, conversation, discussion, or illustrating the sciences, or any subject of useful information or of popular and practical education. all the branches in a county are intended to be united by a Board of delegates, and each county to send one or more representatives to meet, perhaps during the session of the

legislature, to organize or do business. From the several state societies a General Union is to be formed, to issue journals, pamphlets, tracts, and perhaps school-books. Fifty or sixty branches are already formed, and it is hoped that every town in New England will take the subject into early and serious consideration, to determine whether they can enjoy the advantages it offers, during the approaching autumn and winter.

 August 24, Sunday: The western part of New Guinea was claimed for the Netherlands.

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

*1st day 24th of 8th M 1828 / Morning Meeting silent & in the Afternoon a few words by Father Rodman. – Went with D Rodman to D Buffums & took tea he being very unwell & confined to his house for several Days*

RELIGIOUS SOCIETY OF FRIENDS

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

*3rd day 26th of 8 M / Visited our frd D Buffum, who had a concern to speak with an individual & wished me to be present. –*

RELIGIOUS SOCIETY OF FRIENDS

 August 27, Wednesday: As terms of peace between Argentina and Brazil, Uruguay was declared independent.

[Simón Bolívar](#) declared himself dictator of Gran Colombia.

 August 28, Thursday: Russian troops captured Akhaltzikhe west of Tiflis (Tbilisi).

In Dublin, Ireland, it was proposed among the English Protestants that “Brunswick Clubs” be formed — Orange societies to prevent Roman Catholic emancipation.

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

*5th day 28th of 8 M / Got into the Morning Stage & rode with Sister Ruth to attend Moy [Monthly] Meeting at [Portsmouth](#) – Hannah Dennis & Ruth Freeborn were favoured in seasonable & pertinent testimonies. – In the last meeting a young couple were published for Marriage & not much further buisness of importance or out of the general course. – When Meeting broke up the Stage passed & we got in & rode home without dinner, a thing I do not remember of ever doing before. –*

RELIGIOUS SOCIETY OF FRIENDS



1828

1828



August 31, Sunday: Sarah Melvin was born in [Concord](#) to Charles Melvin (1) and Betsy Farrar Melvin (eventually she would get married with Isaac Buteau).

[THE MELVINS OF CONCORD](#)

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

*1st day 31 of 8 M / Our Meetings were rather smaller than usual. In the forenoon Father Rodman bore a short testimony, & Silent in the Afternoon. -*

*After tea took a walk into the Clifton burying ground, where are the remains of many of our Ancient brethren & sisters in The Church & many of our Ancestors & kinsfolk. - I like to go there some times, it brings into mind the memory of many whose character & standing in our society I venerate & love. - I reflect also that this is the last day of the Month & also of the Summer & where I may be or how situated at the end of another, is not known - a desire to be thankful for present good, & hope for more to come. -*

[RELIGIOUS SOCIETY OF FRIENDS](#)

SEPTEMBER

September: Bronson Alcott's anonymous "Infant School Society in Boston," American Journal of Education III: 561-8.

September: Governor Brigadier-General Charles Dallas proposed the building of an inclined plane, "Jacob's Ladder," on St. Helena.

A negrero flying the Spanish flag (as shown below), the Fama de Cadiz, master Igartua, M., on its one and only known Middle Passage, arrived at its destination, Cuba.



THE MIDDLE PASSAGE RACE SLAVERY



1828

1828



September: The Middlesex Cattle Show, which [Henry David Thoreau](#) usually would visit (and in 1860 he would be its principal speaker, with his “SUCCESSION OF FOREST TREES”).

**WALDEN:** Bankruptcy and repudiation are the spring-boards from which much of our civilization vaults and turns its somersets, but the savage stands on the unelastic plank of famine. Yet the Middlesex Cattle Show goes off here with *éclat* annually, as if all the joints of the agricultural machine were suent.

The farmer is endeavoring to solve the problem of a livelihood by a formula more complicated than the problem itself. To get his shoestrings he speculates in herds of cattle. With consummate skill he has set his trap with a hair spring to catch comfort and independence, and then, as he turned away, got his own leg into it. This is the reason he is poor; and for a similar reason we are all poor in respect to a thousand savage comforts, though surrounded by luxuries.

**WALDEN:** Ancient poetry and mythology suggest, at least, that husbandry was once a sacred art; but it is pursued with irreverent haste and heedlessness by us, our object being to have large farms and large crops merely. We have no festival, nor procession, nor ceremony, not excepting our Cattle-shows and so called Thanksgivings, by which the farmer expresses a sense of the sacredness of his calling, or is reminded of its sacred origin. It is the premium and the feast which tempt him. He sacrifices not to Ceres and the Terrestrial Jove, but to the infernal Plutus rather. By avarice and selfishness, and a grovelling habit, from which none of us is free, of regarding the soil as property, or the means of acquiring property chiefly, the landscape is deformed, husbandry is degraded with us, and the farmer leads the meanest of lives.



A WEEK: As I pass along the streets of our village of Concord on the day of our annual Cattle-Show, when it usually happens that the leaves of the elms and buttonwoods begin first to strew the ground under the breath of the October wind, the lively spirits in their sap seem to mount as high as any plough-boy's let loose that day; and they lead my thoughts away to the rustling woods, where the trees are preparing for their winter campaign. This autumnal festival, when men are gathered in crowds in the streets as regularly and by as natural a law as the leaves cluster and rustle by the wayside, is naturally associated in my mind with the fall of the year. The low of cattle in the streets sounds like a hoarse symphony or running bass to the rustling of the leaves. The wind goes hurrying down the country, gleaning every loose straw that is left in the fields, while every farmer lad too appears to scud before it, - having donned his best pea-jacket and pepper-and-salt waistcoat, his unbent trousers, outstanding rigging of duck or kerseymere or corduroy, and his furry hat withal, - to country fairs and cattle-shows, to that Rome among the villages where the treasures of the year are gathered. All the land over they go leaping the fences with their tough, idle palms, which have never learned to hang by their sides, amid the low of calves and the bleating of sheep, - Amos, Abner, Elnathan, Elbridge, -

“From steep pine-bearing mountains to the plain.”

I love these sons of earth every mother's son of them, with their great hearty hearts rushing tumultuously in herds from spectacle to spectacle, as if fearful lest there should not be time between sun and sun to see them all, and the sun does not wait more than in haying-time.

“Wise Nature's darlings, they live in the world  
Perplexing not themselves how it is hurled.”

Running hither and thither with appetite for the coarse pastimes of the day, now with boisterous speed at the heels of the inspired negro from whose larynx the melodies of all Congo and Guinea Coast have broke loose into our streets; now to see the procession of a hundred yoke of oxen, all as august and grave as Osiris, or the droves of neat cattle and milch cows as unspotted as Isis or Io. Such as had no love for Nature

“at all,  
Came lovers home from this great festival.”

They may bring their fattest cattle and richest fruits to the fair, but they are all eclipsed by the show of men. These are stirring autumn days, when men sweep by in crowds, amid the rustle of leaves, like migrating finches; this is the true harvest of the year, when the air is but the breath of men, and the rustling of leaves is as the trampling of the crowd. We read now-a-days of the ancient festivals, games, and processions of the Greeks and Etruscans, with a little incredulity, or at least with little sympathy; but how natural and irrepressible in every people is some hearty and palpable greeting of Nature. The Corybantes, the Bacchantes, the rude primitive tragedians with their procession and goat-song, and the whole paraphernalia of the Panathenaea, which appear so antiquated and peculiar, have their parallel now. The husbandman is always a better

Greek than the scholar is prepared to appreciate, and the old custom still survives, while antiquarians and scholars grow gray in commemorating it. The farmers crowd to the fair to-day in obedience to the same ancient law, which Solon or Lycurgus did not enact, as naturally as bees swarm and follow their queen.

It is worth the while to see the country's people, how they pour into the town, the sober farmer folk, now all agog, their very shirt and coat-collars pointing forward, – collars so broad as if they had put their shirts on wrong end upward, for the fashions always tend to superfluity, – and with an unusual springiness in their gait, jabbering earnestly to one another. The more supple vagabond, too, is sure to appear on the least rumor of such a gathering, and the next day to disappear, and go into his hole like the seventeen-year locust, in an ever-shabby coat, though finer than the farmer's best, yet never dressed; come to see the sport, and have a hand in what is going, – to know "what's the row," if there is any; to be where some men are drunk, some horses race, some cockerels fight; anxious to be shaking props under a table, and above all to see the "striped pig." He especially is the creature of the occasion. He empties both his pockets and his character into the stream, and swims in such a day. He dearly loves the social slush. There is no reserve of soberness in him.

I love to see the herd of men feeding heartily on coarse and succulent pleasures, as cattle on the husks and stalks of vegetables. Though there are many crooked and crabbed specimens of humanity among them, run all to thorn and rind, and crowded out of shape by adverse circumstances, like the third chestnut in the burr, so that you wonder to see some heads wear a whole hat, yet fear not that the race will fail or waver in them; like the crabs which grow in hedges, they furnish the stocks of sweet and thrifty fruits still. Thus is nature recruited from age to age, while the fair and palatable varieties die out, and have their period. This is that mankind. How cheap must be the material of which so many men are made.

 September 1, Monday: On advice of the court physician, Dr. Ernst Rinna, Franz Schubert moved in with his brother on Kettenbruckengasse 6 in the Vienna suburb of Neue Wieden.

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

*2nd day 9th M 1st 1828 / Wrote a letter to Wm Almy & finished one I had begun some time past to our son John - & also attended to some little concerns  
My mind weak & rather low, but somewhat favoured. –*

RELIGIOUS SOCIETY OF FRIENDS

 September 2, Tuesday: Glaube, Hoffnung und Liebe D.954 for mixed voices by Franz Schubert was performed for the initial time, at the dedication of the recast bell at the Church of the Holy Trinity, Alsergrund.

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

*4th of 9th M / Father Rodman bore a short acceptable testimony  
-Meeting rather small, but quiet & comfortable time.*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 7 of 9 M / Our Morning Meeting was nearly silent & ought have been quite so. – silent & solid in the Afternoon.*

RELIGIOUS SOCIETY OF FRIENDS

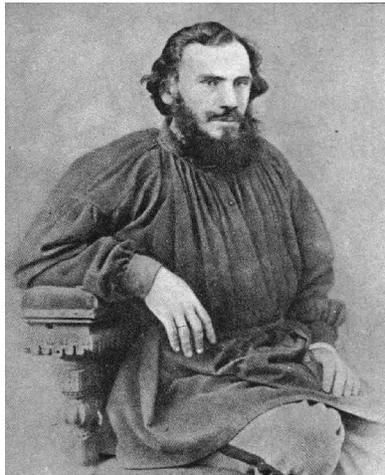
→ September 8, Monday: [Joshua Chamberlain](#) was born.

[Clarence Cook](#) was born.

In Berlin, Calm Sea and Prosperous Voyage, an overture by [Felix Mendelssohn](#), was performed for the initial time.

→ September 9, Tuesday: [Fryderyk Franciszek Chopin](#) boarded a stagecoach in Warsaw to accompany a friend of his father on a trip to Berlin.

On this same day, but in Russia where (old style) it was August 28th, [Lev Nikolavich Tolstoy](#) was born in Yasnaya Polyana, in the Tula province of Russia. At the time, although the infant had some hair and some wrinkles and was rather cross, it did not look at all like this:



The Directors of [Harvard Divinity School](#) issued their circular soliciting aid towards the establishment of a Professorship of Pulpit Eloquence and the Pastoral Care. The sum asked for was speedily furnished and the Reverend Henry Ware, Jr. was elected to that chair.

→ September 11, Thursday: A court in Carlsbad ordered [Nicolò Paganini](#) to pay 150 florins to Antonio Caccia (the violinist had hired Caccia as a secretary at the beginning of July but after an unremunerative concert on August 22d had dispensed with his services, in breach of contract).

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

*5th day 11th of 9th M / Anne Dennis & Father Rodman bore short testimonies the Meeting was small & grows smaller, several expect to remove soon, – James Mitchells daughters Rhoda Sarah & Elizabeth will go in a few days to [Providence](#). – others sick & confined from Age render our gathering small yet attended with*

*some encouragement & comfort. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*1st day 14 of 9 M / Father Rodman & Hannah Dennis bore short but good testimonys – In the Afternoon silent After tea I went to see our frd D Buffum yet confined & at times very poorly. –*

RELIGIOUS SOCIETY OF FRIENDS

→ September 15, Monday: A great “Orange” meeting was held in Dublin, Ireland.

→ September 16, Tuesday: Im Fruhling D.882, a song by Franz Schubert to words of Schulze, was published in the Zeitschrift fur Kunst, Vienna.

→ September 18, Thursday: [Felix Mendelssohn](#)'s cantata *Begrussung* for solo voices, male chorus, winds, timpani, cellos and basses to words of Rellstab was performed for the initial time, in Berlin (it had been commissioned by [Alexander von Humboldt](#) for performance at a meeting of natural scientists).



The following is a snippet from Charles Haskell's *REMINISCENCES OF NEW YORK BY AN OCTOGENARIAN*:

*A traveller from Cincinnati reached here in the unprecedented time of seven days; so remarkable was this considered that it was noticed and commented upon in the papers....*

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

*5th day 18th of 9 M / Silent small but comfortable meeting Recd P [per?] Mail this Afternoon a very pleasant letter from our dear John –*

RELIGIOUS SOCIETY OF FRIENDS

 September 20, Saturday: Treaty with The Potawatami. As per usual, this treaty was entered into in good faith.

[George Bethune English](#) died.

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

*1st day 21st of 9 M / Meetings nearly silent but solid good ones to me - After tea walked out to our frd D Buffums house & set the evening with him. -*

RELIGIOUS SOCIETY OF FRIENDS

 September 22, Monday: After a 12-year-reign, [Shaka, ruler of the Zulus](#), who has become increasingly unstable, was murdered by a brother and his half-brother Dingane, who took over as ruler of the Zulu nation. There were no objections, as it was hard for anyone to imagine a ruler more bloodthirsty than Shaka.

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

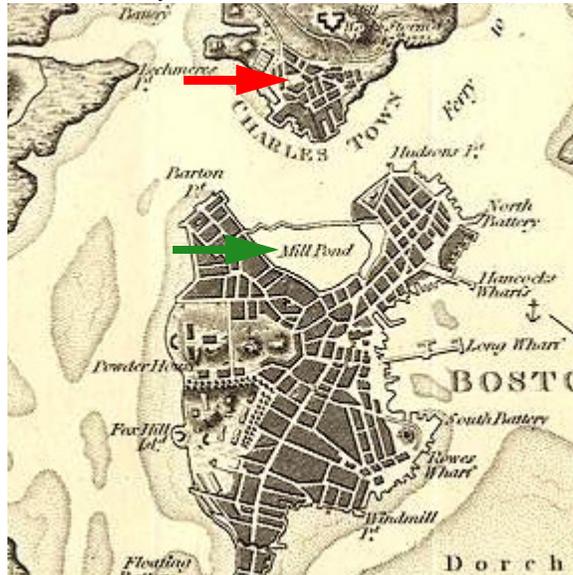
*5th day 25th of 9 M / Our Moy [Monthly] Meeting in Town - Considerable important buisness was transacted - New Trustees to Eastons Point was agreed upon &c & what was of moment & interesting to my feelings was a certificate was granted Our Son John Stanton Gould directed to Hudson Moy [Monthly] Meeting where he resides. - My desire & prayer is that he may be preserved from evil & established in the Truth. -*

RELIGIOUS SOCIETY OF FRIENDS

1828

1828

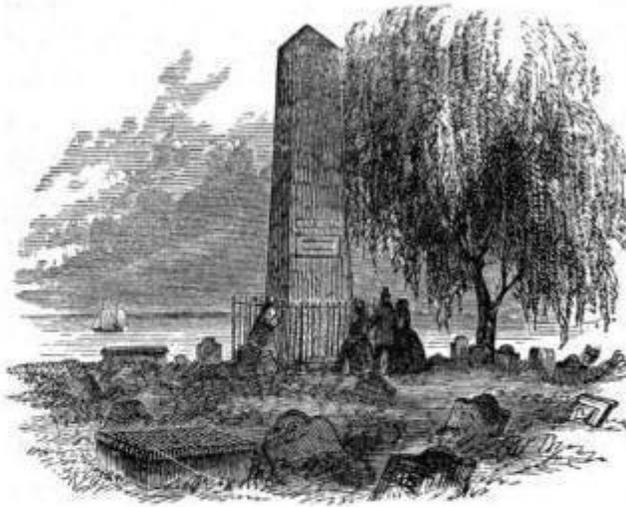
→ September 26, Friday: The area that once was the [Boston](#) millpond had been completely filled in level with the surrounding terrain, and was ready for other uses.



In Charlestown upon a site selected purely for convenience, the permanent marker to honor [Harvard College](#)'s long-deceased benefactor, the Reverend John Harvard, was (belatedly) dedicated at the expense of a number of that college's graduates. We don't know where these "graduates of the University at Cambridge" got the idea in 1826 that the Reverend Harvard had died on September 26th in 1638 (it being now recognized that he had succumbed on the 14th).



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, Saturday: [Hector Berlioz](#) left his family home in La Cote-St.-Andre to return to Paris. This time there was no anger or tears from anyone (the son being the winner of the 2d Prix de Rome).



September 28, Sunday: Varna was taken by the Russian army.

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

*1st day 28th of 9th M 1828 / Our Morning Meeting was nearly silent, a few words was spoken towards the close of it. —at the close of it I rode with Richard Mitchell to his house & dined & then walked down to Uncle Stantons, spent the Afternoon & lodged there —*

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

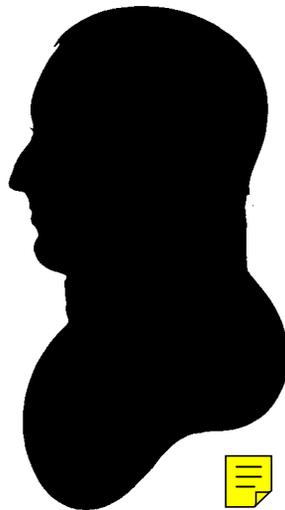
*on 2nd day Morning it Rained & I was detained till sometime after dinner when I set out on foot & walked as far as Mitchells Shop when the rain came on again, & I stoped & waited for the Stage & then rode home. -*

RELIGIOUS SOCIETY OF FRIENDS

September 30, Tuesday: An attitude was being expressed on this day by Friend [Stephen Wanton Gould](#). I am so horrified by that attitude, which we might characterize as a “quietist” attitude, that I will attempt to characterize it here as follows: “Watch out for those violent Quakers who are the deluded followers of [Friend Elias Hicks](#)! We Quakes are neither black slaves nor white slaveholders (well, at least, not now, not any longer), so whatever it is that these black slaves and these white slaveholders have got going on between them, it’s in some other universe, not in the ‘Quaker Close’ universe which we inhabit! It ain’t none of our freaking religious business! Be nonviolent! –Don’t impose yourself! –Leave it alone at the jeopardy of your soul!” Here is what Friend Gould expressed precisely as he expressed it:

*3rd day 30th of 9 M / Last eveng I recd a letter from my valued friend Wm Jenkins now at Mount Pleasant Ohio, whither he went to attend the Meeting of the Committees from the yearly Meetings & the Yearly Meeting of Ohio. - he gives me a sad detail of events that have taken place The [Hixites](#) were violent, to a degree unknown in civil much more religious society. -*

RELIGIOUS SOCIETY OF FRIENDS



It strikes me that the attitude exemplified above by our “quietist” Friend Stephen is precisely the attitude toward human enslavement that [Henry David Thoreau](#) criticized (and the attitude exemplified by Friend Elias and his “Hixites” is precisely the attitude that Henry embraced, by way of the influence on him of Friend [Lucretia Mott](#)). Here is how Henry would take a flying dig at this not-so-Friendly “quietist” aberration, in his lecture “A Plea for Captain John Brown”:

What sort of violence is that which is encouraged, not by soldiers but by peaceable citizens, not so much by laymen as by ministers of the gospel, not so much by the fighting sects as by the Quakers, and not so much by the Quaker men as by the Quaker women?

HDT

WHAT?

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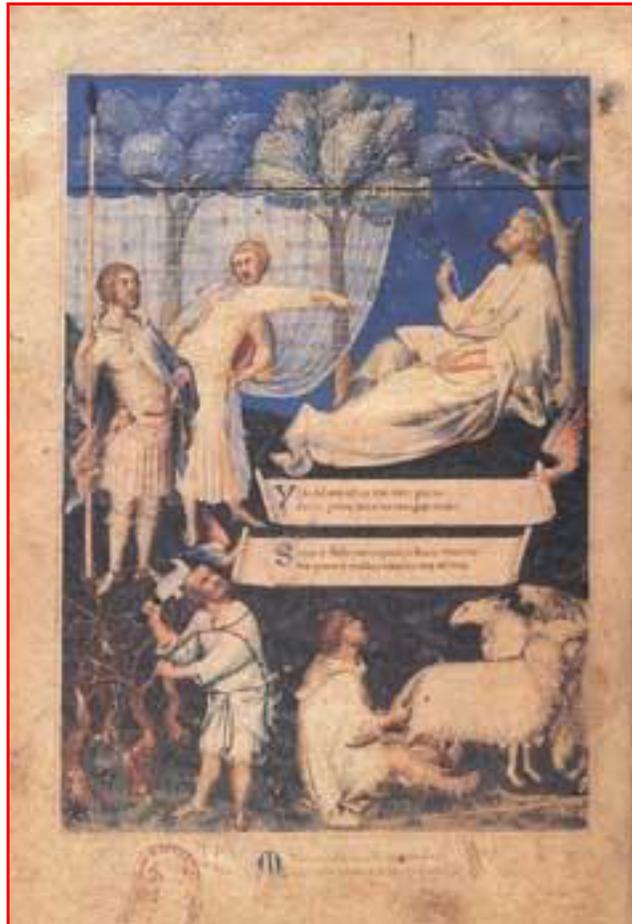
1828

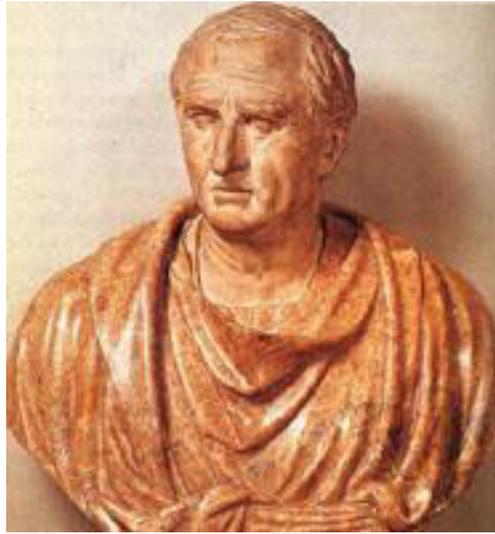
1828



FALL

→ Fall: This was the end of [David Henry Thoreau](#)'s period of instruction in [Concord](#)'s [Town School](#) in the center district under schoolmaster [Edward Jarvis](#). Apparently at some point during this school term [John Thoreau, Jr.](#) and his 11-year-old brother David Henry were transferred by their parents from the public system to the [Concord Academy](#) at which the fees were \$5.<sup>00</sup> per student per quarter, to study not only [Virgil](#), [Caesar](#), Sallust, [Marcus Tullius Cicero](#), and Horace, but also botany. According to this new arrangement, the preceptor there, a recent [Harvard College](#) graduate named [Phineas Allen](#), was to board at the Thoreau boardinghouse — presumably in lieu of cash tuition. David Henry would be attending this academy until 1833.





Since Thoreau's own copy of [Virgil](#), now in the Special Collections department of the Minneapolis Public Library, is signed "D.H. Thoreau, Hollis 20, Sept. 4th," the copy of Virgil from which he studied at this point would likely have been not this volume but instead a school copy.



Fall: Kaspar Hauser began to produce some fragmentary indications of his life experiences prior to his appearance on the streets of Nuremberg on May 26th, 1828 — but nothing very helpful.

[Joseph Smith, Jr.](#) returned to his translation of the [golden plates](#) he had received from an angel, that he kept in a box he would allow others to heft but not to open, using his brother Samuel, his wife Emma, and her brother Reuben as scribes.

[Edward William Lane](#) returned to London with voluminous notes. Seeking out the publisher John Murray, he proposed to publish an manuscript description of what had remained of Ancient [Egypt](#), as DESCRIPTION OF EGYPT. The publisher was favorable, but then suggested that it would be better to expand one of the chapters into an entire book, MANNERS AND CUSTOMS OF THE MODERN EGYPTIANS (the entire DESCRIPTION OF EGYPT manuscript would not appear in print until 2000, by the American University in Cairo Press).

*P. VIRGILII AENEIDOS LIB. III. 160*

Nec longo distant cursu: modo Juppiter adfit,  
Tertia lux classẽm Cretæis fistet in oris.

Sic fatus, meritos aris maclavit honores,  
Taurum Neptuno, taurum tibi, pulcher Apollo;  
120 Nigram Hiemi pecudem, Zephyris felicibus albam.

Fama volat, pulsum regnis cessisse paternis  
Idomenea ducem, desertaque litora Cretæ;  
Hoste vacare domos, sedesque astare relictas.

Linquimus Ortygiæ portus, pelagoque volamus:  
125 Bacchatamque jugis Naxon, viridemque Donyfam,  
Olearon, niveamque Paron, sparsasque per æquor  
Cycladas, et crebris legimus freta confita terris.

Nauticus exoritur vario certamine clamor:  
Hortantur focii, Cretam, proavosque petamus.

130 Prosequitur surgens a puppi ventus euntes;  
Et tandem antiquis Curetum allabimur oris.  
Ergo avidus muros optatæ molior urbis;  
Pergameamque voco: et lætam cognomine gentem  
Hortor amare focos, arcemque attollere tectis.

135 Jamque fere sicco subductæ litore puppes:  
Connubiis, arvisque novis operata juvenus:  
Jura domosque dabam: subito quum tabida membris,  
Corrupto cœli tractu, miserandaque venit  
Arboribusque fatisque lues, et lethifer annus.

140 Linquebant dulces animas, aut ægra trahebant  
Corpora: tum steriles exurere Sirius agros,  
Arebant herbæ, et victum seges ægra negabat.  
Rurfus ad oraclum Ortygiæ, Phœbumque, remenso  
Hortatur pater ire mari, veniamque precari:

145 Quem fessis finem rebus ferat: unde laborum  
Tentare auxilium jubeat: quo vertere cursus.

**OCTOBER**

 October: [Bronson Alcott](#)'s anonymous "Review of OBSERVATIONS ON THE ESTABLISHMENT AND DIRECTION OF INFANT SCHOOLS, by the Rev. Charles Mayo, London, 1827," [American Journal of Education III](#): 610-7.

 October: Hon. Luke Fiske and the Reverend Bernard Whitman spoke at the [Concord](#) annual agricultural exhibition. Exhibitors received prizes totaling \$496.

*Agricultural Society.* – This, though properly a county society, is so connected with Concord, as to deserve to be noticed in its history. The members of the Massachusetts Agricultural Society, living in the western parts of the county, met at Chelmsford, January 6, 1794, and formed a society for the "promotion of useful improvements in agriculture," and were incorporated, February 28, 1803, as "The Western Society of Middlesex Husbandmen." It did not include Concord, nor other towns in the easterly part of the county. Meetings were held semi-annually, alternately at Westford and Littleton, but no public exhibitions took place. The following gentlemen were successively elected Presidents; the Rev. Jonathan Newell of Stow, the Rev. Phineas Whitney of Shirley, the Rev. Edmund Foster of Littleton, Ebenezer Bridge of Chelmsford, Dr. Oliver Prescott of Groton, Colonel Benjamin Osgood of Westford, Wallis Tuttle, Esq., of Littleton, and the Hon. Samuel Dana of Groton.

An act was passed, February 20, 1819, authorizing any agricultural society, possessing \$1,000 in funds, to draw \$200 from the state treasury, and in the same proportion for a larger sum. This society accordingly voted, in the following September, to extend its operation throughout the county, and to raise funds that it might avail itself of the grant of the state. An act passed, January 24, 1824, incorporating it as "The Society of Middlesex Husbandmen and Manufacturers"; and it was agreed to have annual shows at Concord. The first was held here October 11, 1820; and they have since been annually repeated. The subjoined table exhibits the names of the presidents, orators, and amounts of premiums awarded. The names of those orators, whose addresses have been published, are printed in *italics*.<sup>48</sup>

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 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.)



1828

1828

 October: At this point [Nathaniel Hathorne](#) had begun to spell his family name as it had been spelled in the 16th Century, as [Hawthorne](#). Since he was the senior male and therefore head of family, his mother and sisters also began to spell the name that way. In this month he self-published a “romance” he titled FANSHAWE, A TALE in an edition of 1,000 copies, through Marsh and Capen of Boston, evidently allowing his sister Elizabeth to understand that this had cost the family \$100.<sup>00</sup> while the contemporary costs of publishing make it likely that this subvention expense was in the \$200.<sup>00</sup> range and that he was halving this actual expense in order to make it appear more palatable. Ashamed of this first effort which he had published without his name on the title page, he would forbid his friends to mention his authorship and in later years would refuse to discuss the book. (His wife [Sophia Peabody Hawthorne](#) would not learn of its existence until after his death and it would not see republication until 1876.)

 October 1, Wednesday: Founding of the University of London on Gower Street in London (afterward, this would be known as University College). [Professor George Long](#) of the University of Virginia had returned to England to become professor of Greek there (until 1831, when he would become editor of the [Quarterly Journal of Education](#)). The Long family would reside in Jacksons Lane, Highgate, to the west of Hornsey and would have three female servants, a coachman, and a gardener. With them from America they had brought one of the family slaves, Jacob Walker, who in England would be assigned the role “M.S.” (male servant), and it is not known whether it was Jacob who was that coachman, or that gardener.

[Thomas Bell](#) was made a fellow of the Royal Society of London.

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

*4th day 1st 10th M 1828 / Today Joseph S Tillinghast from N Bedford on his way to NYork Hudson &c called & dined with us & took letters for John whom he expects to see next first day. - he went in the Steam Boat Connecticut this Afternoon. -*

RELIGIOUS SOCIETY OF FRIENDS

There's a sketchy painting above the case that holds the Torah scrolls at the [Touro Synagogue](#) in [Newport](#). It is a painting of the short names used, in the Hebrew language, for the Ten Commandments that Moses received from YHWH on Mount Sinai. I don't have any better photo of the crude painting in question, which also depicts three golden crowns, than this one, for your edification,



but here is a modern representation of the Hebrew characters in question. Read them from right to left:



One of the stories that grew up in Newport over the years had to do with those three golden crowns we can see so nicely depicted at the top of that painting. The story was that the synagogue building had been saved from being trashed during the occupation of the town in Revolutionary War years, when so many of the buildings in the abandoned town were being stripped for kindling to keep the occupying British soldiers warm, because the soldiers presumed that this building must have something to do with the King of England.

Another of the stories that grew up was that this painting, since it is, allegedly, “so fine,” must have been by the famous painter Gilbert Stuart, who resided in nearby [North Kingstown](#). However, it is not listed as one of his known works, nor do we know that he ever painted anything even remotely like this.

As anyone who reads Hebrew who now visits this Newport [tourist trap](#) can look up and plainly see, the character that is shown in this painting as the third letter, in the captions of the 7th, 8th, 9th, and 10th Commandments in the left column, is not correct! Four of the ten labels have been reduced to nonsense! If that painting had been hanging up there above the case of Torahs while the building was being used for Jewish worship services during the 18th Century, why would it have been that none of the members of this congregation, and none of the honored Jewish visitors to this synagogue, ever informed anyone of this error

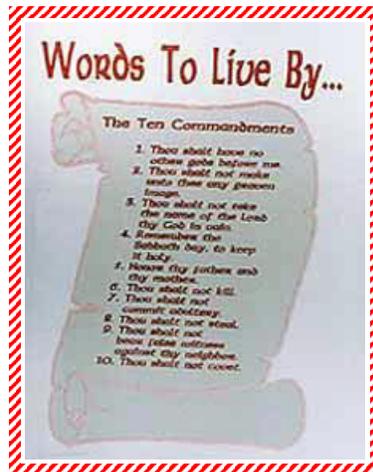
in the painting, and why would it have been that nobody went and fetched a ladder and some oil paint and climbed up there and touched over the linguistic error with a few simple dabs? This is what the character does look like  $\Upsilon$  (the artist did get the character right when he painted it in the 6th Commandment, at the top of the left column!), and this is what it might have been made to look like with a few more dabs of paint, had anyone known to correct that painting:  $\Upsilon$

Granted, the Marranos<sup>49</sup> who created this synagogue had been living a submerged life as pretend Christians<sup>50</sup> since the [Inquisition](#) in Spain in Portugal, and granted, they had only just gotten back into the process of recovering their cultural roots — but surely some of them must have known enough Hebrew to be able to recite the Ten Commandments! So, why didn't they correct this painting?

We discover in the records of the General Assembly of Rhode Island, that on this date the sum of \$12.<sup>00</sup> was paid to the clerk for the town of Newport, Benjamin Baker Howland, who was treasurer of the Newport Savings Bank and a local historian and artist, as reimbursement for a painting of the captions in Hebrew of the Ten Commandments.<sup>51</sup> Clearly, Mr. Howland had as little actual knowledge of Hebrew as any other deacon of the local 1st Baptist Church. This painting of his had been created as a mere piece of esoterica, only marking this structure as having formerly been in use as a synagogue, and there would be no opportunity to discover and correct its error — since in point of fact, during the decades of the 1830s, 1840s, and 1850s, there would be no religious services whatever in the structure — since in point of fact, there were no longer any Jews residing in Newport.

JUDAISM

Maybe, as a deacon in the 1st [Baptist](#) Church, this Howland should have stuck to designing Christian T-shirts for sale to the summer tourists:



So it is clearly false, that the British troops of occupation spared the wood in this building because they saw those three golden crowns and thought of their monarch. The painting in question wouldn't come into

49. Marrano = a Spanish or Portuguese Jew of the late Middle Ages who converted to Christianity, especially one forcibly converted but adhering secretly to Judaism.

50. For instance, for the first twenty or so years of his life, the President of this congregation, [Aaron Lopez](#), had been living in Portugal as a Christian by the name of Duarte Lopez. He had been under such deep cover that he and his wife, who was always called "Anna" in Portugal, had had their wedding ceremony in a Catholic church. It was only after they were safely in Rhode Island that they were able to live openly under their given names Aaron and Abigail.

51. This is a "Mayflower" family and as you might imagine, there have been any number of Benjamin Howlands. A Benjamin Howland (1755-1821), had been a Democratic legislator in Rhode Island legislature, and had from 1804 to 1809, as a Jeffersonian Republican, served as one of the US Senators from Rhode Island. This clerk Benjamin Baker Howland of 1828 was not the son of this Senator Benjamin Howland who died in 1821. He was, instead, the son of Henry Howland and Susan Baker Howland, and had been born in Newport on December 11, 1787. At an early age he had been thrown upon his own resources, and having a taste for drawing and painting, had begun the study of portraiture under Robert Feke. In September 1825 he had succeeded Charles Gyles as town clerk of Newport, and soon afterwards became probate clerk. For many years he would be reelected without opposition, and he would serve his community as clerk until 1875. He died on October 20, 1877 and there is now a portrait of him in the mayor's office.



existence for another two human generations! More probably, the reason why this building was spared was that some British officer came along and said to himself “Now here’s a nice brick building, neat and spacious, with a raised platform at one end of a columned hall, to properly set off my desk and chair — I think this is the one I’ll have for my headquarters.”

And Gilbert Stewart? Give me a break, take a close look at the actual painting and recognize that a child could have painted something like this on the basis of a paint-by-the-numbers kit purchased at the K-Mart.

The preposterous stories that once circulated about this synagogue painting present an interesting example of the dangers posed by pseudohistorical accretion tendencies.



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

*1st day 5th of 10 M / [Friend Stephen goes to the Yearly Meeting Boarding School in Providence until 21st of 10th Month] This Mornng in the Steam Boat Chas Livingston I left home for [Providence](#) expecting to spend some time at the [YM Boarding School](#) in the Absence of Enoch & Lydia Breed who are on a visit to their friends in Ware NH. - I arrived in season to attend the Morning Meeting which was silent. John Farnum of the committee present. - In the Afternoon Wm Almy attended the Meeting & was engaged in an interesting testimony on the important doctrine of our society it was attended with life & in the close was remarkably in the Authority  
The day passed pleasantly as the weight of care I feel will admit*

RELIGIOUS SOCIETY OF FRIENDS



October 6, Monday: Franz Schubert’s song Glaube, Hoffnung und Liebe to words of Kuffner was published by Diabelli, Vienna as op. 97.

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

*2nd day 6 of 10 M / This forenoon we had a pleasant visit from [Moses Brown](#). - I feel Awkward in my situation as caretaker. but the family are respectful & kind. -*

RELIGIOUS SOCIETY OF FRIENDS



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

*3rd day 7 of 10 M / The day has been pleasant & this Afternoon my frd Wm Jenkins called to see me yet it is the first time I have seen him since he returned from his important mission to Ohio on the yearly Meeting committee of Conference - We sympathized with each other, & I did most feelingly & sincerely so with him in his sufferings bodily & mentally both while on the journey to Ohio & while attending that Y Meeting. - And his experience I trust is greatly enlarged & I have no doubt he has deepened in the root of Truth. -*

RELIGIOUS SOCIETY OF FRIENDS

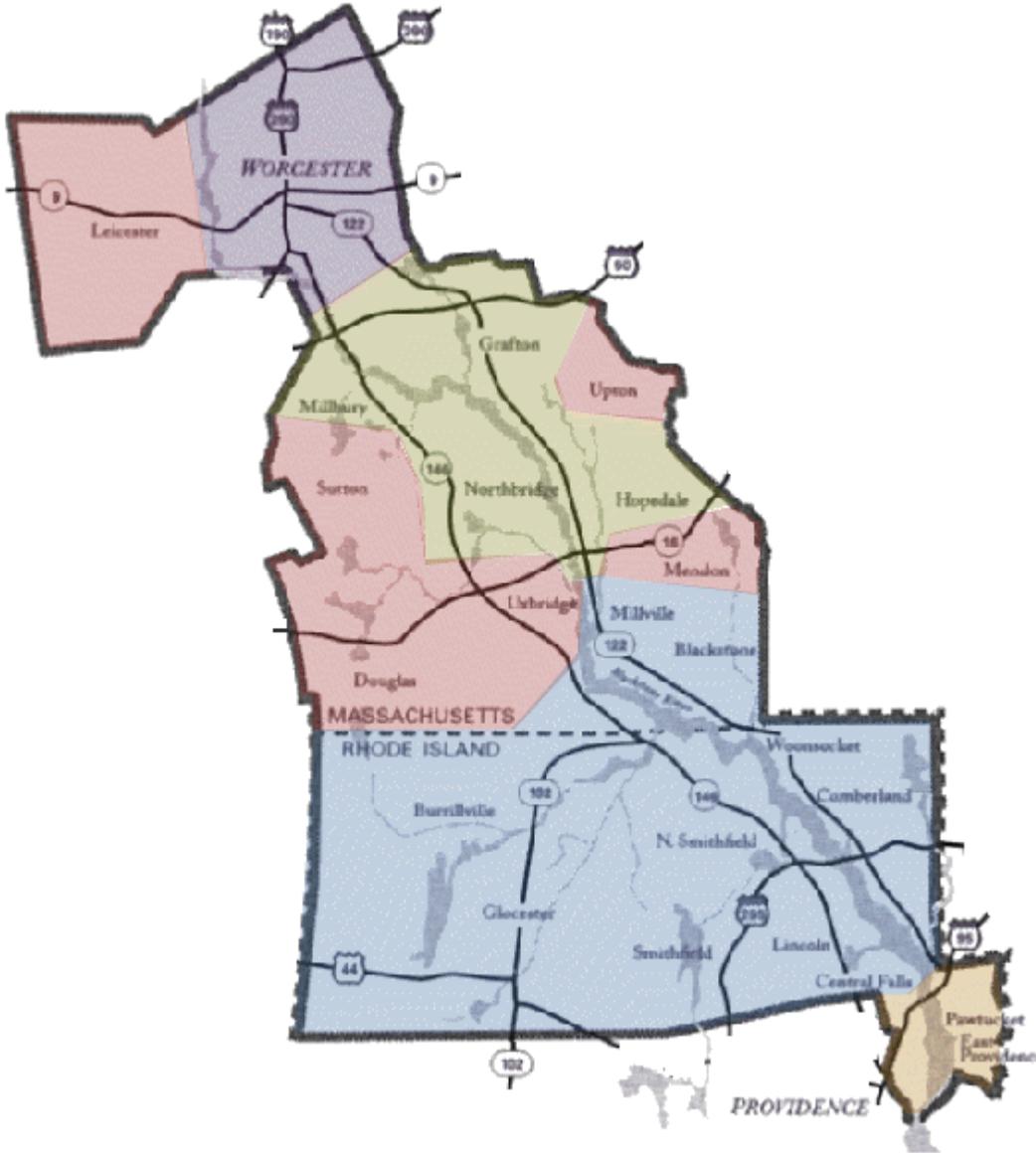
Isaiah Thomas (1749-1831), “the first American capitalist of the printing business,” witnessed the 1st canal barge from Providence, Rhode Island arriving at its Worcester dock at Thomas Street, on property which he personally had donated to the city.

The barge that was the 1st to travel the entire length of the new waterway opening up the center of Massachusetts was the *Lady Carrington*. One official guest had fallen overboard and had had to be rescued with a boat hook. The Blackstone Canal’s depth was a minimum of 3½ feet, and it descended 451½ feet by way of a series of 62 locks to its outlet in Providence. Until this canal opened, it cost more to freight Boston



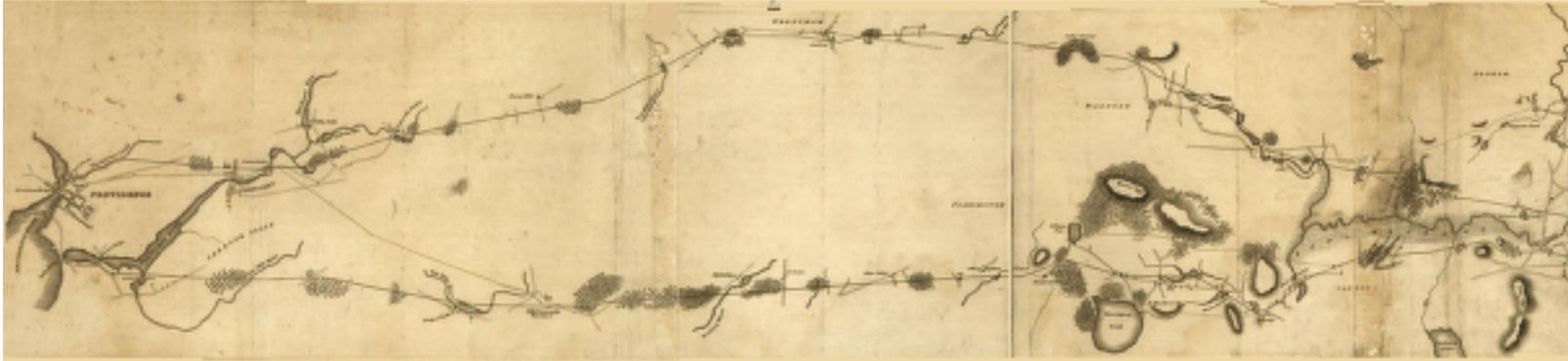
goods 40 miles overland to Worcester than it did to ship them the 3,000 miles across the Atlantic to Liverpool,

England. The new canal was 45 miles long.



There not being enough water in the [Blackstone River](#) watershed to supply both the canal and the mills along the way, a river mill faction would dump boulders into the canal and a canal faction would conspire to burn down mills. (What a coup! —Providence would be a commerce winner for 19 entire years, until the steam-powered railroad which was just being proposed, and its route explored, would come along in 1835 and

instantly obsolete the old mills along the river, and this canal and its single terminus.)



➡ October 8, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 8 of 10th M / Our Meeting at the [School](#) today was to me a season of weight, in which I had to feel my infermity & weakness - yet a good degree of strength was vouchsafed, & I did not feel that sense of depression which I sometimes do when there is much responsibility devolving upon me. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 9, Thursday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 9 of 10 M / Today is the adjournment of our Moy Meeting at home - tho' absent I am present with them in mind - I know there is not much of importance to engage their attention, but feel interested with all there is doing in [Newport](#). - Today Hannah Hussey of our family was taken ill with the Pleurisy & in the evening Dr Toby was called - Had an interesting opportunity with Benjamin Keene son of Jonah who had been here sometime as a schollar & is now going with his Father to Darien in Georgia. -his being taken from this Garden inclosed & placed in the wide world & in a very corrupt part of it too -has excited my tender feelings & much interest on his account. -he has appear'd to be religiously inclined for some time & I felt it my duty to take a solid opportunity with him, & was favoured with enlargement of mind & spirit towards him. - I imparted what impressed my mind in a manner which was satisfactory to my self & he recd my communication with attention & an apparant feeling which encouraged me to hope he will remember the opportunity when afar off. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 10, Friday: [Nicolò Paganini](#) underwent an operation for an ulcerated tooth in Prague. This would produce severe inflammation of his lower jaw.

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

*6th day 10 of 10 M 1828 / The usual rounds of duty & my time mostly occupied in the [Library](#) in sorting the loose pamphlets & preparing them to be bound. much of this kind of care in*



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necessary here. -

RELIGIOUS SOCIETY OF FRIENDS



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

*7th day 11th of 10 M / We have had considerable company at the [Institution](#) today & among the callers has been our frd [Moses Brown](#) - Joseph Tillinghast of [New Bedford](#) & Susan Ann Buffum with her son Thos on their return from Pembroke where they have been visiting their relations -*

RELIGIOUS SOCIETY OF FRIENDS



October 12, Sunday: After a 3-month siege, Varna, north of Constantinople, fell to the Russians.

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

*1st day 12 of 10 M / At our morning Meeting we had the company of our Friend Royal Southwick, whose ministry was acceptable, seasonable & edifying - Saml Newett & his wife on their return from their journey into NYork state to visit their relations were also at Meeting & Saml offered a short but acceptable testimony. - In the Afternoon Wm Almy was with us & bore a noble & rich testimony to the Truth & both meetings were Seasons of favour I trust not soon to be forgotten by many minds present. - a couple of young women came in just before meeting & requested liberty to set the meeting with us which they did & at the close they both looked serious & one seemed much effected - I believe their minds were unexpectedly affected & I trust they carried away no bad impressions of our order, & the solemnity of our meetings. -*

RELIGIOUS SOCIETY OF FRIENDS



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

*2nd day 13 of 10 M / Nothing special has occured, but I find myself brought into a close investigation of things here. - I believe there are many things here which need to be helped, - but how they can be helped I do not clearly See. - Mary B Allen came this eveng & staid all night - her company was very agreeable to me. -*

RELIGIOUS SOCIETY OF FRIENDS



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

*3rd day 14th of 10 M / Thos Howland of the committee came & dined - his company was very pleasant tho' the time was short that he staid. - Toward night my Brother Isaac came & brought a letter from my wife - his wife & Daughter Susanna are in [Providence](#) & Yesterday I called to see them -*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 15, Wednesday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*4th day 15 of 10 M 1828 / Our Meeting was silent but solid & quiet. - This is the first day that we have had no company at meals since I have been here. -*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 16, Thursday: As part of the opening ceremonies for the [Delaware and Hudson Canal](#) connecting Honesdale, Pennsylvania with Rondout, New York, the packet *Orange* left Kingston, New York, to be the initial boat on the waterway. This canal would make the anthracite of northeastern Pennsylvania economically available to cities along the coast of New York and New England, as a substitute for wood fuel.

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

*5th day 16th of 10 M / Today is our Select Meeting at home - I feel much about the little gathering & hope divine support has been near them. - This eveng for the first time since I have been here, went down & sat a little while with [Moses Brown](#) & found him friendly & affectionate. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*6th day 17th of 10th M / Spent the day wholly at the [Institution](#) & this eveng while our friend [Moses Brown](#) was sitting with us a fire was discovered in [Providence](#). - he left us to go in & see what it was -*

RELIGIOUS SOCIETY OF FRIENDS

➡ October 18, Saturday: The *Orange* arrived at Honesdale, Pennsylvania to begin the transportation of coal from Pennsylvania fields to Eastern industrial cities.

CANALS

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

*7th day 18 of 10 M / The fire last eveng proved to be in the North main Street near the [Baptist](#) Meeting house - in which the Druggist shop of our late townsman Wm H Taylor was considerably injured. - his goods moved out & consequently damaged - I went into town this morning & met with Several [Newport](#) folks of my acquaintance, & called to see nancy Pickering. -*

RELIGIOUS SOCIETY OF FRIENDS

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 October 19, Sunday: [Lydia Maria Francis](#) got married with [David Lee Child](#), becoming Mrs. [Lydia Maria Child](#).<sup>52</sup>



The 1st clear relationship between epilepsy and a local cortical lesion was provided by Richard Bright, a physician at Guy's Hospital, London. (While he would be able to provide many cases as evidence, his conclusion would not be generally accepted until the works of Hughlings Jackson would be published beginning in 1863.)<sup>53</sup>

PSYCHOLOGY

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

*1st day 19th of 10 M 1828 / Our Morning meeting was silent & rather a poor time to me - In the Afternoon Wm Almy attended & bore testimony to the Truth, but either he or I, or both of us were not as lively as we Sometimes are - Our friend [Moses Brown](#) came to see us in the eveng & Attended the Collection in the boys [School](#) & gave them good advice. - my mind was impressed with something to say to them, but fearing I should make an unnecessary addition prevented my speaking - tho I believe I should have felt better if I had have made the attempt. -*

RELIGIOUS SOCIETY OF FRIENDS

52. [David](#) was a Harvard grad who had gone to Spain in 1817 as secretary to the American legation, but then in Spain had abandoned this position in order to participate in the rebellion of 1823. Once he had gotten back to Boston he read law, but in order to represent defendants who were indigent. At the point at which the couple got married, he was editing a newspaper and was already in deep trouble over libel. Clearly this was not a marriage of convenience.

53. Street, W.R. A CHRONOLOGY OF NOTEWORTHY EVENTS IN AMERICAN [PSYCHOLOGY](#). Washington DC: American Psychological Association, 1994



1828

1828



October 20, Monday: Clara Wieck performed at the Leipzig Gewandhaus for the initial time, playing one part in a piano duet by Kalkbrenner.

[Horatio Gates Spafford](#) was born.

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

*2nd day 20 of 10 M / Enoch & Lydia Breed returned this evening & I hope to get home tomorrow - This eveng after they arrived I called again on my friend [Moses Brown](#) & set a while with them. -  
My stay here has been as pleasant as it could be separated so long from my beloved wife & friends at home. - The family here has been uniformly kind & respectful & the children in good measure obedient & towardly in their deportment - all this is a satisfaction & encouragement & withall I have been favoured with religious sensibility, that has kept my spirit in a solid weighty frame & enabled me to go in & set[?] before the family in a manner which on introspection does not appear to leave any sting or disagreeable feelings - many times have I felt the need of increased Salt in myself that I might be enabled duly to Season others & this I have in small degree been favoured with.  
- to my own consolation & encouragement -*

RELIGIOUS SOCIETY OF FRIENDS



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

*3rd day 21st of 10 M 1828 / After taking leave of my friends at [Providence](#) this morning - At 12 OC I went on board the Chancellor Levington & came home finding my wife well but - Anut nancy Carpenter & James Hammond quite unwell.*

RELIGIOUS SOCIETY OF FRIENDS



October 23, Thursday: Le Corsaire published an obituary for Franz Liszt, claiming that he had died on the previous day on his 17th birthday. He had lately been so despondent over a failed love affair that the rumor of his death spread easily through Paris.

The Christiania (Oslo) Public Theater gave its initial performance (it would concentrate on opera and singspiels).

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

*5th day 23rd of 10 M / Silent Meeting - In the Preparative Meeting nothing but the usual buisness -  
In my absence at [Providence](#) my wife recd letters from Several of our friends, a very comfortable one from John, one from Moses Lopez & one from Thomas Thompson. - The one from Thomas was very agreeable on every acct but more especially as it gave information of the arrival at home of our friend E Robson after a Passage of about 20 days from Philadelphia. -*

RELIGIOUS SOCIETY OF FRIENDS

 October 24, Friday: A meeting of Yeomanry was staged on Pennenden Heath in Kent, England, for the purpose of petitioning the House of Commons to preserve the Protestant constitution inviolate. Anti-Catholic “Brunswick Clubs” would be formed in Leeds, Leicester, and other parts of England.

 October 26, Sunday: Izzet Mehmet Pasha replaced Benderli Selim Sirri Pasha as Grand Vizier of the Ottoman Empire.

[William McKendree Robbins](#) was born.

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

*1st day 26th of 10 M / Yesterday an accident happened to the Chans Levingston which occasioned her return in a short time after she left the Wf for NYork - Our frd A Sherman being on board I went down & invited him to stay with us, which he did last night & was at our morning meeting - & left town again this Afternoon in the Benj Franklin. -  
Father Rodman was engaged in testimony this morning & in the Afternoon we were silent Went with David Rodman to David Buffums & took tea with them which is the last time I expect to visit them as housekeepers, they intending tomorrow to remove to their Son Davids & spend the residue of their lives with them unincumbered with the things of this life. - We were joined in the evening by Edw & Mary Lawton & the time was instructively spent. -*

RELIGIOUS SOCIETY OF FRIENDS

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

*2nd day 27th of 10th M 1828 / In order to find a place for Redwood Hazard to board (our frd D Buffum wanting him no longer) I got into a Chaise & rode about six miles on that account & at length succeeded temporarily. - on my return I stoped at David Buffum Junrs & saw his father & Mother in their new habitation which looked pleasant & I doubt not they will find themselves plesantly situated -  
Today recd another short letter & parcell from my frd Thos Thompson. -*

RELIGIOUS SOCIETY OF FRIENDS

 October 29, Wednesday: C.F. Peters music publishing house was sold to the tobacco manufacturer Carl Gotthelf Siegmund Bohme.

On his 15th birthday, [William Benjamin Carpenter](#) was formally apprenticed to a medical doctor.

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

*30th of 10 M / Rode to [Portsmouth](#) with my Wife to attend our Moy [Monthly] Meeting - we went out the West road & stoped at Shadrack Chases on our way out - At Meeting Mary Hicks preached a little very good. & Hannah Dennis also bore a short testimony.*



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*– In the last we had but little buisness & it soon closed. –  
We went to Uncle Stantons to dine, where I found my Aged Mother  
in good health as usual. – On our return we found Dr Hazard had  
got home who has been absent about 3 Weeks at Hartford attending  
his son Alfred who has been very sick there. –*

RELIGIOUS SOCIETY OF FRIENDS



October 31, Friday: In the first sign that he was gravely ill, Franz Schubert was nauseated by fish he was served at a tavern. From this point until his death he would eat almost nothing.

[Joseph Wilson Swan](#) was born.

NOVEMBER

➡ November: [Angelina Emily Grimké](#) (called by some “Devilina”) returned from Philadelphia, Pennsylvania to her home in [Charleston](#), South Carolina, committed to [Quakerism](#) — and to what was a new concept for her, the idea that human [slavery](#) was an outrage against the human spirit.<sup>54</sup>

➡ November: Joseph Fry declared bankruptcy. Although she had not been involved in her husband’s business dealings, this of course impacted [Friend Elizabeth Fry](#)’s good name. In the past subscriptions to the Association for the Improvement of the Female Prisoners in Newgate had been sent to Fry’s Bank, and so rumors began to circulate that some of this money had been used by Joseph Fry to help solve his financial problems. Although this was not accurate, for a time such stories would damage the reputation of charities in which Friend Elizabeth was involved. Friend [Joseph John Gurney](#) took over Fry’s business interests, made arrangements for his debts to be repaid, and settled an annuity of £1,600 on his sister Friend Elizabeth.

54. When the sisters broke with their Southern slaveholding upbringing and mindset, one of the ways in which they made this real to themselves was by destroying their collection of the chivalric novels of [Sir Walter Scott](#). This underlines the contention that would later be made by Mark Twain, that Scott with his conceit about “chivalry” had been the dude responsible for the Civil War.



To-day I have torn up my novels. My mind has long been troubled about them. I did not dare either to sell them or lend them out, and yet I had not resolution to destroy them until this morning, when, in much mercy, strength was granted.

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 November: A [negrero](#) flying the Spanish flag (as shown below), the *Gallo*, master Gonzalez, R., on its second of two known Middle Passages, out of an unknown area of Africa, arrived at a port of Cuba.



THE MIDDLE PASSAGE  
RACE SLAVERY

 June-July-November: An anonymous series of articles entitled “Elementary Instruction” began to appear in the [American Journal of Education](#) III. These had been submitted by [Bronson Alcott](#) and consisted chiefly of part of the Introduction to John M. Keagy’s PESTALOZZIAN PRIMER. Between April 1825, when he had commenced his journal, and January 1827, Alcott had been studying this work by Keagy.

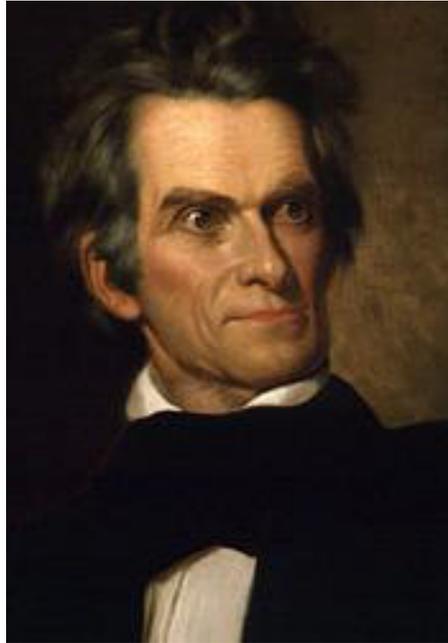
JOHANN HEINRICH PESTALOZZI

1828

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➡ November: Andrew Jackson was elected president and John Quincy Adams's vice president, John Caldwell Calhoun, as vice-president — sooner or later, is this dude going to get lucky?

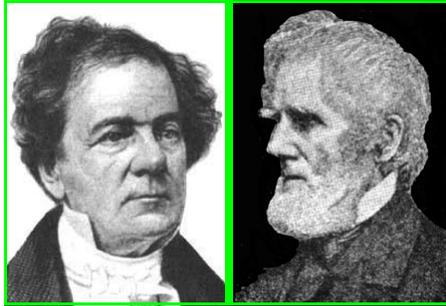
The veep would be advocating, behind the scenes, James Madison's doctrine of state supremacy and nullificationism, for instance by writing anonymously to the South Carolina Exposition and Protest.



**LET US CONQUER SPACE.**

➡ November: The 16-year-old Charles Dickens left his position as a junior clerk to Ellis & Blackmore, attorneys of Holborn Court, Gray's Inn to use the ability he had acquired to take accurate and complete shorthand as a freelance reporter at the Doctors' Commons.

→ November: As soon as his brother Lewis Tappan relocated to New-York to help him in his cash-and-carry silk store, Arthur Tappan purchased the house in New Haven, Connecticut that had once been the home of the



Calvinist leader, the Reverend Jedidiah Morse. He purchased this house from Samuel F.B. Morse.

You might be interested to know what a young male clerk could expect from this capitalist who toyed with thought control for his employees. A 21-year-old with previous experience in a country store would be placed on a 5-year contract according to which he would be paid \$300.<sup>00</sup> the first year, and receive a \$50.<sup>00</sup> raise in each subsequent year. At the end of that period, if the young man seemed to have responded to his superior's expectations, seemed to have recognized in effect that cash trade is the one way properly to sponsor Christian thrift and honesty, and properly to emphasize to people that to achieve Christian decency they must pay their own way in this world, it would be likely that he would be helped in setting up in business for himself.

There was every reason to credit these beliefs. With the silk store was grossing over a million dollars a year, Arthur would have been able to draw out \$25,000.<sup>00</sup> or \$30,000.<sup>00</sup> per year as his share. At least.

Along with this Christian business credo came a number of less savory beliefs, such as Anti-Masonry and anti-Catholicism. So we can be very sure that in order for that hypothetical young male to be able come into the city and draw down that salary from Arthur, he would have at the very least to appear to be a committed Protestant, or perhaps even to be able to put on a convincing act as a convinced Anti-Mason and anti-Catholic:



George Bourne, who ran a fanatical paper in New York to expose Jesuitical conspiracies, had Arthur's full support for a while. Bigotry cannot be defended, whatever its objective; yet it may accurately enough be observed that, however ugly or virulent their hostility became in the antebellum years, neither the Anti-Masons nor the anti-Catholics ever matched the degree of violence and power of the racial bigots, whose fury the Tappans were soon to experience themselves.

→ November 1, Saturday: [William Lewis Herndon](#) enlisted in the US Navy, as a midshipman.

→ November 2, Sunday: Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 2nd of 11th M 1828 / Father Rodman had a short testimony in the Afternoon otherwise our Meetings were Silent -to me unusually favoured seasons. -*

 November 3, Monday: Ferdinand Herold was created a Chevalier of the Legion of Honor.

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

*2nd day 3rd of 11 M / This morning with Sister Ruth Rodman got into the Stage & rode to Swansea to attend the [?] Y Meeting - left her at Nathan Chases & went to the Meeting house to meet with a committee from the Quarterly Meeting on a difficult case existing between the two Monthly Meetings of Swansea & S Kingston - We sat sometime & after spending most of the Day we returned to Nathan Chases & took quarters for the night. -*

RELIGIOUS SOCIETY OF FRIENDS

 November 4, Wednesday: Franz Schubert took his 1st lesson in a projected course in fugue with the noted theorist Simon Sechter.

In a 2d operation on [Nicolò Paganini](#) in Prague to treat an ulcerated tooth and correct the results of the 1st operation, all his lower teeth were removed.

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

*4th day 4th of 11th M 1828 / Was our Select Quarterly Meeting - Which was a season of much favour, perhaps my own mind has seldom felt more savour & weight. - Dined at Daniel Braytons & lodged at Nathan Chases*

RELIGIOUS SOCIETY OF FRIENDS

 November 5, Thursday: Jane Capen was born in South Boston.

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

*5th day The Meeting at large was a season of uncommon favour - Divers friends were engaged in the ministry & in particular our friend Alice Rathbone. - After Meeting Ruth with Wm Almy & I with my cousin George Gould proceeded to [Providence](#) & a little after dark arrived at the School House where I lodged. -*

RELIGIOUS SOCIETY OF FRIENDS

QUAKER EDUCATION

 November 6, Friday: Josephine R. Snow Pratt was born to Mercy Snow Pratt and the [Reverend Enoch Pratt](#) (this child would die during 1830).

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

*6th day Our School committee today has been a most interesting one to me - particularly, as I have been called to take a part in the Affairs of the Institution by a very unanimous voice of the committee present. It has been under consideration for some Months to have Some further Assistance in the Superintendency & My Wife & I have concluded to accept of it, which will occasion our residence at [Providence](#) for some Months to come. - The committee divided - a part going to visit the boys & a part the girls School I went with those who visited the boys & a very*



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*interesting opportunity it proved to be Rowland Greene & Thomas Anthony being much favoured in public testimony & general advice to the children. -*

RELIGIOUS SOCIETY OF FRIENDS

QUAKER EDUCATION



November 7, Saturday: Sculptor Leonard Wells Volk was born in Wellstown (today's Wells), [New York](#).

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

*7th day Was our Meeting for sufferings, which was held in the forenoon at the Meeting House & in the Afternoon was a Meeting of the Trustees of the O Brown fund at Wm Jenkins. -  
I lodged at Wm Jenkins.*

RELIGIOUS SOCIETY OF FRIENDS

QUAKER EDUCATION

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November 8, Saturday: [Thomas Bewick](#) died. Soon, in commemoration of him, a species of swan would be designated as Bewick's Swan *Cygnus columbianus bewickii* (it's a mute swan that hoots, so I suppose one might term it a moot mute swan). There would also be a species, Bewick's Wren *Thryomanes bewickii*.



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

*1st day This Morning I got on board the new Steam Boat Ruth Light  
& got home in Season to attend the Afternoon Meeting. -*

RELIGIOUS SOCIETY OF FRIENDS



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 November 10, Monday: [Wang T'ao](#) was born in [China](#) under the name Wang Libin.

 November 11, Tuesday: [Franz Schubert](#) took to his bed in his brother's small apartment.

 November 12, Wednesday: [Franz Schubert](#) wrote a letter to Franz von Schober telling him that he was so sick that had eaten nothing for 11 days. He requested more novels by [James Fenimore Cooper](#).

Anouvong, ruler of the Kingdom of Vientiane, was deposed and his kingdom was annexed to Siam (during the hostilities, the city of Vientiane would be quite obliterated by the Siamese forces).

 November 13, Thursday: [Timothy Alden](#) died at the age of 92 after being pastor at Yarmouth for more than six decades.

William Thomas Coleman, 27 years of age, got married with Henrietta Dendy, 19 years of age, in Horsham, West Sussex.

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

*5th day 12th [sic] of 11 M 1828 / We have been buisily engaged in attending to our affairs of getting in readiness to go to [Providence](#). - Attended meeting. Silent - but to me a Season of much reflection. - I feel much at leaving the Meeting only for a time where I had my birth & growth so far Spiritually & Naturally - there are many endearments at the place of my birth but it will not do to dwell too much upon them. -things must be taken as they are & we acquit ourselves as much like men as we can -*

RELIGIOUS SOCIETY OF FRIENDS

 November 14, Friday: Now too sick to be attended only by his half-sister, [Franz Schubert](#)'s family engaged the services of a fulltime nurse.

 November 15, Saturday: Albert Lortzing's oratorio Die Himmelfahrt Jesu Christi to words of Rosenthal was performed for the initial time, in Munster.

Victor Hugo received an advance of 4,000 francs from the publisher Gosselin to author a novel. [THE HUNCHBACK OF NOTRE DAME](#) was to be finished, under this contract, by April 15, 1829, and the author would hold the rights for one year and 2,750 copies.

 November 16, Sunday: In the London Protocol, France, Great Britain, and Russia guaranteed the Peloponnesus and Cyclades Islands, effectively recognizing the independence of Greece.

Dr. Josef von Vering, a recognized expert on the treatment of syphilis, was called to visit [Franz Schubert](#).

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

*1st day 16th of 11th M / Our meetings were both well attended & to me they were seasons of interest - particularly as I expect to leave for a season the scenes of my youth to the present day. -The place where I have taken much comfort, & known some bitter*

*draughts but I can but feel that the move is as nearly right as things commonly get. – Father Rodman bore short testimonies in both Meetings – After Meeting in the Afternoon we rode out to D Buffums & took tea with him & wife & son David & family in their new habitation. – Mother Rodman was also there & staid the evening –*

RELIGIOUS SOCIETY OF FRIENDS

 November 17, Monday: Ferdinand Herold's ballet *La fille mal gardee* to a scenario by d'Auberval and Aumer was performed for the initial time, at the Paris Opera.

That evening [Franz Schubert](#), who had been confined to his bed since November 11th, went into a delirium that would continue.

 November 19, 3PM Wednesday: [Franz Peter Schubert](#) died in his brother's Vienna apartment at the age of 31. Although he was known to be suffering from syphilis, the immediate cause was not apparent.

 November 20, Thursday: Dithyrambe D.801, a song by Franz Schubert to words of Schiller, was performed for the initial time, in the Musikvereinsaal, Vienna.

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

*5th day 20th of 11th M 1828 / Silent public Meeting & no buisness in the Preparative Meeting. –*

RELIGIOUS SOCIETY OF FRIENDS

 November 21, Friday: Franz von Schober gave the oration at the funeral service for Franz Peter Schubert in the Church of St. Joseph, Margereten, in the presence of family and some friends. Johann Baptist Gansbacher, director of music at St. Stephen's, led the small church choir and some wind instrumentalists in some of his own music, along with a piece by Schubert. It was dark and rainy as the remains were placed in Vienna's Wahrung Cemetery near those of [Ludwig van Beethoven](#).

 November 22, Saturday: [Concord's Yeoman's Gazette](#) included a tall tale which [Henry Thoreau](#) would be able to recycle as "We read that the traveller asked the boy if the swamp before him had a hard bottom. The boy replied that it had. But presently the traveller's horse sank in up to the girths, and he observed to the boy, 'I thought you said that this bog had a hard bottom.' 'So it has,' answered the latter, 'but you have not got half way to it yet.'"

[WALDEN](#): There is a solid bottom every where. We read that the traveller asked the boy if the swamp before him had a hard bottom. The boy replied that it had. But presently the traveller's horse sank in up to the girths, and he observed to the boy, "I thought you said that this bog had a hard bottom." "So it has," answered the latter, "but you have not got half way to it yet." So it is with the bogs and quicksands of society; but he is an old boy that knows it. Only what is thought said or done at a certain rare coincidence is good.



Was this tall tale original with the Yeoman's Gazette? –Clearly, it was not, for this is a jest that was first published in an English joke book dating to the late 17th Century:

“A Gentleman ask'd a Shepherd, whether that River was to be passed over or not.  
Yes, says he, but going to try, flounc'd over head and ears.  
Why thou rogue, says he, did you not tell me it might be past over?  
Truly, Sir, says he, I thought so, *for my Geese go over and back again every day.*”

The managers of London's Covent Garden Theater announced that they would remove the stinking gas lighting that had been installed in 1817, and return to the use of candles.

In Providence, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*7th day 22nd of 11 M 1828 / According to previous conclusion & preparation, we this Morning at 10 OC wnt on board the George & Mary Capt Waldron for Providence where we expect to pass sometime as Assistant care takers at the yearly Meeting Boarding School  
The prospect was very dull on Setting out but the Wind breazed up & we got to the School about 2 OC PM & just before it began to rain -  
We were kindly received by Enoch & Lydia Breed the Superintendents & the family in general - & in a manner which was very encouraging to our feelings. - the eveng passed pleasantly.*

RELIGIOUS SOCIETY OF FRIENDS



November 23, Sunday: In Providence, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*1st day 23 of 11 M / Our Morng Meeting was silent & solid in the Afternoon Wm Almy attended & delivered an excellent testimony. - I could but admire at the goodness of our heavenly father in the help afforded - - Tho' we find ourselves in a large family & in a responsible situation we are favourd with quiet & a good degree of confidence that we may be favourd to get along pretty well*

RELIGIOUS SOCIETY OF FRIENDS



November 24, Monday: In Providence, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*2nd day 24 of 11 M / Today our Frd Moses Brown called to see us & set some time. - I have also spoken with several of my friends who seem glad to see us. -*

RELIGIOUS SOCIETY OF FRIENDS



November 26, Wednesday: In Providence, Rhode Island, Friend Stephen Wanton Gould wrote in his journal:

*4th day 26th of 11 M 1828 / We attended Monthly Meeting in Providence & the Schollars that were members also attended. - it was a season of favour to my mind being comforted with the preaching of Wm Almy & the offerings of Hannah Robinson & another*



1828

1828

*woman were acceptable to me. – I found a good degree of christian submission among the members in management of their affairs, & tho' a difficult & trying case was before them, it seemed to me all were aiming at the right thing. – I must acknowledge that I fear I did not do right in restraining a few words which I felt to make*

RELIGIOUS SOCIETY OF FRIENDS



November 27, Thursday: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Report of the Secretary of the Navy.” –AMERICAN STATE PAPERS, NAVAL AFFAIRS, III. No. 370.

A requiem mass in memory of Franz Schubert took place in St. Ulrich's Church, Vienna. The Requiem of [Mozart](#) was performed.

Widerspruch D.865, a vocal quartet by Franz Schubert to words of Seidl, was performed for the initial time, in the Musikvereinsaal, Vienna.

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

*5th day 27 of 11 M / This also is our Moy [Monthly] Meeting at home - I feel for the dear friends I have left & desire they may be favoured to support the ark with firmness. – Oh that they may be Strengthened & Truth Prosper every where. – I desire in myself renew'd faithfulness in its cause. –*

RELIGIOUS SOCIETY OF FRIENDS

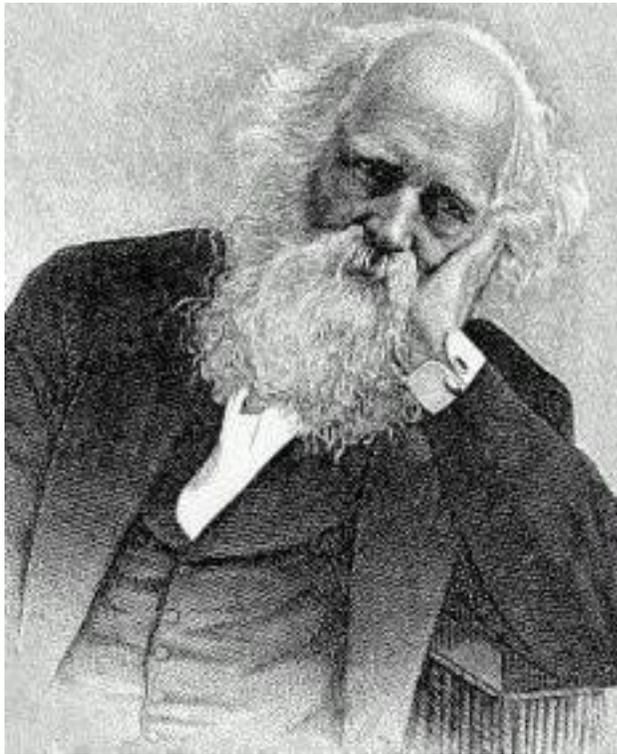
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→ November 28, Friday: The celebrated American actor [Edwin Forrest](#) advertised in the [Critic](#) for a role appropriate to his bulky talents. He would pay, he said, \$500.<sup>00</sup> for “the best tragedy, in five acts, of which the



hero, or principal character, shall be an aboriginal of this country.” [William Cullen Bryant](#) headed the committee that evaluated the submissions.



The award went to [Concord](#)’s own [John Augustus Stone](#).<sup>55</sup> He wrote a tragedy about the race tragedy we know as “[King Phillip’s War](#),” in which the sachem [Metacom](#) of the [Wampanoag](#) was of course presented as the heroic primary character, suitable for this American to portray. This [METAMORA](#): OR THE LAST OF THE

55. A total of 14 plays had been submitted. In a series of such prize competitions, some 200 plays would be offered, and eight other such plays would be rewarded. Included among these eight others would be another play by [John Augustus Stone](#), this one titled THE ANCIENT BRITON.

WAMPANOAGS would be enormously popular on tour from city to city over many years.<sup>56</sup>



METAMORA



"The People make their recollection fit in with their sufferings."

— Thucydides, HISTORY OF THE PELOPONNESIAN WAR



November 29, Saturday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*7th day 29th of 11 M / A week has now passed since we left home with a prospect of spending some time here – I may acknowledge*

56. There are towns named Metamora in Michigan, in Ohio, in Illinois, and in Indiana, as marked in pink on this map:



Here [Edwin Forrest](#) is posed in the studio of Mathew B. Brady in about 1860 in costume as the “[Metamora](#)” of the oft-staged play. Brady used his impressive Imperial format, with a collodion negative of 20 x 17 inches uncropped, exposed while wet.

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*that since we have been here my heart has been made thankful in many respects & particularly for the religious savour with which my spirit has been seasoned & renew'd from day to day. – It has really seemed very much like a right beginning & it does not now seem as if we can look back with regret let what may occur to damp our future progress - I feel cautious in writing too much knowing the critical situation in which all are placed in a family like this. –*

RELIGIOUS SOCIETY OF FRIENDS



November 30, Sunday: Johann Franz Encke (1791-1865)'s [comet](#) returned.

SKY EVENT



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

*1st day 30 of 11 M 1828 / Both Meetings silent but solid opportunities to me. –*

RELIGIOUS SOCIETY OF FRIENDS

WINTER 1828/1829

→ Winter: A boat ran afoul of some ice above the [Niagara Falls](#), and went over. Later that winter a hunter, attempting to retrieve an eagle he had shot, fell from nearby cliffs to his death.



→ Winter: Frances Trollope observed:

CINCINNATI, OHIO.  
CONDITIONS OF LABOR FOR FRONTIER WIVES AND DAUGHTERS;  
EXTREME YOUTH IN MARRIAGE.

But if the condition of the labourer be not superior to that of the English peasant, that of his wife and daughters is incomparably worse. It is they who are indeed the slaves of the soil. One has but to look at the wife of an American cottager, and ask her age, to be convinced that the life she leads is one of hardship, privation, and labour. It is rare to see a woman in this station who has reached the age of thirty, without losing every trace of youth and beauty. You continually see women with infants on their knee, that you feel sure are their grandchildren, till some convincing proof of the contrary is displayed. Even the young girls, though often with lovely features, look pale, thin, and haggard. I do not remember to have seen in any single instance among the poor, a specimen of the plump, rosy, laughing physiognomy so common among our cottage girls. The horror of domestic service, which the reality of slavery, and the fable of equality, have generated, excludes the young women from that sure and most comfortable resource of decent English girls; and the consequence is, that with a most irreverend freedom of manner to the parents, the daughters are, to the full extent of the word domestic slaves. This condition, which no periodical merry-making, no village fete, ever occurs to cheer, is only changed for the still sadder burdens of a teeming wife. They marry very young; in fact, in no rank of life do you meet with young women in that delightful period of existence between childhood and marriage, wherein, if only tolerably well spent, so much useful information is gained, and the character takes a sufficient degree of firmness to support with dignity the more important parts of wife and mother. The slender, childish thing, without vigour of mind or body, is made to stem a sea of troubles that dims her young eye and makes her cheek grow pale, even before nature has given it the last beautiful finish of the full-grown woman.

“We shall get along,” is the answer in full for all that can be said in way of advice to a boy and girl who take it into their heads to go before a magistrate and “get married.” And they do get along, till sickness overtakes them, by means perhaps of borrowing a kettle from one and a teapot from another; but intemperance, idleness, or sickness will, in one week, plunge those who are even getting along well into utter destitution; and where this happens, they are completely without resource.





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## DECEMBER



Late in the year: Toward the end of this year [William Lloyd Garrison](#) became the editor of the Burlington VT Journal of the Times.

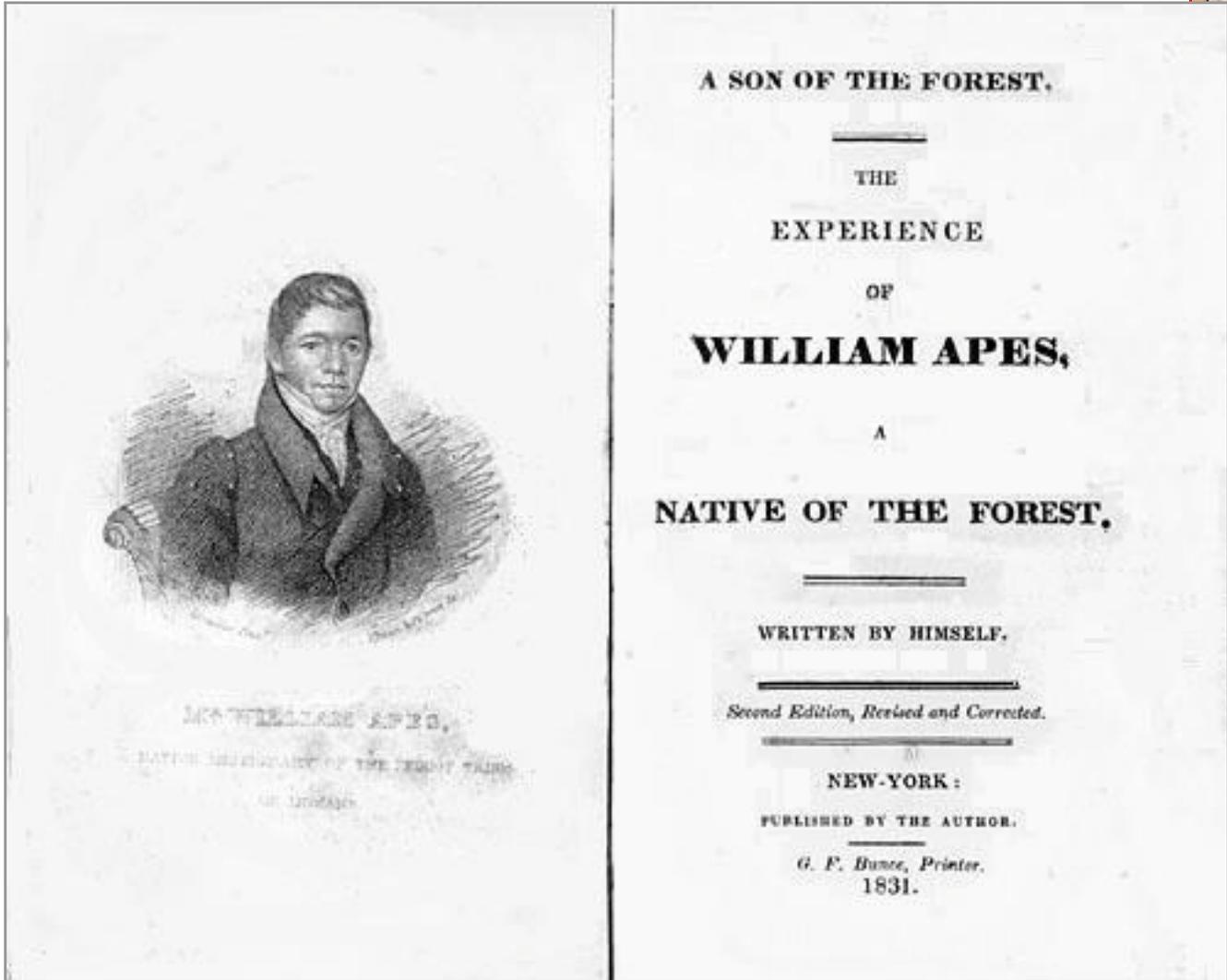
Late in the year, construction was beginning on the Baltimore and Ohio RR project. Carpenters were hired and began to set notched ties on a gravel roadbed, and place stringers across these ties, and lay iron straps upon these stringer and fasten the straps down with dowels and screws.

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Late in the year: It was possibly as early as this that William Apess, or his amanuensis, began work on the A SON OF THE FOREST: THE EXPERIENCE OF WILLIAM APES, A NATIVE OF THE FOREST, COMPRISING A NOTICE OF THE PEQUOT TRIBE OF INDIANS manuscript, that he would deposit copyright title for on July 25, 1829 in New-York. Was it him who was writing, and does this then constitute the first autobiography by a Native American — or was the writing of this accomplished by way of an amanuensis, in the manner in which in 1824 the life of the Cherokee Christian, Catharine Brown, had been described by Rufus Anderson?



It is best to admit that we simply do not know:

[continued on following screens]



Wonder as we might about how Apess psychically survived the circumstances of his life, it is more mysterious how he might have conceived these autobiographical acts and acquired the practical skills to enact them. His status as one of the earliest of Native American writers may be taken to mark what an exceptional person he was; it should, more importantly, signify one of the great divides between Euro-American and Native American cultures. Natives created and lived their cultures through an extensive body of oral and communal traditions. The new society Euro-Americans sought to create in the United States depended upon the written word. Natives, from this perspective, were simply illiterates and primitives who lacked all but the rudiments of written languages. For a Native American to command literacy required reaching across a great body of cultural difference; it also required access to all the institutions of literacy: schools, libraries and books, newspapers, editors, and publishers. In the early nineteenth century Euro-America did not yet grant universal access even to the first stages of this process to those it recognized as its own. The lower orders might usefully be taught enough to read the Bible. So, too, but less frequently, might freed and enslaved black people be taught, especially in the North. "Indians" inhabited another and more ambivalent category in Euro-Americans' consciousnesses. As "savages," that is, as uncivilized, untutored nomads, they had no place in the rising republican empire. In some part of the Euro-American sensibility this meant urging Native Americans to convert to "American" ways, to become individual property-holding farmers and educated, that is, literate, citizens. Once converted they would, of course, no longer be distinguishable culturally as "Indians." In another, the need was to believe that Indians could never be anything but "savages." Contact with civilization would only mean the loss of whatever virtues belonged to the savage state and the acquisition of the vices of the civilized. For Apess, or any other Native American, to become literate, then, in this ideological script, entailed being represented as in an intermediate state, a location where one was neither Native nor Euro-American but someone, at best, on the edge of either degeneracy or complete assimilation. To write as a Native American could only be an unspeakable contradiction.

With only six winters of primary education between the ages of five and eleven, Apess had achieved little proficiency as a reader (and, presumably, even less as a writer), a fact he wittily remarks on.... His first book, though it has its awkwardnesses, does not seem the writing of a precariously literate or uneducated man but the work of someone of fairly wide reading and some experience as a writer. When ... and how did he learn to write with the facility, canniness, and self-consciousness so abundantly evident in his books? ...He is altogether silent on what support and patronage he must have received simply to have the time, the advice, and the freedom from material cares to write his longest and first work, to say nothing of the subsequent ones.

Some things we do know are that the appendix to this A SON OF THE FOREST had been "essentially reworked, paraphrased, and outright lifted" from the New Jersey congressman Elias Boudinot's A STAR OF THE WEST; OR, A HUMBLE ATTEMPT TO DISCOVER THE LONG LOST TEN TRIBES OF ISRAEL..., which had been published in 1816, and that nowhere in the writings is there any attempt to explain to the eager audience of white people



how this strange thing had come about, that a red man was writing books. Some things we do not know are, we simply have no information whatever on a relationship between Apess and a New-York publisher, or on how he had been enabled to pay for his publications. And, there are no manuscripts.

These questions may tempt some to surmise that Apess is only in name the author of these writings. Hidden editorial hands and full-fledged ghost writing were common enough in the rapidly developing commercial publishing and writing institutions of the United States in the 1820s and 1830s. The precedent of the MEMOIR OF ... A CHRISTIAN INDIAN OF THE CHEROKEE NATION (1824)  might easily have been seen as justification for someone in the New York or Boston publishing scene to take down and edit Apess's reminiscences. The abolitionist movement would, a few short years ahead, make such practices commonplace in the emerging genre of the slave narrative. Like African Americans, most Native Americans were not literate and were very often assumed to be incapable of much literacy. A Native American in command of all the resources of the written language threatened images dear to Euro-American ideas about Indians in this period. A Noble Savage would be versed in the ways of nature and free of the corruptions of the cultivate whereas the tomahawk-wielding, murdering savage would be unreachable by the civilizing instrument of literacy. And yet there were Native Americans who had written, and some had published: Samson Occom, Joseph Johnson, and Henrick Aupaumut from the eighteenth century; Elias Boudinot, the [Cherokee](#) editor, probably the best known, perhaps with David Cusick, the Tuscaroran historian of the Six Nations, of the few who published before Apess in the nineteenth century.



With the exception of INDIAN NULLIFICATION, there are no evident signs of an editorial presence that might have done some, or all, of the writing. None of his books is prefaced, or authorized, by anyone else, unlike the nearly mandatory testimonials by whites in books by African Americans. Each book appears as though no one would, or should, find it remarkable that an "Indian" could write a book, especially one that purported to be his autobiography. Apess's uncompromising militancy in his later books and his unhesitant provision in A SON OF THE FOREST of the real names of those who dealt badly with him seem further evidence that he controlled the shaping and the content.... There perhaps cannot be conclusive proof, in the absence of any manuscripts, that Apess was the primary or the sole author of the books published under his name. The fact of his several publications, the existence of two autobiographies and his substantial revisions of the first edition of A SON OF THE FOREST, his indisputably having delivered the address which is then published as the EULOGY ON KING PHILIP, and the number of independent testimonies during the Mashpee Revolt to his eloquence as a speaker, however, make his authorship more than probable. There is, as well, I believe, a consistency of voice and sensibility in, and from, each of the five books that argues for a single author. Had it been someone other than Apess, I believe there would be some evidence for that person's identity. If there had been a ghost writer, it would have had to have been a Euro-American. The two likeliest candidates, [Lydia Maria Child](#) and William Joseph Snelling, wrote out of a consciousness about Native





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Americans, in their work prior to Apess's, which, though sympathetic, was unmistakably "other." Neither manifested, in these or later writings, the capacity to mimic persuasively a voice speaking as though from within a Native American world.

[In a footnote Barry O'Connell continues] William Joseph Snelling's TALES OF THE NORTHWEST (1830) is considered by some critics to be one of the few straightforward and unideological portraits of Native Americans written in the first half of the nineteenth century. Snelling, a native Bostonian like Child, returned to Boston in 1828 after a seven-year sojourn in the upper Midwest. It is conceivable he and Apess might have met then. Snelling attempted to make his living as a professional writer and journalist. He took on, as one means of earning income, compiling and editing books. He has been directly associated with Apess through the recurrent attribution in some bibliographies of the authorship of INDIAN NULLIFICATION to him. Snelling did not, I believe, write the book, although he may have provided some of the narrative sections connecting the selections from newspapers and public documents. A good deal of the book is directly in Apess's voice, so much so that, at most, Snelling may have taken down dictation from Apess. What seems probable is that he helped by assembling the wide variety of documents in the volume and then edited these together with Apess's direct contributions. Samuel Gardner Drake is the source of the attribution to Snelling, having written in his copy (which is now in the Mashpee Historical Society): "This work was written by William J. Snelling, who often consulted me during the progress of it. It was done at the request of Wm. Apes, whose name appears in the Title."

Autobiography, like all writing, cannot escape being collaborative. Language and convention implicate it in a broad culture of other voices, other writers and readers. But to a special extent the genre requires and constructs the illusion of an individual in command of his life by his ability to give it an apparent coherence in its telling. The sense of authenticity, of sincerity, always implied by the convention of autobiography assumes that the writer and the subject are one, each witness to and test of the other; so the reader may feel confident that the author is the "I" saying "I was there, I am the man." Gender and authority, in the historical practice of autobiography, do not accidentally modify each other. For most of Western history the claim of autonomy complicit with the autobiographical "I" was reserved to a special few, by class and by gender. And this "I" thus was freed from any necessary bonds to others and could be apprehended as a distinguishable self.

Other questions about Apess's development as a writer seem to me more intriguing and important and to the point than establishing that he was the sole author. Assume, or accept, that his hand moved the pen that made the sentences in the books with his name on the title pages.... Nowhere within Native American cultures could he have found examples or practices to justify or to assist his venture. Though an individual might tell stories in which he or she figured, the concept of constructing an entire life story simply did not exist among Native Americans. Autobiography was a Euro-American genre, already by 1820 a developed repertoire of particular literary gestures.

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December: Five slavers or “negreros” flying the Spanish flag were arriving at the island of Cuba during this month: the *Ferme*, master J. Sandrino, on its one and only known Middle Passage with 492 pieces of cargo out of PoPo but arriving with only 485 as seven of these pieces of cargo had died in transit: the *Gallito*, master J. Ferrer, completing its first of two known Middle Passages; the *Indagadora*, master M.D. de Medina, on one of its six known Middle Passage voyages; the *Herculina*, master A. Cortina, completing its second of two known Middle Passages; and the *Cristina*, master F. de los Reyes, completing its first of two known Middle Passages.



THE MIDDLE PASSAGE  
RACE SLAVERY



December 1, Monday: [Robert Schumann](#) confided to his diary, “Schubert was dead — dismay.” His University of Leipzig roommate could hear him “sobbing the whole night long.”



December 2, Tuesday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*3rd day 2 of 12 M 1828 / Today has been our sub committee – nothing unpleasant occurd and the number rather larger than usual attended & Among them our frd [Moses Brown](#) but very feeble & hardly disposed to take any part in the concerns of the Meeting*

RELIGIOUS SOCIETY OF FRIENDS

 December 3, Wednesday: The Democrat from Tennessee, General Andrew Jackson, was elected President of the United States of America, with 648,286 popular votes and 178 electoral votes.

“A large and respectable meeting of the citizens of [Concord](#) was convened ... at the Centre brick school-house, pursuant to public notice given by [Rev. Dr. Ripley](#) after the religious exercises on Thanksgiving Day [that was the week before], to take into consideration the expediency of forming a Lyceum in Concord.” [John Keyes](#) became the chairman of that [Concord Lyceum](#) project, and [Lemuel Shattuck](#) became its secretary. A committee consisting of Samuel Hoar, [John Keyes](#), Nathan Brooks, Daniel Shattuck, [Daniel Starr Southmayd](#), Samuel Burr, Daniel Stone, and [Lemuel Shattuck](#) was charged to prepare a constitution for this new society.

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

*4th day 3 of 12 M / Our week day Meeting which Mary B Allen Attended & had searching & powerful labour much to my consolation & edification & I have no doubt she spoke to the States & condition of many present. – Called a little while at [Moses Browns](#) on buisness found him more bright than yesterday –*

RELIGIOUS SOCIETY OF FRIENDS

 December 4, Thursday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 4th of 12 M / Felt a drift to attend the Meeting in [Providence](#) & accordingly went. – it was smaller than I expected but favourd with Solemnity & quiet. – Betsy Purinton spoke to pretty good Satisfaction. –*

RELIGIOUS SOCIETY OF FRIENDS

 December 6, Saturday: The Reverend [Waldo Emerson](#) went to [Concord, New Hampshire](#) to court the sickly 17-year-old heiress Miss [Ellen Louisa Tucker](#), whose guardian was William Sewell.<sup>57</sup>

 December 7, Sunday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 7 of 12 M / Our Mornng Meeting was silent & I believe a dry time generally. – In the Afternoon Hannah Robinson bore a short testimony - honest but I doubted, her being specially called or its being best for her to appear among us - Skill was wanting 4th day 10th of 121 M 1828 / Our School Meeting was silent excepting a short testimony from Lydia Breed - to me it was not a very bright meeting & I apprehend the current of life was low with most present. –*

RELIGIOUS SOCIETY OF FRIENDS

 December 8, Monday: In a letter to Carl Klingemann, Fanny Mendelssohn first used the phrase “songs without words.”

57. This suitor and this guardian may have had something in common since certain of Emerson’s own ancestors had been Sewalls, to wit Hannah Sewall (circa 1677-January 29, 1728); John Sewall (England, October 10, 1654-Newbury MA, 1699); the Reverend Henry Sewall (circa 1613/14-Newbury MA, May 16, 1700).



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 December 9, Tuesday: [Giacomo Costantino Beltrami](#) was nominated for membership in the Societas Medico-Botanica Londinensis (oops, there went his Monday afternoons). He began work on *LE MEXIQUE*.

Clari, an opera semiseria by Fromental Halevy to words of Giannone, was performed for the initial time, at the Theatre-Italien, Paris. It was his least successful opera so far.

 December 10, Wednesday: The initial shipment of Pennsylvania anthracite from the [Delaware and Hudson Canal](#) reached New-York City.

 December 11, Thursday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 11 of 12 M / Attended Meeting in Providence, it was silent, & to me rather a hard time. The spring of life was low with me, but I hope others were better off. - Moses Brown who had been unable to attend for several Meeting days, was there today.*

RELIGIOUS SOCIETY OF FRIENDS

 December 12, Friday: Treaty of Amity, Commerce, and Navigation between the United States of America and Brazil.

READ THE FULL TEXT

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

*6th day 12th of 12 M / Today Philip Wanton Robinson who has been for some time a Schollar at the Institution left & went home - he had been several weeks confined to his room & bed from raising blood but had recovered so as to be able to be removed to his home in Point Judith. -*

*This eveng Moses Brown was here at the Institution & spent it very pleasantly Among other interesting anecdotes. - he said he well remembered when tea was first drank in Providence & that two ounces was as much as was bought at a time, & a person who had half-pounds was considered extravagant -*

*The first Hyson tea that was seen in Providence was prise goods & bought here in the Year 1758 - he bought a canister of it & he well remembers that he & the family were quite excited by its effects & that it was as perceptable as if they had drank a glass of wine. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 14, Sunday: Franz Schubert's Symphony no.6 D.589 was performed publicly for the initial time, in the Vienna Redoutensaal.

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

*1st day 14th of 12th M 1828 / Our Morning Meeting was Silent - In the Afternoon we had the company of Our friends James Tucker & Sarah his wife - Sarah was sweetly engaged in testimony & very much to my comfort & help - having had rather a low day. - I was*

*lead to recount, & look back on the visitations of my youth, & especially to remember some seasons of favour when in Sarahs company in [Newport](#). – particularly one at Jeremiah Austins, when divers of us, then young people, were together & we fell into silence, when Sarah had something to offer remarkably fitting the States of some present. – on mentioning the circumstance to her I found she also remembered it. –*

**RELIGIOUS SOCIETY OF FRIENDS**

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

*4th day 16 of 12 M / Silent but favour'd meeting to me & I hope we were favourd  
Wm Almy called to see us a little while & went in to the [Schools](#) a few minutes –*

**RELIGIOUS SOCIETY OF FRIENDS**

 December 17, Wednesday: Ellen said yes. The Reverend [Waldo Emerson](#) became engaged to wed the sickly heiress to a fortune, Miss [Ellen Louisa Tucker](#) (and vice versa).

 December 18, Thursday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*5th day 18th of 12 M / Attended Meeting in [Providence](#) which was their Preparative Meeting & also ours in [Newport](#)  
Wm Almy preached, tho' good I thought not as much in the life as I have sometimes heard him  
I am thinking much about our meeting at home today - the little gathering there I hope will be favour'd to hold on their way. –*

**RELIGIOUS SOCIETY OF FRIENDS**

 December 20, Saturday: The Georgia legislature made up exclusively of white people determined that as of June 1, 1830 the laws of the Cherokee nation of nonwhite people were all to be considered by all and every white person to be null and void. Land titles to Cherokee farms in particular would become meaningless pieces of [wallpaper](#).

 December 21, Sunday: In [Providence, Rhode Island](#), Friend [Stephen Wanton Gould](#) wrote in his journal:

*1st day 21st of 12 M 1828 / Morning Meeting Silent - In the Afternoon Wm Almy favourd in testimony - Our collection in the boys room in the eveng a time of labour I rejoiced in the Services of Mary B Allen & [Moses Brown](#) who were both present –*

**RELIGIOUS SOCIETY OF FRIENDS**

 December 23, Tuesday: The memorial service for Franz Schubert in the Augustinerkirche was well attended. This was followed by a Schubert concert in the home of Joseph von Spaun at which Johann Micheal Vogl sang some of the composer's final, unperformed works, including Die Brieftaube and Der Doppelganger.

HDT

WHAT?

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 December 24, Wednesday: A 2d Kindersymphonie by [Felix Mendelssohn](#) was performed for the initial time, in Berlin.

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

*4th day 24th of 12th M 1828 / Today is Moy [Monthly] Meeting held at [Smithfield](#) lower Meeting house [Saylesville, in Lincoln] - My wife & I have both been quite unwell for some days which prevents our attending. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 25, Thursday (Christmas): Taking as his model a series of annuals which he had seen in London, Samuel Griswold Goodrich was putting out the first of a 15-year series of gift books, THE TOKEN, A [CHRISTMAS](#) AND NEW YEAR'S GIFT FOR 1828. At this point Goodrich's illustrated children's book THE TALES OF PETER PARLEY ABOUT AMERICA had become a favorite of the American public, and so an expanded edition was in the works. A copperplate frontispiece of "Peter Parley Telling Stories" was being added to supplement the illustrative woodcuts in the book. Cutting a new cookie from the successful mold, Goodrich was also self-publishing THE TALES OF PETER PARLEY ABOUT EUROPE, employing some of the same woodblocks that appeared in the AMERICA volume. As you can see, the concept of the nonbook was already ready to be born — and why not?<sup>58</sup>

Publication of the Lyrical Album for 1829, edited by Mikhail Ivanovich Glinka and Nikolai Ivanovich Pavlishchev, was advertised in the Journal de St. Petersburg (it was a collection of music, some of it by Glinka).

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

*5th day 25th of 12 M / Today is our Moy [Monthly] Meeting at home I feel for the little but well tried band that will assemble at [Portsmouth](#) today - May they experience true help to be near. -*

RELIGIOUS SOCIETY OF FRIENDS

 December 28, Sunday: In Echigo, [Japan](#) an earthquake killed 30,000 (give or take).

I have a record that on this day James Walker Bartlett was born, the 4th child of [Dr. Josiah Bartlett](#) and [Martha Tilden Bradford Bartlett](#) of [Concord](#) (I have another record, that he was born on December 18, 1827).

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

*1st day 28 of 12 M / Our Morning meeting was silent - In the Afternoon Wm Almy was here & was much engaged on acct of the School - his Gospel labours were lively edifying to me & I have no doubt to many minds present. -*

RELIGIOUS SOCIETY OF FRIENDS

58. This series would publish some of the first works of Nathaniel Hawthorne, Henry Wadsworth Longfellow, and Oliver Wendell Holmes, Sr. The historian George Bancroft, Collector of the Port of Boston, would also contribute articles.

 December 30, Tuesday: The Swan River Settlement was created by Britain in western Australia.



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

*3rd day 30 of 12 M / This is my birth day which completes my 47th Year - I have often silently remembered this thro' the day, with a feeling which I hope may be proffitable. - It has Also been our Sub committee Meeting & many of our friends have been here & it has been a pretty pleasant time mingled with some fear. - After transacting the buisness, the committee visited the boys School which was a time of searching & of favour in which our friend Wm Almy & Thos Anthony was engaged in close but encouraging testimony to the Schollars - In the Girls School Wm Almy & Thomas were again engaged in testimony & [Moses Brown](#) closed the opportunity with a few very pertinent & feeling remarks, which I trust as coming from his aged lips will be long remembered*

RELIGIOUS SOCIETY OF FRIENDS

 December 31, Wednesday: Formation of the [Concord Lyceum](#), an expansion of the Debating Society which had been in existence since 1822. The initial slate of officers of this association would be the [Reverend Doctor Ezra Ripley](#), President, Josiah Davis, 1st Vice-President, Reuben Brown, 2d Vice-President, the Reverends [Daniel Starr Southmayd](#) and Hersey B. Goodwin, Vice-Presidents, [Lemuel Shattuck](#), Recording Secretary, [Phineas Allen](#), Corresponding Secretary, Phineas How, [Ephraim Merriam](#), Treasurer, and [Dr. Josiah Bartlett](#), [Nehemiah Ball](#), Samuel Burr, Cyrus Hosmer, Daniel Stone, and Colonel William Whiting, Curators.<sup>59</sup>

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

*12 M 31 1828 4th day / I feel that this is the last date that I shall make in this Year  
In a retrospection of the past Year I have the encouraging hope that I have done nearly as well as I could - my Secret trials have been many - know only to my God & my own Soul - & yet I feel that I have been many ways favoured - indeed the evidence has been often renewed that I am still cared for, preserved & protected by the God of my life - & how unworthy do I feel - We have had the acceptable company of our friend Thos Howland today, the weather being cold he Staid here after the committee Yesterday & has been engaged today in writing an important subject now pending in the Qry & Moy [Monthly] Meeting. -*

RELIGIOUS SOCIETY OF FRIENDS

59. Shattuck's HISTORY OF [CONCORD](#) would allege that the constitution of the society was adopted and the officers elected as this date, but that would not happen until January 7th.

### General Events of 1828

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 1829

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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



# ARRGH AUTOMATED RESEARCH REPORT

## GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in



1828

1828

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.