

STEPHEN S. FOSTER:

***“IF YOU ARE BATTLING WITH SLAVERY UPON THE FIELD OF BLOOD,
YOU ARE NOT ON MY PLATFORM.”***



“A kind of maddened John the Baptist
To whom the harshest word comes aptest.”
— James Russell Lowell


**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



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1809

 November 17, Friday: [Stephen Symonds Foster](#) was born in Canterbury, New Hampshire to Asa Foster and Sarah Foster, 9th of their dozen.

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

*6th day 17 of 11 Mo// Much occupied at Trade, & the mind in
almost a dead state as to religion – Neighbor Towle his Wife &
daughter spent the Afternoon & evening with us also Sister Ruth –*

RELIGIOUS SOCIETY OF FRIENDS

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT






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1830

 Before [Christmas](#): Since late in the fall, in an upstairs office in Boston, with aid from Arthur Tappan, William Lloyd Garrison had been setting out with the publisher Isaac Knapp and the printer [Stephen Symonds Foster](#) to create a weekly abolitionist paper. Soon they would hire a young black man as their apprentice, Thomas Paul, Jr., related to the minister at the African [Baptist](#) Church, the Reverend Nathaniel Paul whose family lived at 26 George Street, who eventually would graduate from Dartmouth and become the master of Boston's black Smith School. Meanwhile rumors flew among white people in North Carolina, that their [slaves](#) were planning to “celebrate” their holidays by staging an insurrection. The governor issued arms in several communities but nothing happened and there was zero sign than any of this had been more than mere exaggerated fearfulness. The reaction among the whites was that their slaves must have spent these holidays “in incessant giggling up their sleeves at our fears.” Some of those who had been crying wolf found themselves condemned as persons having “no pretensions to be called men except they shave and wear breeches.”

Concord's Senator George Hoar would recall, of about this period, that “Little account was made of [Christmas](#). The fashion of [Christmas](#) presents was almost wholly unknown.”

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



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1838

[Stephen Symonds Foster](#) graduated from [Dartmouth College](#). While a student he had refused to participate in military drill and in consequence had been jailed.



(He would persist in this path of “intransigent righteousness.” For instance, while attending the Union Theological Seminary in New-York, when refused permission to hold a prayer meeting against war he would abandon such studies and content himself instead with becoming an itinerant preacher.)

DO I HAVE YOUR ATTENTION? GOOD.



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1840

The platform of the National Anti-Slavery Standard would be the immediate, complete abolition of slavery. The editors would include Lydia Maria Child, Oliver Johnson, Parker Pillsbury, and Aaron Powell. This paper would exist until 1870.



[Abby Kelley](#) continued to travel, at this point all over New England. She met [Frederick Douglass](#) and the radical New Hampshire abolitionist, [Stephen Symonds Foster](#). Many of Abby's letters and speeches were being published in The Liberator. Abby and Douglass went on a New York tour conducting conventions twice per week, each convention lasting two to three days. While living with Paulina and Francis Wright in Utica NY, Stephen came to stay there during a convention. It was at this point that they decided to marry.

CHANGE IS ETERNITY, STASIS A FIGMENT



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1841

January 13, Wednesday: It was reported that a branch of the Nonresistance Society was formed for New Hampshire, at Concord NH, with the following members: Parker Pillsbury, Nathaniel Peabody Rogers, [Stephen Symonds Foster](#), and Amos Wood.¹

1. There was an Amos Wood in the Concord fight in 1775, and there were Woods present in Concord MA at this time, and there was a Mrs. Amos Wood present in Concord in 1875. Was this the person in New Hampshire perhaps the son of the Amos Wood who was born on 28 Oct 1734 in Mendon to James Wood and Grace Thayer Wood? Or maybe the Amos Wood who was born in Canada in 1820, either in Ontario or Quebec and died in Chicago in 1913?



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Fall: [Frederick Douglass](#) relocated his family from [New Bedford](#) to a place near the railroad tracks in Lynn, Massachusetts.



At about this point, [Stephen Symonds Foster](#) was beginning his guerilla theatre of nonviolent confrontation as, to use the idiom of the day, a “steeplehouse troubler.” Which is to say, this guy would enter a pro-slavery church for Sunday worship, stand up at the first pause, and ask to say a few words against slavery. When the men of the congregation would then of course lay hands on him, he would then of course go limp.





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In his first four months he of this he would be ejected 24 times from various houses of worship. Twice the congregants would indignantly defenestrate him, that is, pitch him out their 2nd-floor window. While he lay on the ground, he would be kicked. Four times he would be thrown in jail. The anti-slavery societies, it turned out, would refuse to tolerate such grandstanding, and he would find that despite his eloquence and his previous popularity, he would no longer be eligible to be one of their featured speakers:



Unfit agents do more harm than good.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





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1844

May 7, Tuesday: The Reverend [Adin Ballou](#) went with [Stephen Symonds Foster](#) to the 10th Anniversary Meeting of the American Anti-Slavery Society in New-York.



Once again [nativists](#) invaded an Irish district in Philadelphia and rioting ensued. This continued until the militia arrived. Dozens of buildings burned.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





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1845

→ Feminists were beginning at this point to object to the practice of a wife being known only by the name of her husband, and so when she married [Abby Kelley](#) would choose to be known as [Abby Kelley Foster](#) rather than as [Mrs. Stephen Symonds Foster](#) — as Maria Weston had in 1830 become Maria W. Chapman rather than Mrs. Henry Grafton Chapman and as Elizabeth Cady had in 1840 become Elizabeth Cady Stanton rather than Mrs. Henry Brewster Stanton.

FEMINISM

August 1, Friday: On West Indian Emancipation Day, in nine abolitionist pic nics in nine Massachusetts towns, Charles King Whipple had arranged for circulation of a pledge not to “countenance or aid the United States government in any war which may be occasioned by the annexation of Texas, or in any other war, foreign or domestic, designed to strengthen or perpetuate slavery.” In Worcester, William Lloyd Garrison, the Reverend [Adin Ballou](#), [Stephen Symonds Foster](#), and [Frederick Douglass](#) signed this pledge.



At one of these nine pic nics celebrating the anniversary of West Indian emancipation, in Waltham, Massachusetts, [Waldo Emerson](#) lectured. His remarks would be printed verbatim in the New-York [Tribune](#) by Ruchames.

One day after departing from Dresden for the [Ludwig van Beethoven](#) festival in Bonn accompanied by his wife Clara, [Robert Schumann](#) suffered an attack of “anxiety and dizziness.” The trip was aborted and they would travel instead to his family in Zwickau.

An abbreviated obituary of the suicide [Martha Emmeline Hunt](#) appeared in the [Concord Freeman](#).



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December 21, Sunday: In Pennsylvania, [Abby Kelley](#) and [Stephen Symonds Foster](#) were wed.





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1846

Winter: Just at about the end of the year, [Abby Kelley Foster](#) became pregnant.

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1847

April: With [Abby Kelley Foster](#) greatly pregnant, she and [Stephen Symonds Foster](#) moved to their new Federal-style farmhouse at 116 Mower St. in Worcester, naming it “Liberty Farm” and employing it immediately as a station of the [Underground Railroad](#). They would reside there together until 1881. Until 1879, the Fosters, no pushovers, would be refusing to pay property taxes on the grounds that Abby was not being allowed to vote. What, taxation without representation? The property would be auctioned off by the government, several times, with friends repeatedly repurchasing the house and giving it back to the Fosters. Although the place is not open to the public, it is now designated as a National Historic Landmark:





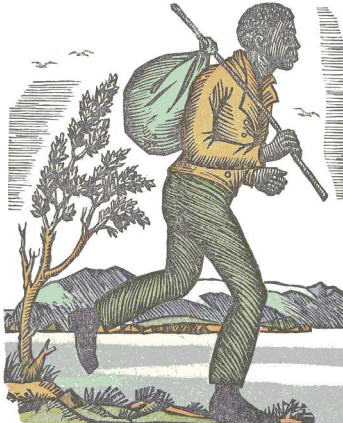
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August: [Stephen Symonds Foster](#) returned to Ohio with William Lloyd Garrison and [Frederick Douglass](#) while [Abby](#)



[Kelley Foster](#) stayed with little [Alla](#) on their farm, called Liberty Farm, near Worcester. She harbored fugitive slaves at their home, and she would still be attending antislavery meetings, but only in Massachusetts. As soon as Alla was old enough to stay with family, Abby would return to the general circuit, again travelling to Ohio.





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1848

August: [Richard Henry Dana, Jr.](#) attended the National Free Soil Party Convention in Buffalo, New York.



The Reverend Daniel Foster left Salem, Massachusetts for Danvers and was ordained as a Methodist minister.

Frederick Douglass began a lecture tour of New York, Pennsylvania, and Ohio with William Lloyd Garrison and [Stephen Symonds Foster](#).





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1854



→ Our national birthday, Tuesday the 4th of July: This was [Nathaniel Hawthorne](#)'s 50th birthday.



Rowland Hussey Macy (1822-1919) had gotten started in retail in 1851 with a dry goods store in downtown Haverhill. Macy's policy from the very first was "His goods are bought for cash, and will be sold for the same, at a small advance." On this date Macy's 1st parade marched down the main drag of the little New England village. It was too hot and only about a hundred people viewed his celebration. In 1858 Macy would sell this store and, with the financial backing of Caleb Dustin Hunking of Haverhill, relocate the retail business to easier pickings in New-York. (So, have you heard of the New York Macy's department store? –Have you shopped there?)

When the mayor of Wilmington, Delaware jailed City Council member Joshua S. Valentine for setting off firecrackers, he was mobbed by a group of indignant citizens.

CELEBRATING OUR B-DAY

[Henry Thoreau](#) went at "8 A.M. –To Framingham."

At this abolitionist picnic celebrating our nation's birthday and the [Declaration of Independence](#), attended by some 600, a man the [Standard](#) described as "a sort of literary recluse," name of Henry David Thoreau, **declared for dissolution of the federal union.**

[Sojourner Truth](#) was another of the speakers, although we do not know whether she spoke before of after Thoreau (the newspaper reporter who was present failed entirely to notice that Sojourner took part), nor



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whether he sat on the platform beside her. [Stephen Symonds Foster](#) and [Abby Kelley Foster](#) were present



(Abby probably brought her daughter Alla to the pic nic, for it was always a family affair, with swings for the children, boating on a nearby pond, and a convenient refreshment stand since the day would be quite hot,

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and confined her remarks to an appeal for funds), and [Lucy Stone](#), as were Wendell Phillips, Charles Lenox

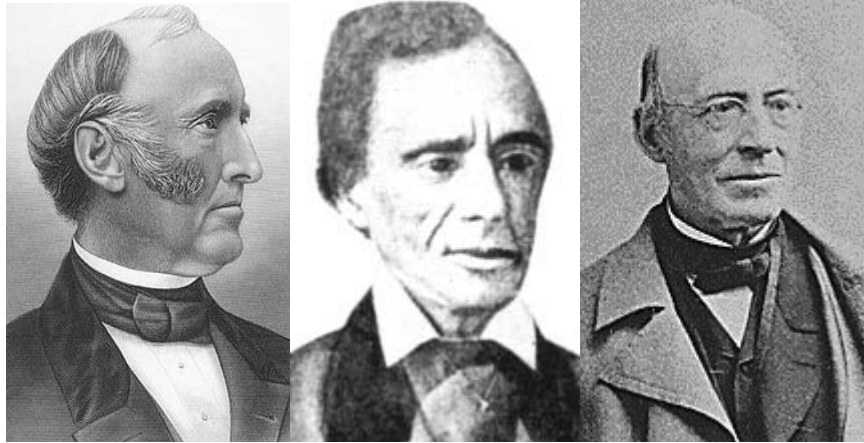




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Remond, and William Lloyd Garrison.²



When the meeting in the shady amphitheater was called to order at 10:45AM by Charles Jackson Francis, the first order of business had to be election of officials for the day. William Lloyd Garrison became the event's president and Francis Jackson of Boston, [William Whiting](#) of [Concord](#), Effingham L. Capron of Worcester, Dora M. Taft of Framingham, Charles Lenox Remond of Salem, John Pierpont of Medford, Charles F. Hovey of Gloucester, [Jonathan Buffum](#) of Lynn, Asa Cutler of Connecticut, and Andrew T. Foss of New Hampshire its vice presidents. The Reverend Samuel J. May, Jr., of Leicester, William H. Fish of Milford, and R.F. Wallcut of Boston became its secretaries. [Abby Kelley Foster](#), Ebenezer D. Draper, Lewis Ford, Mrs. Olds of Ohio, [Lucy Stone](#), and Nathaniel B. Spooner would constitute its Finance Committee. Garrison then read from Scripture, the assembly sang an Anti-Slavery hymn, and Dr. Henry O. Stone issued the Welcome.

2. There was an active agent of the Underground railroad on that platform, we may note, and it was not the gregarious Truth but the "sort of literary recluse" Thoreau. That is, please allow me to state the following in regard to the existence of eyewitness testimony, that the Thoreau home in Concord was in the period prior to the Civil War a waystation on the Underground Railway: we might reappraise [Thoreau](#)'s relationship with Sojourner Truth, of whom it has been asserted by [Ebony Magazine](#) that she was a "Leader of the Underground Railroad Movement" (February 1987), by asking whether there is any comparable eyewitness testimony, that Truth ever was involved in that risky and illegal activity? Her biographer refers to her as a "loose cannon," not the sort of close-mouthed person who could be relied upon as a participant in a quite secret and quite illegal and quite dangerous endeavor, and considers also that no such evidence has ever been produced. The Thoreaus, in contrast, not only were never regarded as loose in this manner, but were, we know, regarded as utterly reliable — and in the case of the Thoreau family home the evidence for total involvement exists and is quite conclusive.



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I will quote a couple of paragraphs about the course of the meeting from the Foster biography, AHEAD OF HER TIME:



Heading the finance committee, Abby made her usual appeal for funds, Stephen called on the friends of liberty to resist the Fugitive Slave Law, "each one with such weapons as he thought right and proper," and Wendell Phillips, Sojourner Truth, and Lucy Stone held the audience in thrall with their "soul-eloquence." After an hour's break for refreshments Henry Thoreau castigated Massachusetts for being in the service of the Slaveholders and demanded that the state leave the Union. "I have lived for the last month -and I think that every man in Massachusetts capable of the sentiment of patriotism must have had a similar experience- with the sense of having suffered a vast and indefinite loss. I did not know what ailed me. At last it occurred to me that what I had lost was a country."

Thoreau's speech is still reprinted, but William Lloyd Garrison provided the most dramatic moment of that balmy July day. Placing a lighted candle on the lectern, he picked up a copy of the Fugitive Slave Law and touched it to the flame. As it burned, he intoned a familiar phrase: "And let all the people say **Amen**." As the shouts of "Amen" echoed, he burned the U.S. commissioner's decision in the Burns case. Then he held a copy of the United States Constitution to the candle, proclaiming, "So perish all compromises with tyranny." As it burned to ashes, he repeated, "And let all the people say **Amen**." While the audience responded with a tremendous shout of "Amen," he stood before them with arms extended, as if in blessing. No one who was present ever forgot the scene; it was the high point of unity among the Garrisonian abolitionists.

This biography of Abby Kelley, with its suggestion that [Thoreau](#)'s speech, which it condenses to three sentences, must have been significant because it is "still reprinted," overlooks the fact that Thoreau had not been granted an opportunity to read his entire lecture. A contemporary comment on the speech was more accurate:



Henry Thoreau, of Concord, read portions of a racy and ably written address, the whole of which will be published in the Liberator.

That is, Thoreau delivered a 4th-of-July oration at Framingham MA on "[SLAVERY IN MASSACHUSETTS](#)", criticizing the governor and the chief justice of Massachusetts who were in the audience. -But, he was not



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allowed the opportunity to read his entire essay.

The whole military force of the State is at the service of a Mr. Suttle, a slaveholder from Virginia, to enable him to catch a man whom he calls his property; but not a soldier is offered to save a citizen of Massachusetts from being kidnapped! Is this what all these soldiers, all this training has been for these seventy-nine years past? Have they been trained merely to rob Mexico, and carry back fugitive slaves to their masters? These very nights, I heard the sound of a drum in our streets. There were men training still; and for what? I could with an effort pardon the cockerels of Concord for crowing still, for they, perchance, had not been beaten that morning; but I could not excuse this rub-a-dub of the "trainers." The slave was carried back by exactly such as these, i.e., by the soldier, of whom the best you can say in this connection is that he is a fool made conspicuous by a painted coat.

Note that on paper, at least, if not verbally as well, he made a reference to martyrdom by [hanging](#): "I would side with the light, and let the dark earth roll from under me, calling my mother and my brother to follow." Here is another account of the actual speech, as opposed to what was printed later, from one who was there in



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the audience standing before that platform draped in mourning black:

He began with the simple words, "You have my sympathy; it is all I have to give you, but you may find it important to you." It was impossible to associate egotism with Thoreau; we all felt that the time and trouble he had taken at that crisis to proclaim his sympathy with the "Disunionists" was indeed important. He was there a representative of Concord, of science and letters, which could not quietly pursue their tasks while slavery was trampling down the rights of mankind. Alluding to the Boston commissioner who had surrendered Anthony Burns, Edward G. Loring, Thoreau said, "The fugitive's case was already decided by God, -not Edward G. God, but simple God." This was said with such serene unconsciousness of anything shocking in it that we were but mildly startled.

— AUTOBIOGRAPHY, MEMORIES, AND
EXPERIENCES OF MONCURE DANIEL
CONWAY (Boston MA: Houghton,
Mifflin & Co.), Volume I,
pages 184-5.
[[Moncure Daniel Conway](#)]

DISUNION

ANTHONY BURNS

EDWARD GREELEY LORING

At the end of the morning meeting [Thoreau](#) was on the platform while William Lloyd Garrison, the featured speaker, burned [the federal Constitution](#) on a pewter plate as a "covenant with death" because it countenanced the return of runaway slaves to their owners — Margaret Fuller's grandfather Timothy Fuller Sr., who had refused to consent to that document when it was originally promulgated because of its ridiculous mincing about slavery, would have been proud of him! Thoreau's inflammatory oratory was less inflammatory than addresses made on that occasion by Garrison, Wendell Phillips, and Charles Lenox Remond, for their speeches drew comments but Thoreau's did not.

On our nation's birthday the platform had been draped in black crepe as a symbol of mourning, as at a state funeral, and carried the insignia of the State of Virginia, which stood as the destination of Anthony Burns, and this insignia of the State of Virginia was decorated with — with, in magnificent irony, ribbons of triumph! Above the platform flew the flags of Kansas and Nebraska, emblematic of the detested new Kansas/Nebraska Act. As the background of all this, the flag of the United States of America was hung, but it was upside down, the symbol of distress, and it also was bordered in black, the symbol of death.

I think no great public calamity, not the death of [Daniel Webster](#), not the death of Charles Sumner, not the loss of great battles during the War, brought such a sense of gloom over the whole State as the surrender of Anthony Burns.

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William Lloyd Garrison placed a lighted candle on the lectern, and touched a corner of the Fugitive Slave Law to the flame. As it burned, he orated “And let all the people say **Amen**” and the crowd shouted “Amen!” Then he touched a corner of the US commissioner’s decision in the Burns case to the candle flame. Then he touched a corner of a copy of [the federal Constitution](#) to the candle flame, and orated “So perish all compromises with tyranny.” As the paper was reduced to ashes, he orated “And let all the people say **Amen**” and stood with his arms extended as if in blessing.



[William Lloyd Garrison \(in 1865\)](#)

[Moncure Daniel Conway](#)’s comment, later, about the moment when William Lloyd Garrison set the match to the constitution, and the few scattered boos and hisses were drowned out by the thunderous “Amen” of the crowd, was:

That day I distinctly recognized that the antislavery cause was a religion.

In the afternoon [Moncure Daniel Conway](#) spoke, as a Virginian aristocrat, a child of position and privilege. Look at me! It was his 1st antislavery attempt at identity politics grandstanding. Leaning on the concept, he insisted that the force of public opinion in his home state was so insane and so hotheaded that every white man with a conscience, “or even the first throbbings of a conscience,” was a **slave** to this general proslavery public posture. He offered that to resist this Southern certitude, each Northerner would need to “abolish slavery in his



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heart.”³

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(So, you see, the white man has been self-enslaved: the problem is not so much that slavery harms the black man as that slavery harms the white man, shudder.)

Then Wendell Phillips spoke.

We know that Sojourner Truth spoke from that mourning-draped platform after a white man from Virginia had described his being thrown in jail there on account of his antislavery convictions, because in her speech she commented on this: how helpful it was for white people to obtain some experience of oppression. She warned that “God would yet execute his judgments upon the white people for their oppression and cruelty.” She asked why it was that white people hated black people so. She said that the white people owed the colored race a debt so huge that they would never be able to pay it back — but would have to repent so as to have this debt forgiven them. Nell Painter has characterized this message as “severe and anguished,” and has commented that despite the cheers and applause, “Her audiences preferred not to grapple with all she had to say.” Her humor must have been such, Painter infers, as to allow her white listeners to exempt themselves from this very general denunciation:

They did not hear wrath against whites, but against the advocates of slavery. It is understandable, no doubt, that Truth’s audiences, who wanted so much to love this old black woman who had been a slave, found it difficult to fathom the depths of her bitterness.

3. We may note how different this was from the Reverend Theodore Parker’s “kill the Negro in us.”



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Carleton Mabee's BLACK FREEDOM

Americans at large often held the abolitionists responsible for the war. They argued that the abolitionists' long agitation, strident as it often was, had antagonized the South into secession, thus beginning the war, and that the abolitionists' insistence that the war should not end until all slavery had been abolished kept the war going. In 1863 the widely read New York Herald made the charge devastatingly personal. It specified that by being responsible for the war, each abolitionist had in effect already killed one man and permanently disabled four others. ... While William Lloyd Garrison preferred voluntary emancipation, during the war he came to look with tolerance on the abolition of slavery by military necessity, saying that from seeming evil good may come. Similarly, the Garrisonian-Quaker editor, Oliver Johnson, while also preferring voluntary emancipation, pointed out that no reform ever triumphed except through mixed motives. But the Garrisonian lecturer Pillsbury was contemptuous of such attitudes. Freeing the slaves by military necessity would be of no benefit to the slave, he said in 1862, and the next year when the Emancipation Proclamation was already being put into effect, he said that freeing the slaves by military necessity could not create permanent peace. Parker Pillsbury won considerable support for his view from abolitionist meetings and from abolitionist leaders as well. Veteran Liberator writer Edwin Percy Whipple insisted that "true welfare" could come to the American people "only through a **willing** promotion of justice and freedom." [Henry C. Wright](#) repeatedly said that only ideas, not bullets, could permanently settle the question of slavery. The recent Garrisonian convert, the young orator Ezra Heywood, pointed out that a government that could abolish slavery as a military necessity had no antislavery principles and could therefore re-establish slavery if circumstances required it. The Virginia aristocrat-turned-abolitionist, [Moncure Daniel Conway](#), had misgivings that if emancipation did not come before it became a fierce necessity, it would not reflect true benevolence and hence could not produce true peace. The Philadelphia wool merchant, Quaker Alfred H. Love, asked, "Can so sublime a virtue as ... freedom ... be the offspring of so corrupt a parentage as war?" The long-time abolitionist [Abby Kelley Foster](#)—the speak-inner and Underground Railroader—predicted flatly, if the slave is freed only out of consideration for the safety of the Union, "the hate of the colored race will still continue, and the poison of that wickedness will destroy us as a nation." Amid the searing impact of the war—the burning fields, the mangled bodies, the blood-splattered hills and fields—a few abolitionists had not forgotten their fundamental belief that to achieve humanitarian reform, particularly if it was to be thorough and permanent reform, the methods used to achieve it must be consistent with the nature of the reform. ... What abolitionists often chose to brush aside was that after the war most blacks would still be living in the South, among the same Confederates whom they were now trying to kill.



WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF



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July 5, Wednesday: The following item has been extracted from page 2, column 2 of the Boston Commonwealth of this date by Bradley P. Dean, to add to our understanding of the context for [Henry Thoreau](#)'s delivery of "SLAVERY IN MASSACHUSETTS" during the previous day, on the mourning-crepe-draped platform of the 4th of July commemoration at the Harmony Grove in Framingham MA:

ANTI-SLAVERY CELEBRATION AT FRAMINGHAM

A meeting of Anti-Slavery people, called under the auspices of the Mass. Anti-Slavery Society, was held at Framingham yesterday. A beautiful grove near the lake, furnished a fine place for the meeting. Many people entertained themselves by taking a sail upon the lake. About two thousand persons were present, extra trains being there from Boston and Worcester. Mr. [William Lloyd] Garrison presided, and speeches were made by him, Wendell Phillips, C. L. Remond, Lucy Stone, John Pierpont, S.S. Foster, John C. Cluer, and others. At the close of Mr. Garrison's speech he burned the Fugitive Slave Act, Commissioner Loring's decision and the Constitution of the United States. The burning of the Slave Act and Loring's decision was received with decided approbation; but the burning of the Constitution was witnessed with disgust and indignation by a large number of those who were assembled, some of whom vented their feelings by hisses and ou[t]cries.

RESISTING THE FUGITIVE SLAVE LAW

JOHN PIERPONT



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It is no more than fair to state that Mr. Garrison said that he did not do this as the act of the meeting, but as his own individual expression of opinion[.] But this furnishes no excuse for the proceeding. By the printed notice of the meeting, all "friends of Impartial Freedom and Universal Emancipation," "all who reject with indignation the wild and guilty fantasy that man can hold property in man," were invited to be present at Framingham. Under this invitation, anti-slavery men, who hold that the Constitution of the United States furnishes no aid whatever to slavery and that under it, the most radical anti-slavery action is legal and proper, had a right to be present, without having their feelings and principles insulted by such a performance. We speak now only of the act of discourtesy: whether it was worth while to perform an act, at this time, which could gratify only a few men, and must inevitably tend to increase the odium under which all true anti-slavery men have to labor, is another question which we do not now discuss. We take the occasion, speaking as we have no doubt we do, in behalf of a very large majority of the "friends of impartial freedom and universal emancipation," in this community, to repudiate this act of Mr. Garrison's, and say that they have no sympathy with it or approved of it.

WILLIAM LLOYD GARRISON

WENDELL PHILLIPS

CHARLES LENOX REMOND

LUCY STONE

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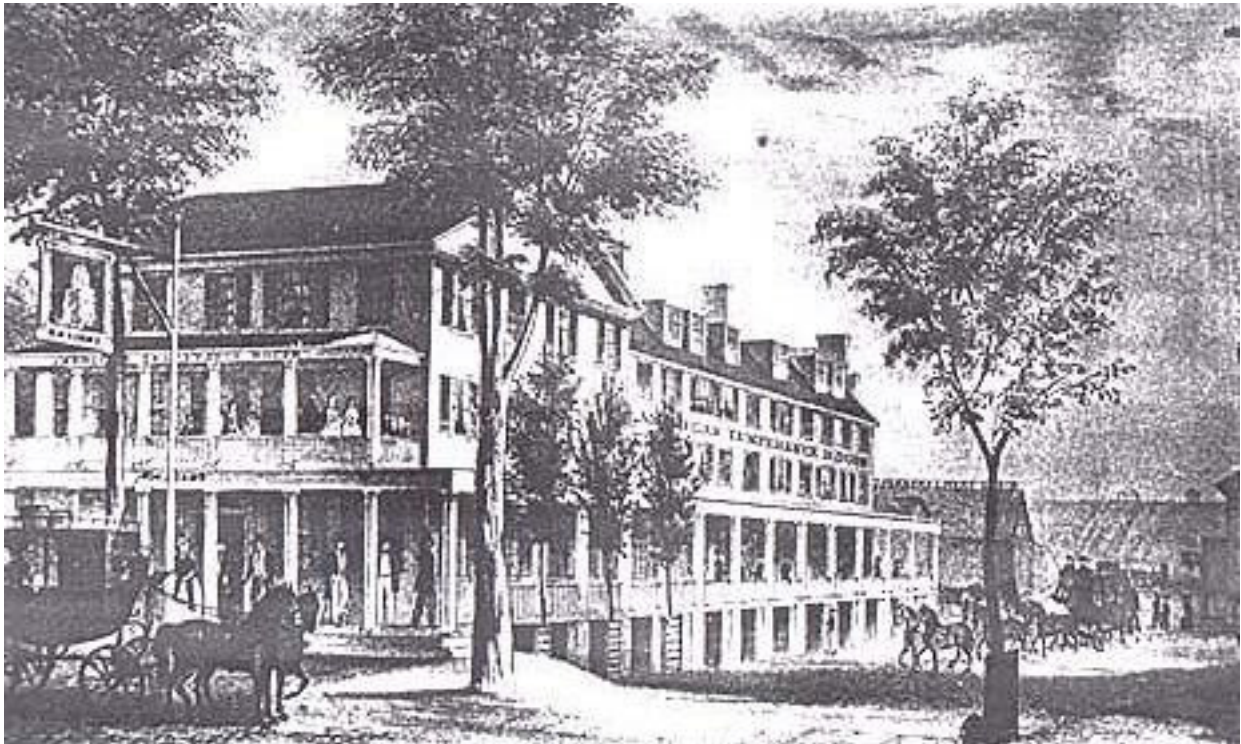
October 29, Sunday: [Moncure Daniel Conway](#) was elected to be the minister of the [Unitarian](#) church in Washington DC.⁴

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[Henry Thoreau](#) seems to have decided, by this point in late October, that he was going to write a lecture of the “reformatory Character” on “Art of Life” that had been requested by [Asa Fairbanks](#) in the letter he received on October 18th. (This would begin as “WHAT SHALL IT PROFIT” and continued through “LIFE MISSPENT” to become what we know as “LIFE WITHOUT PRINCIPLE”.)

Also, in late October, in Worcester, a heavy-set man registered at the American Temperance House Hotel at the intersection of Main Street and Foster Street.⁵



He was a lawman, he was the US Marshall [Asa O. Butman](#) who had arrested the young presser [Anthony Burns](#) in Boston in May, and he was back from escorting Burns to the custody of his owner in Virginia.

What was such a man up to in Worcester, and what was to be done about it? As a nonresistant, [Stephen](#)

4. While a minister in Washington DC, Conway would become special friends with Helen Fiske, who after two husbands, as Helen Hunt Jackson, would relocate to Southern California and plead in a novel titled RAMONA for the rights of Native Americans.

5. President Martin Van Buren had stayed a night at this hotel in 1845 and another night in 1848. At various times General Sam Houston of Texas and John Greenleaf Whittier were also guests of this famous hotel.



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[Symonds Foster](#) had of course not become a member of the Reverend Thomas Wentworth Higginson's



“Worcester Vigilance Committee,” so, while that vigilance committee was going around passing out its LOOK OUT FOR KIDNAPPERS handbills and trying to drum up a mob so they could throw a “tar and feathers party” in Butman’s honor, Foster and some fifty of his nonresistant friends, white and black, took direct action. They assembled in front of the American House and kept ringing the doorbell and arguing with the landlord, long into the night, until finally Butman appeared in the doorway with pistol in hand and threatened them. They promptly swore out a complaint and had the marshal arrested. The next morning, at Butman’s arraignment, the courtroom and surrounding streets were jammed with spectators. At a brief adjournment in the proceedings, about six black men got into the room with Butman, and commenced beating on him. Although the city marshal did manage to arrest one of the assailants, there were too many common citizens present and clearly the forces of law and order –which flourish best in the dark– were not in charge of that day and that place. There was a conference between community leaders and city officials, and, as a result of this negotiation, Butman, Higginson, Foster, and some others left the courthouse in a tight group. The promise that had been made was that Butman could have safe passage out of Worcester if he would agree never to return there. The tight group managed to get Butman to the downtown train station more or less intact, at the expense of his having received in transit from the members of the crowd one blow of the fist, one thrown egg, and miscellaneous kicks, but the train had just left. So Butman was unceremoniously locked in the depot privy for an hour while the members of the escort committee made speeches to the crowd and waited nervously for the arrival of a hack that could get the man safely back to Boston.

When the entire affair was over and Butman was safe, Foster, his friend Joseph Howland, and some other nonresistants and some black men who had allegedly beat on Butman were placed under arrest on the charge



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of inciting to riot. Foster refused to post bail and demanded that his wife [Abby Kelley Foster](#) be permitted to act as his lawyer. Which was unheard of, no female had ever appeared in court as a lawyer in the history of the Commonwealth of Massachusetts! At the end of it the grand jury indicted the black defendants for assaulting Butman, but acquitted the nonresistants.

[Thoreau](#) received a written request from Mary Moody Emerson, asking that he repeat his Plymouth lectures of February 22, 1852 and October 8, 1854 for the benefit of his neighbors.



Father [Isaac Hecker](#), CSSR wrote to [Orestes Augustus Brownson](#), noting how easy it was for him to see right through the pretensions of his friend the author, [Henry Thoreau](#):

*Under his seeming trustfulness and frankness ...
he conceals an immense amount of pride, pretension
and infidelity.*



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About [WALDEN; OR, LIFE IN THE WOODS](#), he commented that he had not read “all his book through” but doubted that “anyone else will except as a feat.” All in all [Henry Thoreau](#)’s literary accomplishment he depicted as inferior to his own as-yet-unfinished, as-yet-untitled production. Although he here suggested that [Brownson](#) take a shot at this new book by Thoreau in [Brownson’s Quarterly Review](#), Brownson would not in



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fact ever venture so to do:



Do give in yr next Review a notice of "Thoreau's Life in the woods". He places himself fairly before the public and is a fair object of criticism. I have not read all his book through, and I don't think any one will except as a feat. I read enough in it to see that under his seeming truthfulness & frankness he conceals an immense amount of pride, pretention & infidelity. This tendency to solitude & asceticism means something, and there is a certain degree of truthfulness & even bravery in his attempts to find out what this something is; but his results are increased pride, pretention & infidelity, instead of humility, simplicity, & piety. He makes a great ado about the cheapness of his house, and gives us a list of his articles of diet as something to be looked at & admired; but why a house at all? Why this long list of luxuries? The Hermit Fathers did without all these. They dwelt in holes & caves & lived on roots & water. Thoreau lives a couple of years in the midst of [Walden Woods] – with the help of his friends, and lo he sets to crowing to wake up his neighbors. The Hermit Fathers lived 60 100 years & upwards in perfect solitude & silence & when discovered plunge deeper into the desert, and die as they lived in solitude & silence. The poor man Thoreau does not know what cheap stuff his heroism is made of. He wants waking up. He brags of not having committed himself in not having purchased a farm, he forgets that he takes a deed for his book in the shape of a copy right. His recontre with the Catholic Canadian shows according to his own account to every other mind except his own, that of the two, the Canadian was the truer, braver, & greater man. You can give him a good notice, for he was a young friend of yours. What has all his efforts & struggling done for him? What would these efforts not do inside & under the divine influence of the H Church. The time is coming when our young, earnest, and enterprising American youth will find that it is the Church of God they seek – and they will find in her bosom the sphere for their activities & the true objects of their search & aspirations.... I put into the hands of Appleton to-day or to-morrow the first 12 chapters of my book. Including "The Model Man" & "The Model Life" two chapters which I have written since I saw you. I think I have been successful in doing what I intended these two chapters which I considered the most difficult task from the beginning.



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1855

March 30, Friday: The State of New York passed enabling legislation to launch a survey of New-York's underwater boundaries.

[Stephen Symonds Foster](#) announced that he had demoted nonresistance to evil from an end in itself to a means toward victory. He could defend himself better, personally, by eschewing violence than by arming himself and defending himself. Others, however, might not be in such a situation. If they could not achieve their objectives best through nonviolence, then they should use violence.



March 30. 6.30 A. M. — To Island. It is a little warmer than of late, though still the shallows are skimmed over. The pickerel begin to dart from the shallowest parts not frozen. I hear many phe-be notes from the chickadees, as if they appreciated this slightly warmer and sunny morning. A fine day. As I look through the window, I actually see a warmer atmosphere with its fine shimmer against the russet hills and the dry leaves, though the warmth has not got into the house and it is no more bright nor less windy than yesterday, or many days past. I find that the difference to the eye is a slight haze, though it is but very little warmer than yesterday. To-day and yesterday have been bright, windy days, — west wind, cool, yet, compared with the previous colder ones, pleasantly, gratefully cool to me on my cheek. There is a very perceptible greenness on our south bank now, but I cannot detect the slightest greenness on the south side of Lee's Hill as I sail by it. It is a perfectly dead russet. The river is but about a foot above the lowest summer level. I have seen a few *F. hyemalis* about the house in the morning the last few days. You see a few blackbirds, robins, bluebirds, tree sparrows, larks, etc., but the song sparrow chiefly is heard these days. He must have a great deal of life in him to draw upon, who can pick up a subsistence in November and March. Man comes out of his winter quarters this month as lean as a woodchuck. Not till late could the skunk find a place where the ground was thawed on the surface. Except for science, do not travel in such a climate as this in November and March. I tried if a fish would take the bait to-day; but in vain; I did not get a nibble. Where are they? I read that a great many bass were taken in the Merrimack last week. Do not the suckers move at the same time?



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1856

March 15, Saturday: The Reverend Samuel J. May, Jr. wrote to Mrs. [Elizabeth Buffum Chase](#):

I am desirous to have [Stephen S. Foster](#) go into [R. Island](#), as a lecturer for a few weeks. He has just returned home from some successful labours in New Hampshire. I prefer to confer with you on the subject, before laying the matter before the Executive Committee. A meeting of that committee is to be held here on Monday morning, and if you could conveniently give me a reply to this, by that time, I shall be much obliged to you.

There are, we all know, "many men, many minds," and there is a class of them, with whom Mr. Foster is better able to deal than any other person I know.

Probably Wendell Phillips will attend the [R. I.](#) Convention if held. I am not authorized yet to promise him. [Asa Fairbanks](#) proposes a three-days convention (Friday, Saturday, and Sunday). What think you of that arrangement? Phillips would not give so much time to it as that, but we might have other speakers for Friday and Saturday morning, when Phillips would come (if he can come at all), and remain through. We will have a good convention, if we have any. I think S.S.F. can direct attention to it with more effect than either Brown or S. Holley, I mean, in the way

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of securing attendance.

[RHODE ISLAND](#)

Elizabeth B. Chace.

March 27, Thursday: Death of [Charles Jones Dunbar](#), [Henry Thoreau](#)'s favorite uncle, [Cynthia Dunbar Thoreau](#)'s eccentric brother.

The Reverend Samuel J. May, Jr. wrote from the Anti-Slavery Office to Mrs. [Elizabeth Buffum Chase](#):

As W. Phillips can give no time to the [R.I.](#) Convention, until the last week in April, we have, after conferring with [Providence](#) friends, fixed upon the 25th, 26th, and 27th of that month as the days.

A. Fairbanks gives me no encouragement about the formation of a State Society. It seems to me to be, like Immediate Emancipation itself, one of the first things to be done. Action, in this country, to be effective, must be organized.

Nor is it a very numerous Society that is wanted. We are not politicians -thank God- I hope we are not "Know nothings" in any sense; we are not striving to form a great Lodge or body, every man of which shall talk, and move, and vote, to order.

I began my note chiefly to say that I propose appointing a



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meeting for S.S. Foster at Pawtucket on Sunday, April 6th, and I think he will stop and see you on the Saturday evening previous, as you desired. I am not sure who the best person in Pawtucket for me to write to is, since Daniel Mitchell has gone. Will you give me your opinion as to the three best places for S.S.F. to spend the three Sundays in, which are all he can give to R.I.?

ASA FAIRBANKS

RHODE ISLAND



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March 27. Uncle Charles died this morning, about midnight, aged seventy-six. The frost is now entirely out in some parts of the New Burying-Ground, the sexton tells me, - half-way up the hill which slopes to the south, unless it is bare of snow, he says. In our garden, where it chances to be bare, two or more rods from the house, I was able to dig through the slight frost. In another place near by I could not. The river is now open in reaches of twenty or thirty rods, where the ice has disappeared by melting. Elijah Wood, Senior, about seventy, tells me he does not remember that the river was ever frozen so long, nor that so much snow lay on the ground so long. People do not remember when there was so much old snow on the ground at this date.



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1859

November 26, Saturday: From his cell in Charles Town, [John Anderson Copeland, Jr.](#), who had remained entirely silent throughout his trial, wrote his parents:⁶

DEAR PARENTS, - my fate as far as man can seal it is sealed but let this not occasion you any misery for remember the cause in which I was engaged, remember that it was a "Holy Cause," one in which men who in every point of view better than I am have suffered and died, remember that if I must die I die in trying to liberate a few of my poor and oppress people from my condition of servitude which God in his Holy Writ has hurled his most bitter denunciations against and in which men who were by the color of their faces removed from the direct injurious affect, have already lost their lives and still more remain to meet the same fate which has been by man decided that I must meet.

6. Letter later in the possession of his sister, Miss Mary Copeland of Oberlin, Ohio.




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The Reverend Andrew T. Foss, who been holding to the nonviolent principles of William Lloyd Garrison and the Reverend [Adin Ballou](#) when he took part in the attempt to rescue Anthony Burns in the streets of Boston, had at some later point entered into an alliance with Charles Lenox Remond and ceased to be a Nonresistant. He explained that although he would not press the slaves toward rebellion, “when it comes, God knows, I will pray that the slave may be victorious.” At a meeting of an antislavery society in Worcester County, the Reverend [Adin Ballou](#) proposed that they reaffirm their original Declaration of Sentiments of December 4,



1833,  inclusive of its words “Our principles forbid the doing of evil that good may come.” Charles Lenox Remond responded that he had never supposed, in joining that society, that he had committed himself to such a thing! In fact “I should be glad if a National Vigilance Committee was formed to hang upon every tree and lamppost every slaveholder.”





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[Abby Kelley Foster](#) joined with this challenge to the Reverend Ballou. Then [Stephen Symonds Foster](#) declared that although he was a nonresistant, he claimed also “not to be a fool.”



In response, the Reverend Ballou pointed out the very real scenario, that if America’s blacks freed themselves by means of a bloody massacre, this would render them psychically incompetent to collaborate with whites for many generations, and fill whites with such horror that they also would be animated by loathing and a lust for vengeance: “It may seem hard to wait, but if we do not wait, we shall do worse.” However, the Reverend Ballou’s resolution reaffirming its Declaration of Sentiments, which had been adopted at its founding and which had included the words “Our principles forbid the doing of evil that good may come,” was voted down, and the assembly embraced instead this Charles Lenox Remond/Andrew T. Foss viewpoint.

[Stephen Symonds Foster](#) tried to organize a new political party which favored “revolution” over “dissolution” of the union, to be named the New England Political Anti-Slavery Society:

“I claim to be a Non-Resistant, but not to be a fool. John Brown has shown himself a **man**, in comparison with the Non-Resistants.”

A contrasting attitude was taken, however, by the Russian Minister, Edouard de Stoeckl, who reported to the government of the Tzar that



When the sad results of this foray became known, John Brown was proclaimed from the very roof-tops as the equal of our Savior. I quote these facts to point out how far Puritan fanaticism can go. Little by little, the extreme doctrines of New England have spread throughout the land.



November 26, Saturday: P.M.—Walk over the Colburn Farm wood-lot south [OF] the road. I find, sometimes, after I have been lotting off a large wood-lot for auction, that I have been cutting new paths to walk in. I cut lines an inch [SIC] or two long in arbitrary directions, in and around some dense woodlot which perhaps is not crossed once a month by any mortal, nor has been for thirty or fifty years, and thus I open to myself new works [SIC],—enough in a lot of forty acres to occupy me for an afternoon. A forty-acre wood-lot which otherwise would not detain a walker more than half an hour, being thus opened and carved out, will



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entertain him for half a day.

In this case there was a cultivated field here some thirty years ago, but, the wood being suffered to spring up, from being open and revealed this part of the earth became a covert and concealed place. Excepting an occasional hunter who crossed it maybe once in several months, nobody has walked there, nobody has penetrated its recesses. The walker habitually goes round it, or follows the single cart-path that winds through it. Woods, both the primitive and those which are suffered to spring up in cultivated fields, thus preserve the mystery of nature. How private and sacred a place a grove thus becomes!—merely because its denseness excludes man. It is worth the while to have these thickets on various sides of the town, where the rabbit lurks and the jay builds its nest.

When I ran out the boundary lines of this lot, I could commonly distinguish the line, not merely by the different growth of wood, but often by a kind of ditch which I think may have been produced by the plow, which heaped up the soil along the side of the field when it was cultivated. I could also detect trees variously bent and twisted, which probably had made part of a hedge fence when young, and others which were scarred by the fencing-stuff that had been fastened to them.

The chickadee is the bird of the wood the most unfailing. When, in a windy, or in any, day, you have penetrated some thick wood like this, you are pretty sure to hear its cheery note therein. At this season it is almost their sole inhabitant.

I see here to-day one brown creeper [*Certhia americana*] busily inspecting the pitch pines. It begins at the base, and creeps rapidly upward by starts, adhering close to the bark and shifting a little from side to side often till near the top, then suddenly darts off downward to the base of another tree, where it repeats the same course. This has no black cockade, like the nuthatch.

In the midst of this wood there occur less valuable patches, of an eighth of an acre or more, where there is much grass, and cladonia, shrub oaks, and lichen-covered birches, and a few pitch pines only,—places of a comparatively sterile character, as if the soil had been run out. The birches will have much of the birch fungus on them, and their fallen dead tops strew the ground.



PER MABEE, PAGES 322-4: Even among those who still considered themselves nonviolent Garrisonians, Brown's raid brought excited speculation that slave revolts might sharply increase if abolitionists encouraged them. Becoming uneasy over this speculation and the acceptance of violence it implied, [Adin Ballou](#) once president of the Nonresistance Society and still the leader of the nonresistant community at [Hopedale](#), Massachusetts, brought the issue out into the open. While Brown was still in a Virginia jail, at a meeting of a Garrisonian Worcester County



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antislavery society Ballou proposed a resolution reaffirming the Declaration of Sentiments, which had been adopted at the founding of the American Antislavery Society, including the words, "Our principles forbid the doing of evil that good may come." Ballou interpreted the declaration as a nonresistance pledge.

The Salem Negro Charles Remond -who at the 1843 Negro national convention opposed Garnet's calling for slave insurrection but recently had been calling for it himself- grew excited. "I never supposed on becoming a member of this society," Remond told Ballou, "that I committed myself to the nonresistant sentiments to which you have referred. For whenever I have heard the question asked, 'What constitutes a member of the American Antislavery Society?' the only answer I have heard given was this: that a man who believed that the immediate, unconditional emancipation of the slave was right ... is a member of this society." And then Remond made clear the extent to which he had become willing to accept violence: "I should be glad if a National Vigilance Committee was formed," he said, "to hang upon every tree and lamppost every slaveholder. They would be doing a glorious work!" "I am not contending," replied Ballou evenly, "that ... a man cannot be a member of this society unless he is a nonresistant.... What the society should be, as a society, is one thing, and what its individual members should be outside of the society is another thing. In respect to the measures of the society, as a society, it is bound by its declarations.... As a society we are pledged not to resort to ... violence." The Quaker come-outer, Abby Kelley Foster, put Ballou on the spot. She said she would rejoice if the North had gone so far up the moral scale as to point its guns not at slaves, as was then the case, but at slaveholders instead. Would you? she asked Ballou bluntly. Ballou was cautious. "I should rejoice with trembling and sorrow," he replied. Abby's husband, the doughty Stephen S. Foster, spoke up. "I claim to be nonresistant," he said, "but not to be a fool." The audience laughed. "Every man is bound to use the most formidable weapons in his power," Foster continued. "Why should I use the sword when I can do better without it? But," he admitted, "Brown has shown himself a man in comparison with the nonresistants." Foster explained, I want to act more like a man myself. Since slave insurrections are coming in the South, "I want to go down South and guide an insurrection, to preserve it from those excesses which Brother Ballou so much deprecates." Evidently Foster considered that slave revolt by nonviolent methods -such as Birney had hinted at in 1835- was hopeless. He was proposing to be an adviser to slave insurrectionists with the hope of keeping them from the excesses of violence only. Ballou ridiculed Foster's notion that he could guide an insurrection. "How pretty he would look," said Ballou, "undertaking to regulate myriads of raging insurrectionists scattered over the Southern country! A rebellion once started would involve all the outrages in the calendar of crime." Besides, if the slaves were freed by rebellion, Ballou added



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with prescience, "what is to be done with them for the next hundred years? It would take at least a century to educate them out of the ferocity engendered by such conflict. How are they to be employed, trained for liberty, and organized into well ordered communities? And above all how is this work to be accomplished with the great mass of the whites in the country full of horror, loathing, and revenge toward them? ... Can't we wait the operations of a more peaceful process? Can't we content ourselves with holy efforts to bring about a change of public sentiment, so that this thing may be accomplished, without resorting to such horrible measures? It may seem hard to wait, but if we do not wait, we shall do worse." The New Hampshire abolitionist agent, Andrew T. Foss, a long-time Baptist minister, said that he had held to the nonviolent principles of Garrison and Ballou as recently as when he took part in the attempt to rescue Burns in the streets of Boston. But since then he had ceased to be a nonresistant. Indicating Ballou, Foss said, "I do not say that he is not higher than I am. I have an impression, a sort of instinct, that he is. [But] I ask the privilege of working on this platform in my own way.... I don't undertake to justify rebellion [by slaves], but when it comes, God knows, I will pray that the slave may be victorious." The crowd cheered. "Men will come to see," added Foss, "that if our fathers had a right to strike for their liberty, then John Brown had a right to strike for the liberty of the slave." Why did so many abolitionists forget, Ballou replied later in a prophetic statement, "the vast differences between a people trained for liberty and self-government through a century and a half, and millions of long crushed slaves, schooled to servility and studiously kept in ignorance? Such a people need all the help and benefit of a peaceful emancipation." But the meeting accepted the Remond-Foss view. It voted down Ballou's resolution reaffirming the American Society's tradition of nonviolence. Even among Garrisonians, John Brown was reducing faith in nonresistance.




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1861



 Our national birthday, Thursday the 4th of July: Documentation of the [international slave trade](#), per W.E. Burghardt Du Bois: “Report of the Secretary of the Navy.” –SENATE EXECUTIVE DOCUMENT, 37 Cong. 1 sess. No. 1, pp. 92, 97.

A return letter informed [Giuseppe Garibaldi](#), in [Italy](#), that the [emancipation](#) of the American negroes was “not the intention of the Federal Government” because “to throw at once upon that country in looseness, four millions of [slaves](#)” would create “a dreadful calamity.”⁷ What a singularly inappropriate letter for the US government to initiate upon the anniversary of its birth as a land of freedom! Further negotiations were entrusted to Henry Shelton Sanford and [George Perkins Marsh](#), experienced senior diplomats — exactly as if

7. In fact President Abraham Lincoln’s own attitude toward an Emancipation Proclamation was that it was, if it was anything, a mere military tactic of last resort. He would become famous in American history as “The Great Emancipator” not because of any affection for the American negro but only after the course of events had caused him to begin to muse in desperation that “Things have gone from bad to worse ... until I felt that we had played our last card, and must change our tactics or lose the game!” Never was a man more reluctant to do the right.

HDT

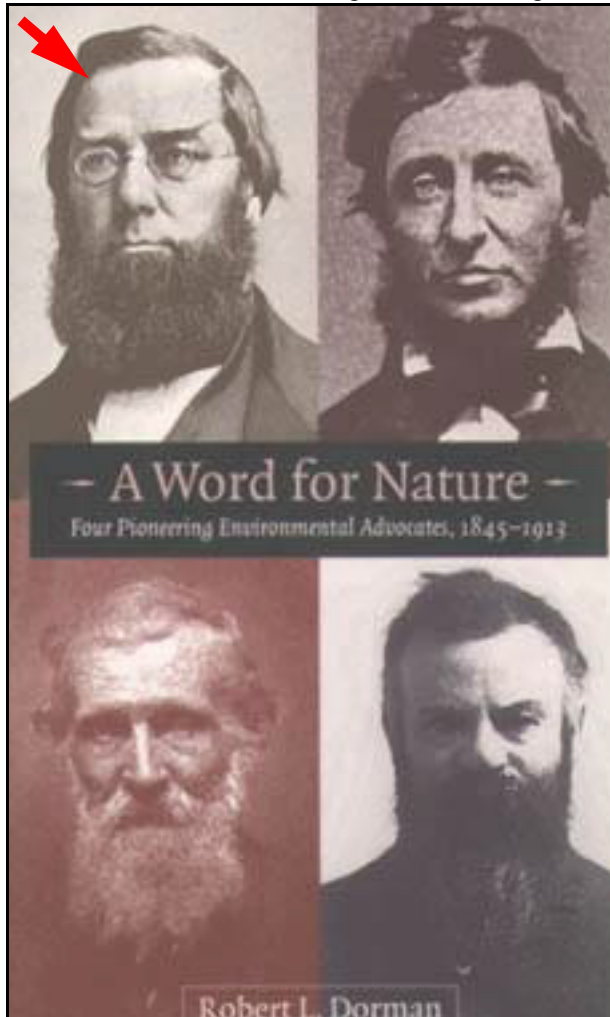
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we supposed there to remain some basis for further negotiations with a gentleman of honor such as Garibaldi.





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Galusha A. Grow became the only Speaker of the House of Representatives ever to be elected and take office on the 4th of July.

An artillery salute of 15 guns was fired at Camp Jackson near Pigs Point, Virginia, in honor of the 15 states that had declared or were declaring their independence from the US federal government in Washington DC.

Maria Mason Tabb Hubbard wrote in her [diary](#):

On yesterday July the 3rd heard of another shocking accident from the manufacturing of fulminating powder for percussion caps, the second death that has occurred in [from it - this is crossed out] this city from the same cause, poor young Laidley was the last victim, having an arm & his head blown off causing instant death! oh how shocking! and what a warning to all who handle any explosive, or igniting powder, and I am in constant dread of my precious Husband being injured during some of his chemical experiments.

In Charleston, South Carolina, blockading Federal ships fired a salute at sunrise, which was answered by Confederate artillery salutes from Forts Moultrie and Sumter.

In Washington DC, 29 New York regiments passed in review before the President at the White House.

In a speech sent over from the White House to the two houses of the US Congress, President Abraham Lincoln defended himself against the accusation that by suspending the basic right of *habeas corpus* he had violated his oath of office “to take care that the laws be faithfully executed,” by inquiring whether “all the laws, but one, [are] to go unexecuted, and the Government itself go to pieces, lest that one be violated?”

He sought to justify the newly begun Civil War by the same argument that slavemasters used in the controversy over manumission without fair compensation to the slave’s “present owner,” who had “bought the slave fair and square,” for the loss of his “pecuniary investment”: “The nation purchased, with money, the countries out of which several of these [confederate] states were formed. Is it just that they shall go off without leave, and without refunding? The nation paid very large sums (in the aggregate, I believe, nearly a hundred millions) to relieve Florida of the aboriginal tribes. Is it just that she shall now be off without consent, or without making any return?”

In [Baltimore](#) citizens presented a “splendid silk national flag, regimental size,” to the 6th Massachusetts Regiment.

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Governor John A. Andrew of Massachusetts was celebrating this national holiday with the 1st Massachusetts Regiment at Camp Banks near Georgetown.

At the annual abolitionist picnic at Harmony Grove in Framingham MA, William Lloyd Garrison, Wendell Phillips, and [Stephen Symonds Foster](#) spoke.

CELEBRATING OUR B-DAY



This was [Nathaniel Hawthorne](#)'s 57th birthday.



Manning their line outside Alexandria VA, the white boys of the 1st Minnesota ate a local delicacy, crab, and were able to witness the skyrockets and other fireworks over the national capitol, and they had a peculiar celebration of their own:



We had a grand burlesque Indian War Dance, executed in a style which would do justice to any set of savages wherever congregated.





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1881

September 12, Monday: [Stephen Symonds Foster](#) died at the age of 72 at Liberty Farm.

September 24, Saturday: There was a memorial service for [Stephen Symonds Foster](#) at the Worcester Horticultural Hall, with the Reverend Samuel J. May, Jr. of Leicester, Massachusetts officiating. Comments were offered by [Lucy Stone](#), Wendell Phillips, the Reverend Henry T. Cheever, and Parker Pillsbury.

“MAGISTERIAL HISTORY” IS FANTASIZING, HISTORY IS CHRONOLOGY



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: June 27, 2014



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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.



STEPHEN S. FOSTER

STEPHEN SYMONDS FOSTER

Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.