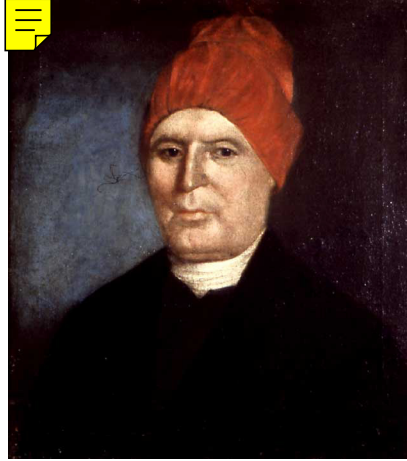


THE REVEREND SAMUEL HOPKINS, AND “HOPKINSIANISM”



DISAMBIGUATION: The Reverend Samuel Hopkins (1721-1803) of Massachusetts and Rhode Island is a different person from the inventor Samuel Hopkins (1743-1818) of Philadelphia and Vermont, and a different person from a Canadian Samuel Hopkins who would make his fortune in California during the great Gold Rush.

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



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1721

September 17, Sunday (Old Style): [Samuel Hopkins](#) was born in Waterbury, Connecticut.

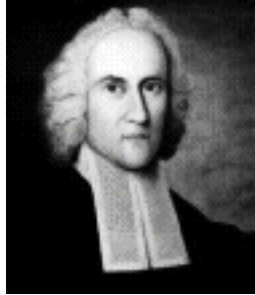


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1741

After hearing the Reverend [Jonathan Edwards](#) deliver “The Distinguishing Marks of a Work of a Spirit of



God,” and graduating from Yale College, [Samuel Hopkins](#) continued his studies with the Reverend [Edwards](#) at [Northampton](#), Massachusetts. He would become a Calvinist pastor, first in Great Barrington, Massachusetts and later in [Newport](#), [Rhode Island](#).



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1742

The Reverend [Jonathan Edwards](#) published his credo, SOME THOUGHTS CONCERNING THE PRESENT REVIVAL OF RELIGION IN NEW ENGLAND. The next year the Reverend Charles Chauncy of the Presbyterian First Church of [Boston](#) would publish a censorious rebuttal, SEASONABLE THOUGHTS ON THE STATE OF RELIGION IN NEW ENGLAND, which would lengthily disapprove of shepherds such as the Reverend Edwards who, in dealing with their flock, “aimed at putting their Passions into a Ferment.”

READ A BIOGRAPHY

After studying with the Reverend [Edwards](#) at [Northampton](#), Massachusetts, [Samuel Hopkins](#) was licensed to preach. He would become a Calvinist pastor, first in Great Barrington, Massachusetts and later in [Newport, Rhode Island](#).



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

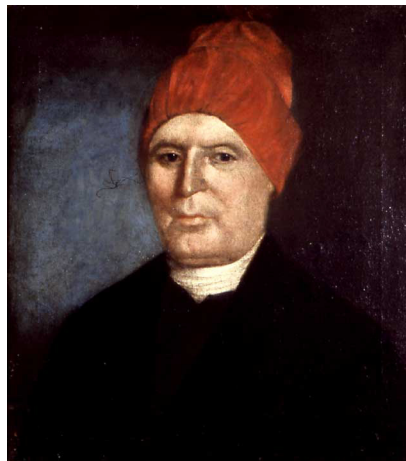
1743

The Reverend Charles Chauncy of the Presbyterian First Church of [Boston](#) published a rebuttal to the Reverend [Jonathan Edwards](#)'s credo of the preceding year, SOME THOUGHTS CONCERNING THE PRESENT REVIVAL OF RELIGION IN NEW ENGLAND. This censorious tract he entitled SEASONABLE THOUGHTS ON THE STATE OF RELIGION IN NEW ENGLAND. The problem was that shepherds such as the Reverend [Edwards](#) of [Northampton](#), in dealing with their flock, "aimed at putting their Passions into a Ferment."

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



December: The Reverend [Samuel Hopkins](#) was ordained pastor of the church in the North Parish of Sheffield, or Housatonick (now Great Barrington), Massachusetts. The settlement consisted at that time of 30 families. He would labor there until the congregation would profess in 1769 to be unable to continue his salary (an excuse).





REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1753

The Reverend [Samuel Hopkins](#) wrote about the native Americans of the region of Massachusetts in which he was at the time ministering.

THE HOUSATONIC INDIANS



HOPKINSIANISM

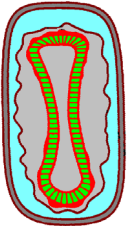
REVEREND SAMUEL HOPKINS

1758

March 22, Wednesday: [Jonathan Edwards](#) died after receiving a [small pox](#) inoculation.

AN EARLY BIOGRAPHY

ANOTHER BIOGRAPHY



THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



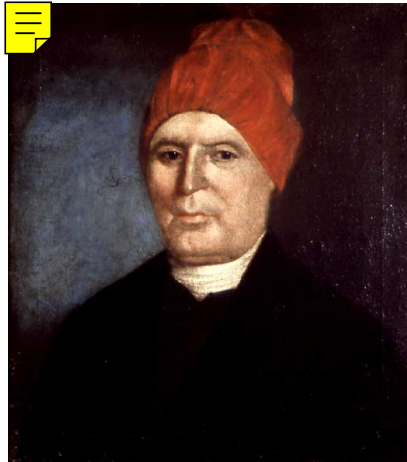


REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1759

The Reverend [Samuel Hopkins](#)'s defense of the existence of sin as part of God's plan for the salvation of humankind, SIN, THRO' DIVINE INTERPRETATION.



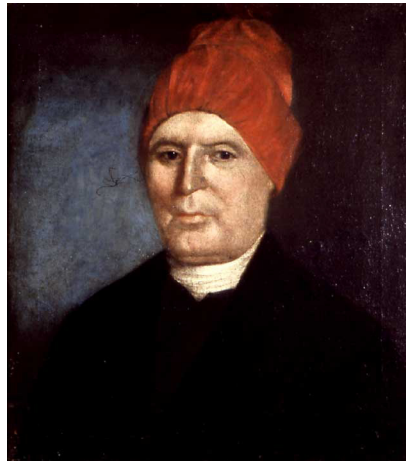


HOPKINSIANISM

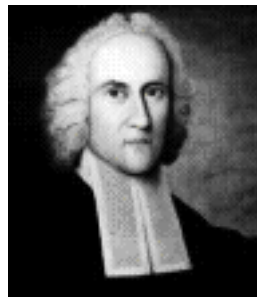
REVEREND SAMUEL HOPKINS

1765

The Reverend [Samuel Hopkins](#)'s AN INQUIRY CONCERNING THE PROMISES OF THE GOSPEL: WHETHER ANY OF THEM ARE MADE TO THE EXERCISES AND DOINGS OF PERSONS IN AN UNREGENERATE STATE. CONTAINING REMARKS ON TWO SERMONS PUBLISHED BY DR. [JONATHAN] MAYHEW, OF BOSTON, ENTITLED "STRIVING TO ENTER IN AT THE STRAIT GATE, EXPLAINED AND INCULCATED; AND THE CONNECTION OF SALVATION THEREWITH, PROVED FROM THE HOLY SCRIPTURE." ALSO, A BRIEF INQUIRY INTO THE USE OF MEANS: SHOWING THEIR NECESSITY IN ORDER TO SALVATION; AND WHAT IS THE TRUE GROUND OF ENCOURAGEMENT FOR SINNERS DILIGENTLY TO ATTEND ON THEM (that's not the book, that's just its title, and it is generally in regard to the importance of inner faith, over mere outward practices such as prayer and attending church — it is due to publications such as this that the Reverend Hopkins's name has forever become associated with the word "crotchety" in addition to the word "original").



Also, his THE LIFE AND CHARACTER OF THE LATE REVEREND, LEARNED, AND PIOUS MR. [JONATHAN EDWARDS](#), PRESIDENT OF THE COLLEGE OF NEW-JERSEY. TOGETHER WITH EXTRACTS FROM HIS PRIVATE WRITINGS & DIARY. AND ALSO SEVENTEEN SELECT SERMONS ON VARIOUS IMPORTANT SUBJECTS (the 1st bio of the Reverend Edwards, who had succumbed upon receiving a small pox inoculation).



PRINCETON UNIVERSITY

READ IT AND WEEP



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1767

The Reverend [Samuel Hopkins](#) preached some hot-stuff sermons that later on he would have published.

SERMONS FROM 1767

CHANGE IS ETERNITY, STASIS A FIGMENT

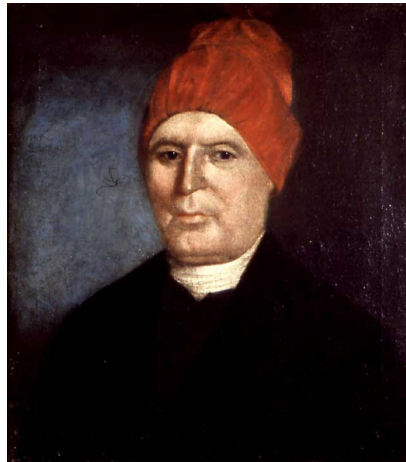


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1769

The congregation in the North Parish of Sheffield, or Housatonick (now Great Barrington), Massachusetts at this point professed to be unable to continue the salary of their Reverend [Samuel Hopkins](#) (this was their way to rid themselves of him).



Do I HAVE YOUR ATTENTION? GOOD.



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1770

The specialist in natural history under whom [Samuel Taylor Coleridge](#) would study at Göttingen from 1798 to 1799, Herr Professor Johann Friedrich Blumenbach, laid the groundwork for Nazi racial thinking first by classifying the human races into 28 varieties and then by attributing the differences between these varieties to varying sorts of degeneration or deterioration, on account of influences of gender, of geography, or both gender and geography, from a uniform originary white male standard. However, while he coined the term “Caucasian,” at this point the term “Aryanism” had not come into being — and, this theorist at this point was presuming Semites to be a part of the white race.¹

As [Martin] Bernal has argued in one of the most interesting parts of [BLACK ATHENA: THE AFROASIATIC ROOTS OF CLASSICAL CIVILIZATION. VOLUME I, THE FABRICATION OF ANCIENT GREECE 1785-1985 (London: Free Association Books, 1987, page 220)], the curious and disturbing fact is that the rise of professional scholarship and the transmutation of knowledge into the different forms of academic disciplines, decisively established at the University of Göttingen (founded in 1734) and then in the new University of Berlin and elsewhere, was intimately bound up with the development of racial theory and the ordering of knowledge on a racial basis. As [Edward W.] Said observes, “What gave writers like [Joseph Ernest] Renan and [Matthew] Arnold the right to generalities about race was the official character of their formed cultural literacy” [ORIENTALISM: WESTERN REPRESENTATIONS OF THE ORIENT (London: Routledge & Kegan Paul, 1978, page 227)]. The blunt fact that has even now not been faced is that modern racism was an academic creation. What we are dealing with here is the dominance of racial theory so widespread that it worked as an ideology, permeating both consciously and implicitly the fabric of almost all areas of thinking of its time. This racialization of knowledge demonstrates that the university’s claim to project knowledge in itself outside political control or judgement cannot be trusted and, in the past at least, has not been as objective as it has claimed; the university’s amnesia about its own relation to race is a sign of its fear of the loss of legitimation.

But that was Germany. In America, already at this point, the Reverend [Samuel Hopkins](#), who in April of this year become the pastor the 1st Congregational Church at [Newport, Rhode Island](#), was suggesting a program to train black missionaries so as eventually to begin a mass repatriation of American blacks — back to Africa

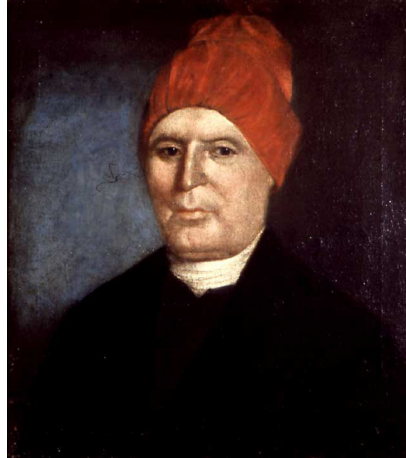
1. Refer to THE ANTHROPOLOGICAL TREATISES OF JOHANN FRIEDRICH BLUMENBACH [1775-1795], edited and translated by T. Bendyshe and published by the Anthropological Society in London in 1865 and to Young, Robert J.C. COLONIAL DESIRE: HYBRIDITY IN THEORY, CULTURE AND RACE (London: Routledge, 1995, page 64).



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

where they belonged. **This** continent of course needed to belong to its **white** people.



For some reason we keep forgetting that the original reason we didn't like slavery was that we didn't like black people.



"Historical amnesia has always been with us:
we just keep forgetting we have it."
— Russell Shorto



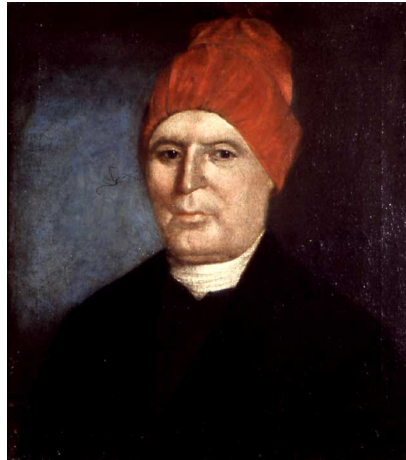
“NARRATIVE HISTORY” IS FABULATION, HISTORY IS CHRONOLOGY



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

April: The Reverend [Samuel Hopkins](#) became the minister of the 1st Congregational Church at [Newport, Rhode Island](#).



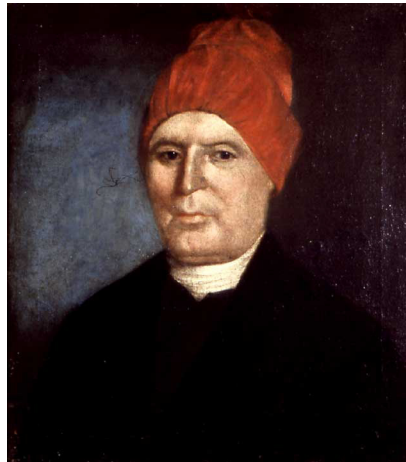


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1773

The Reverend [Samuel Hopkins](#)'s AN INQUIRY INTO THE NATURE OF TRUE HOLINESS (on the need of Christians to become selfless, and serve the higher cause).



8th day of 4th month: During this year the Reverend [Samuel Hopkins](#) of the 1st Congregational Church in [Newport](#) and President [Ezra Stiles](#) of Yale College were urging that freed Africans be resettled in West Africa. The [Rhode Island](#) Quarterly Meeting of the [Religious Society of Friends](#) issued a query:

Are friends clear of Importing, Buying or any way purchasing disposing or holding of Mankind as Slaves, And are all those who have been held in a State of Slavery discharged therefrom.

INTERNATIONAL SLAVE TRADE

SLAVERY

EMANCIPATION



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1775

[Paul Litchfield](#) graduated from Harvard College. He would study for the ministry with the Reverend Dr. West of Stockbridge, and learn [Hopkinsianism](#).

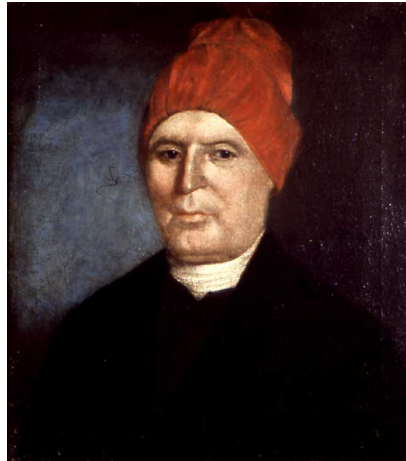


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1776

The Reverend [Samuel Hopkins](#)'s A DIALOGUE CONCERNING THE SLAVERY OF THE AFRICANS, SHOWING IT TO



BE THE DUTY AND INTEREST OF THE AMERICAN STATES TO EMANCIPATE ALL THEIR AFRICAN SLAVES. The Calvinist minister of the 1st Congregational Church at [Newport, Rhode Island](#), a white guy, had [manumitted](#) his one black slave, and hoped for a future of benevolence, in which as a consequence of the Revolution, the practice of human enslavement in America would be discontinued, and the black people would go back to Africa where they belonged, because America should only be for us white people. Fair's fair, so if we fail to condemn [slavery](#) here, then "The Africans have a good right to make slaves of us and our children.... And the Turks have a good right to all the Christian slaves they have among them; and to make as many more slaves of us and our children, as shall be in their power."

ANTISLAVERY

RACISM

Discretion being the better part of valor, while [Aquidneck Island](#) was occupied by the British military, the Reverend would abandon his 1st Congregational Church there and preach instead at Newburyport in



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

Massachusetts and at Canterbury and Stamford in Connecticut (he would not return to Newport until 1780).

This reverend's training school for black missionaries to Africa would fall apart due to the disruption of the revolutionary fighting.

During Winter 1775/1776, acting on behalf of the Rhode Island legislature, militia General William West had been ferreting out loyalists. For the duration of the American Revolution, Newport sent its Loyalists, including Joseph Wanton (son of the deposed royal governor) and Thomas Vernon (the Comte de Rochambeau would use Vernon House, on Clarke Street in Newport, as his headquarters), to rusticate for the duration pleasantly and harmlessly in [Glocester](#) on the farm of Stephen Keach.



[VIEW THE PAGE IMAGES](#)

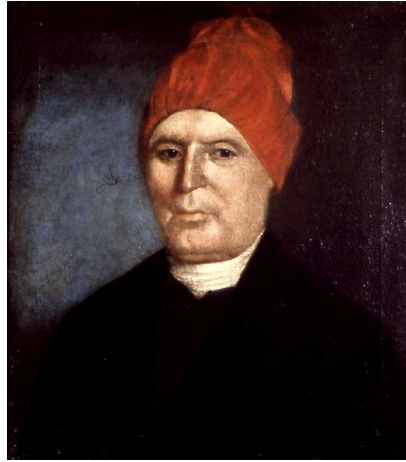


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1780

In 1776, when [Aquidneck Island](#) had come under the occupation of the British military, the Reverend [Samuel Hopkins](#) had gone to preach at Newburyport, Massachusetts and at Canterbury and Stamford, Connecticut.



At this point he returned to his 1st Congregational Church in [Newport, Rhode Island](#).

REV. DR. SAMUEL HOPKINS



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1781

January 26, Friday: We have a record of a portion of a letter that the Reverend [Samuel Hopkins](#) wrote on this day to Dr. Stiles.

REV. DR. SAMUEL HOPKINS

New Haven; 1781. Received a letter from Rev. Mr. Hopkins, dated [Newport](#), January 26; wherein he says, speaking of the state of religion there, "Every thing is dark and discouraging here, with respect to the all-important interest. The people in general are going from bad to worse, and I now see no way for my continuing here longer than till spring. Neither your people nor mine are disposed to attend public worship constantly, except a few individuals. There is but little encouragement to preach, where there is so little attention, and so very little concern about any thing invisible."

RHODE ISLAND

November 7, Wednesday: The Reverend Charles Stearns was ordained in Lincoln, and the Reverend [Paul Litchfield](#) in Carlisle.

The Rev. William Lawrence, son of the Hon. William Lawrence, and grand-son of Jonas Prescott, Esq., of Groton, was born, 7th of May, 1728, and graduated at [Harvard College](#), 1743. During his ministry, his church, unlike many in the neighbourhood, enjoyed great peace. 122 persons were admitted into full communion, 31 of whom were from other churches, the remainder by original profession; 120 owned the covenant; 605 were baptized; 122 marriages were solemnized; and 294 died. His epitaph appears in the Lincoln burying-ground thus:

"In memory of the Rev. William Lawrence, A.M. Pastor of the Church of Christ in Lincoln, who died April 11, 1780, in the 57th year of his age, and 32d of his ministry. He was a gentleman of good abilities both natural and acquired, a judicious divine, a faithful minister, and firm supporter of the order of the churches. In his last sickness, which was long and distressing, he exhibited a temper characteristic of the minister and Christian. 'Be thou faithful unto death, and I will give thee a crown of life.'"

His funeral expenses, amounting to £366 currency, and £300 to purchase mourning for the surviving widow, were paid by the town of Lincoln. He married Love, daughter of John Adams, who died January 3, 1820, at the advanced age of 95, and had the following children, William, Love (married to Dr. Joseph Adams,) John P. (died 1808,) Susanna, Sarah, Phebe (married to the Rev. E. Foster of Littleton, 1783,) Ann, and Abel.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

Dea. Samuel Farrar was moderator of the church from the death of Mr. Lawrence to the ordination of his successor. A day of fasting and prayer were held, according to the usual custom in such cases, on the last Thursday in August, 1780, and the Rev. Messrs. Cushing, Woodward, and Clark were present on the occasion.

Mr. Charles Stearns was first employed to preach in Lincoln in October, 1780, and on the 15th of January, 1781, the church voted unanimously (29 votes) to invite him to be their pastor; and in this vote the town [of Lincoln] concurred on February 5th, 65 to 5; and agreed to give him "£220 in hard money, or its equivalent," (to which £70 were subsequently added,) as a settlement, and £80 and 15 cords of wood, as an annual salary. His ordination took place November 7, 1781. The church then consisted of 96 members. The churches in Waltham, Weston, Lexington, Lunenburgh, Leominster, East Sudbury, 1st in Reading, Stow, and [Concord](#), were represented in the council, of which the Rev. Mr. Cushing was moderator. The Rev. Zabdiel Adams preached on the occasion from 1 Timothy iii. 3, and his sermon was printed.²

The first house for public religious worship [of Carlisle] was commenced about 1760, and completed in 1781, when 24 pews on the lower floor were sold for \$950.50; and in 1793, nineteen in the gallery for £58. This house was struck by lightning in May, 1810, and entirely consumed. The present house was dedicated the second Sabbath in December, 1811, and contained 44 pews on the lower floor and 16 in the gallery, which were sold for \$2746.50. The builders were Joseph Wyman and John Sawyer; and the whole expense of the house, including the preparation of the spot, was \$4866.81. A bell was procured in 1812 at an expense of \$350. In consequence of the unfortunate loss of the old house the state tax for 1811 was remitted.

The church was organized February 28th, 1781, and then consisted of 10 male and 24 female members. Nathaniel Taylor, John Green, Phinehas Blood, and their wives, Joseph Monroe, Ebenezer Chase, Agnes Foster, Mercy Monroe, Ruth Monroe, Abigail Parlin, and Rebecca Heald had been members of the church of [Concord](#). The other male members were Joshua Monroe, Jonathan Spaulding, Thomas Spaulding, Job Spaulding, John Robbins, and David Dickinson.

On the 17th of May, 1781, the church voted unanimously to invite Mr. Paul Litchfield to become their first pastor. In this vote the town concurred the 25th of the same month by a vote of 43 to 3. It was agreed to give him £150 as a settlement; and £80 in silver money and 20 cords of wood annually, as a salary, so long as he should supply the pulpit. He was ordained November the 7th, 1781, on the same day as Mr. Stearns in Lincoln. The council on the occasion was composed of pastors and delegates

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



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

from the churches in Billerica, Bedford, [Concord](#), Acton, Westford, Ashby, 2d [Church] in Scituate, Abington, 2d [Church] in Medway, Franklin, North [Church] in Newburyport and 2d [Church] in Salem; and were invited by Jonathan Spaulding, Thomas Spaulding, and John Green, a committee of the church. In the public religious exercises, the Rev. Samuel Spring, of Newburyport, made the introductory prayer; the Rev. Samuel Niles, of Abington, preached the sermon from 1 Cor. iv. 2; the Rev. Nathaniel Emmons, of Franklin, made "the prayer during the imposition of hands"; the Rev. David Sanford of Medway, gave the charge, the Rev. Samuel Spring the right hand of fellowship, and the Rev. Samuel Whitman of Ashby made the concluding prayer. The first communion was held December 31st, 1781, when it was voted to require a written or verbal relation by candidates, before the church and congregation, of the religious exercises of their minds before admission into the church. This embarrassing regulation was so modified two years afterwards, as to permit them to do it before a committee of the church. The doctrines contained in the confession of faith, and preached by Mr. Litchfield were strictly Calvinistic, coinciding in many points with that system of theology known by the name [Hopkinsianism](#).

No records are preserved to show the number of admissions into the church during Mr. Litchfield's long and peaceful ministry. In 1798, an interesting revival of religion prevailed, in which considerable additions were made to the church. The number of communicants in 1829, were 3 males and 24 females.³

December 31, Monday: At the new church in Carlisle, where the form of Calvinist righteousness known as "[Hopkinsianism](#)" held sway, there was a first communion ceremony, and the church members voted to require future candidates for membership in their sacred ensemble to submit "a written or verbal relation ... before the church and congregation, of the religious exercises of their minds," before they could be acceptable to this church. (A few years later the requirement that this performance be before the entire congregation was eased, so as to allow candidates to enact their submission merely before a committee of the church.)

3. Ibid.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1784

April 29, Thursday: The Reverend [Samuel Hopkins](#) wrote from [Newport, Rhode Island](#) to [Friend Moses Brown](#) in [Providence](#) about the prospects of their abolitionist efforts:

I have dared publicly to declare that this town [Newport] is the most guilty, respecting the trade, of any on the [North American] continent, as it has been, in a great measure, built up by the blood of the poor Africans.... This has greatly displeased a number [of the local white people], and I fear the most are far from a disposition to repent, especially they who have the greatest share of the guilt.... This gives me a gloomy prospect of our future circumstances!



I don't have a date for this, but will insert it arbitrarily at this point. When the Reverend wrote a polemic against the [international slave trade](#), at first the [Newport Herald](#) would agree to print his new tract — but then the editor would change his mind.

W.E. Burghardt Du Bois: The [Declaration of Independence](#) showed a significant drift of public opinion from the firm stand taken in the "Association" resolutions. The clique of political philosophers to which Jefferson belonged never imagined the continued existence of the country with slavery. It is well known that the first draft of the Declaration contained a severe arraignment of Great Britain as the real promoter of slavery and the slave-trade in America. In it the king was charged with waging "cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of *infidel* powers, is the warfare of the *Christian* king of Great Britain. Determined to keep open a market where *men* should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

prohibit or to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished die, he is now exciting those very people to rise in arms among us, and to purchase that liberty of which he has deprived them, by murdering the people on whom he also obtruded them: thus paying off former crimes committed against the *liberties* of one people with crimes which he urges them to commit against the *lives* of another."⁴

To this radical and not strictly truthful statement, even the large influence of the Virginia leaders could not gain the assent of the delegates in Congress. The afflatus of 1774 was rapidly subsiding, and changing economic conditions had already led many to look forward to a day when the slave-trade could successfully be reopened. More important than this, the nation as a whole was even less inclined now than in 1774 to denounce the slave-trade uncompromisingly. Jefferson himself says that this clause "was struck out in complaisance to South Carolina and Georgia, who had never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. Our northern brethren also, I believe," said he, "felt a little tender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others."⁵

As the war slowly dragged itself to a close, it became increasingly evident that a firm moral stand against slavery and the slave-trade was not a probability. The reaction which naturally follows a period of prolonged and exhausting strife for high political principles now set in. The economic forces of the country, which had suffered most, sought to recover and rearrange themselves; and all the selfish motives that impelled a bankrupt nation to seek to gain its daily bread did not long hesitate to demand a reopening of the profitable African slave-trade. This demand was especially urgent from the fact that the slaves, by pillage, flight, and actual fighting, had become so reduced in numbers during the war that an urgent demand for more laborers was felt in the South.

Nevertheless, the revival of the trade was naturally a matter of some difficulty, as the West India circuit had been cut off, leaving no resort except to contraband traffic and the direct African trade. The English slave-trade after the peace "returned to its former state," and was by 1784 sending 20,000 slaves annually to the West Indies.⁶ Just how large the trade to the continent was at this time there are few means of ascertaining; it is certain that there was a general reopening of the trade in the Carolinas and Georgia, and that the New England traders participated in it. This traffic undoubtedly reached considerable proportions; and through the direct African trade and the illicit West India trade many thousands of Negroes came

4. Jefferson, WORKS (Washington, 1853-4), I. 23-4. On the Declaration as an anti-slavery document, cf. Elliot, DEBATES (1861), I. 89.

5. Jefferson, WORKS (Washington, 1853-4), I. 19.

6. Clarkson, IMPOLICY OF THE SLAVE-TRADE, pages 25-6; REPORT OF THE LORDS OF THE COMMITTEE OF COUNCIL, etc. (London, 1789).



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

into the United States during the years 1783-1787.⁷ Meantime there was slowly arising a significant divergence of opinion on the subject. Probably the whole country still regarded both slavery and the slave-trade as temporary; but the Middle States expected to see the abolition of both within a generation, while the South scarcely thought it probable to prohibit even the slave-trade in that short time. Such a difference might, in all probability, have been satisfactorily adjusted, if both parties had recognized the real gravity of the matter. As it was, both regarded it as a problem of secondary importance, to be solved after many other more pressing ones had been disposed of. The anti-slavery men had seen slavery die in their own communities, and expected it to die the same way in others, with as little active effort on their own part. The Southern planters, born and reared in a slave system, thought that some day the system might change, and possibly disappear; but active effort to this end on their part was ever farthest from their thoughts. Here, then, began that fatal policy toward slavery and the slave-trade that characterized the nation for three-quarters of a century, the policy of *laissez-faire*, *laissez-passer*.

7. Witness the many high duty acts on slaves, and the revenue derived therefrom. Massachusetts had sixty distilleries running in 1783. Cf. Sheffield, OBSERVATIONS ON AMERICAN COMMERCE, page 267.



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1787

October 6, Saturday: An article by “Crito” in opposition to [slavery](#) appeared in a [Providence, Rhode Island](#) one-page gazette, the [Gazette and Country Journal](#). “Crito” was [Moses Brown](#) and Mary Olney Brown, or perhaps was the Reverend [Samuel Hopkins](#).

ANTISLAVERY



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1789

The Reverend [Samuel Hopkins](#) of [Newport, Rhode Island](#) preached some hot-stuff sermons that later on he would have published.

SERMONS FROM 1789

February 20, Friday: At the meetinghouse of the [Religious Society of Friends](#) at the corner of Towne and Meeting Streets in [Providence, Rhode Island](#), the Providence Society for the Abolition of the Slave Trade came into being and selected its first officers. David Howell (January 1, 1747-July 21, 1824) would be president, Friend [Moses Brown](#) would be treasurer, and Friend Thomas Arnold would be recording secretary. Also involved in the creation of this Society were the Reverend [Samuel Hopkins](#), minister of the 1st Congregational Church at [Newport](#), Friend William Rotch, prominent merchant of New Bedford, etc. The new society would function as a sort of non-official “District Attorney,” or “Special Prosecutor,” dedicated to bringing before the bar of justice any violators of the ban that had been enacted by the General Assembly in 1787 against taking part in the [international slave trade](#).



MOSES BROWN

ANTISLAVERY



According to Mack Thompson’s *MOSES BROWN, RELUCTANT REFORMER* (Chapel Hill NC: U of North Carolina P, 1962, pages 195-6):

He already had a plan, drawn up in 1786, modeled after similar organizations in America and England. There were many people in the state eager to emulate their friends in New-York and Philadelphia. Meetings were held in Providence during January 1789, and on February 20, in the Friends’ meetinghouse, the Providence Society for the Abolition of the Slave Trade was officially organized with ex-Congressman David Howell as president, Thomas Arnold, merchant and Friend, as secretary, and Moses Brown as treasurer.⁸ Samuel Hopkins sent his congratulations but objected to the title given the society as being “too confined. It should, at least, be extended to the whole state. And I think it ought not to be confined to the Abolition of the Slave Trade. It ought to promote the freedom of those now in slavery, and to assist those who are free, as far as may be, to the enjoyment of the privileges of freemen, and the comforts of life....”⁹

8. See the announcements in the [United States Chronicle](#), February 5, 12, 19, 26, 1789

9. The Reverend [Samuel Hopkins](#) to Friend [Moses Brown](#), March 7, 1789, *MOSES BROWN PAPERS* (John Carter Brown Library, Providence, Volume VI, page 57)



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

W.E. Burghardt Du Bois: Meantime, in spite of the prohibitory State laws, the African slave-trade to the United States continued to flourish. It was notorious that New England traders carried on a large traffic.¹⁰ Members stated on the floor of the House that "it was much to be regretted that the severe and pointed statute against the slave trade had been so little regarded. In defiance of its forbiddance and its penalties, it was well known that citizens and vessels of the United States were still engaged in that traffic.... In various parts of the nation, outfits were made for slave-voyages, without secrecy, shame, or apprehension.... Countenanced by their fellow-citizens at home, who were as ready to buy as they themselves were to collect and to bring to market, they approached our Southern harbors and inlets, and clandestinely disembarked the sooty offspring of the Eastern, upon the ill fated soil of the Western hemisphere. In this way, it had been computed that, during the last twelve months, twenty thousand enslaved negroes had been transported from Guinea, and, by smuggling, added to the plantation stock of Georgia and South Carolina. So little respect seems to have been paid to the existing prohibitory statute, that it may almost be considered as disregarded by common consent."¹¹

These voyages were generally made under the flag of a foreign nation, and often the vessel was sold in a foreign port to escape confiscation. South Carolina's own Congressman confessed that although the State had prohibited the trade since 1788, she "was unable to enforce" her laws. "With navigable rivers running into the heart of it," said he, "it was impossible, with our means, to prevent our Eastern brethren, who, in some parts of the Union, in defiance of the authority of the General Government, have been engaged in this trade, from introducing them into the country. The law was completely evaded, and, for the last year or two [1802-3], Africans were introduced into the country in numbers little short, I believe, of what they would have been had the trade been a legal one."¹² The same tale undoubtedly might have been told of Georgia.

10. Cf. Fowler, LOCAL LAW IN MASSACHUSETTS AND CONNECTICUT, etc., page 126.

11. Speech of S.L. Mitchell of New York, Feb. 14, 1804: ANNALS OF CONGRESS, 8th Congress, 1st Session, page 1000. Cf. also speech of Bedinger: ANNALS OF CONGRESS, pages 997-8.

12. Speech of Lowndes in the House, Feb. 14, 1804: ANNALS OF CONGRESS, 8th Congress,, 1st Session, page 992. Cf. Stanton's speech later: ANNALS OF CONGRESS, 9th Congress, 2d Session, page 240.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1790

The United States Government issued its first patent, to Samuel Hopkins of Vermont (apparently not the same person as the Reverend [Samuel Hopkins](#) of the 1st Congregational Church at [Newport, Rhode Island](#)), for a process to make potash and pearl ash.

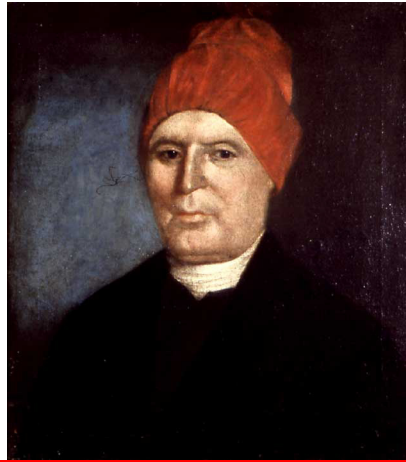


REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1793

The Reverend [Samuel Hopkins](#) of [Newport, Rhode Island](#)'s THE SYSTEM OF DOCTRINES CONTAINED IN DIVINE REVELATION, EXPLAINED AND DEFENDED. SHOWING THEIR CONSISTENCE AND CONNECTION WITH EACH OTHER. TO WHICH IS, ADDED, A *TREATISE ON THE MILLENNIUM* (a description of the “New Divinity,” or the “New England School of Theology,” that was calling believers to give their love to God alone, sacrificing all personal considerations, and thus take their places in the divine order, which would come to be known as “[Hopkinsianism](#)”).¹³ As part of this the Reverend deduced from prophecies in the books of DANIEL and REVELATION that the [millennium](#) would come not far from the end of the 20th Century.



HERE IS VOLUME ONE

HERE IS VOLUME TWO

Also, during this year, his A DISCOURSE UPON THE SLAVE TRADE AND THE HISTORY OF THE AFRICANS.

13. This would sell 1,200 copies. The doctrines of [Hopkinsian](#) theology may be summed up as follows: God so rules the universe as to produce its highest happiness, considered as a whole. Since God's sovereignty is absolute, sin must be, by divine permission, a means by which this happiness of the whole is secured, though that this is its consequence, renders it no less heinous in the sinner. Virtue consists in preference for the good of the whole to any private advantage; hence the really virtuous man must willingly accept any disposition of himself that God may deem wise — a doctrine often called willingness to be damned. All have natural power to choose the right, and are therefore responsible for their acts; but all men lack inclination to choose the right unless the existing bias of their wills is transformed by the power of God from self-seeking into an effective inclination toward virtue. Hence preaching should demand instant submission to God and disinterested goodwill, and should teach the worthlessness of all religious acts or dispositions which are less than these, while recognizing that God can grant or withhold the regenerative change at his pleasure.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1796

The Reverend [Samuel Hopkins](#)'s THE LIFE AND CHARACTER OF MISS SUSANNA ANTHONY: WHO DIED IN [NEWPORT](#) (R.I.) JUNE 23, MDCCXCI, IN THE SIXTY FIFTH YEAR OF HER AGE: CONSISTING CHIEFLY IN EXTRACTS FROM HER WRITINGS, WITH SOME BRIEF OBSERVATIONS ON THEM.

MISS SUSANNA ANTHONY

RHODE ISLAND



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1798

The Reverend [Samuel Hopkins](#) of [Newport, Rhode Island](#) preached some hot-stuff sermons that later on he would have published.

SERMONS FROM 1798

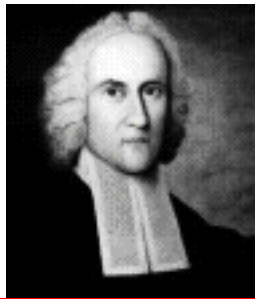


HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1799

Again, the Reverend [Samuel Hopkins](#)'s LIFE AND CHARACTER OF THE LATE REVEREND, LEARNED, AND PIOUS MR. [JONATHAN EDWARDS](#), PRESIDENT OF THE COLLEGE OF NEW-JERSEY. TOGETHER WITH EXTRACTS FROM HIS PRIVATE WRITINGS & DIARY. AND ALSO SEVENTEEN SELECT SERMONS ON VARIOUS IMPORTANT SUBJECTS.



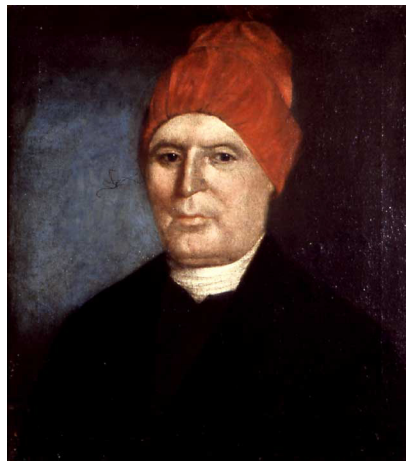
PRINCETON UNIVERSITY

READ IT AND WEEP

Also during this year, the Reverend Hopkins's MEMOIRS OF THE LIFE OF MRS. SARAH OSBORN, WHO DIED AT [NEWPORT, RHODEISLAND](#), ON THE SECOND DAY OF AUGUST, 1796. IN THE EIGHTY THIRD YEAR OF HER AGE was printed at Worcester, Massachusetts by Leonard Worcester.

MRS. SARAH OSBORN

During this year he had an attack of paralysis from which he would not fully recover.






REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1800

 The Reverend [Samuel Hopkins](#) of [Newport, Rhode Island](#) preached a hot-stuff sermon that later on he would have published.

A SERMON FROM 1800

Later he would preach some more hot-stuff sermons that later on he would also publish.

SOME MORE FROM 1800



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1801



The Reverend [Samuel Hopkins](#) of [Newport, Rhode Island](#) preached some more hot-stuff sermons that later on he would publish.

SERMONS FROM 1801



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1803

 The Channing family of [Newport, Rhode Island](#) relocated to Boston.

The Reverend [Samuel Hopkins](#) of [Newport](#) had his best sermons printed up — this kindling was going to be warn-you-twice kindling! Has God water-boarded you yet?

TWENTYONE SERMONS

SERMONS FROM 1767

SERMONS FROM 1789

SERMONS FROM 1798

A SERMON FROM 1800

SOME MORE FROM 1800


SERMONS FROM 1801

ON HIS OWN DEATH



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

 December 20, Tuesday: [Samuel Hopkins](#) died in [Newport](#). He had been aware that he was dying, and preached a sermon about his own anticipated demise.

ON HIS OWN DEATH

Though he had begun as a slaveholder, he had been the 1st of the Congregational ministers of New England to renounce human enslavement. He had been one of the sponsors of the enactment of 1774 which had interdicted the importation of negro slaves into [Rhode Island](#), and of the enactment of 1784 which had declared that all children of slaves born in Rhode Island after the following March should be born free.

The obituary oration would be delivered by the Reverend Levi Hart, D.D.

OBITUARY ORATION

In a move that more than doubled the land surface of the nation, the United States of America paid France approximately \$20 per square mile to extinguish its claim to approximately 1,000,000 square miles of “Louisiana.” “Rights” to a general territory of 828,000 square miles¹⁴ which went under the name “Louisiana,” that is, “Land of Louis XV, King of France” (although whatever paltry “rights of ownership” Louis XV had had to this real estate, which had always been debatable, had passed to his erstwhile heir [Napoléon Bonaparte](#)) were sold to the national government of the United States of America for the paltry sum of \$0.⁰⁴ per acre.



14. It sounds much more impressive to say 828,000 **square miles** than 914 **miles square**, since in the conversion from square miles to miles square –as in the conversion from a **red nation** to our **human nation**– the relationship is of a power.



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

Once President [Thomas Jefferson](#) had procured that land doubling the size of the United States (14 new states would eventually be formed) from the peoples who actually lived on it, such as the Dakota nation, that land would belong to them! (However, when the national government of the United States of America subsequently went about purchasing rights to such territories from weaker people, they weren't in the habit of paying nearly as much as this per acre, even when the rights to the real estate were far more real than whatever rights had devolved from King Louis of France.)¹⁵

[READ THE FULL TEXT](#)


15. Since we've spoken above about "rights" to this land, we should also say something about the "rights" of the peoples who were living on this land. Joseph J. Ellis has pointed out in *AMERICAN CREATION* that President Jefferson set us up for the extension of slavery westward, and for the removal of native American tribes from east of the Mississippi River, on this day December 20, 1803, when he specified that in these new federal territories, rights were granted only to the "white" inhabitants (we're not saying that Jefferson had any real option other than to play the game out in this way, we're only saying that this one word was in fact the critical juncture, the pivot point on which the world has turned, the thingie that would set us up for a whole lot of our subsequent agony).



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1805

 The Reverend Stephen West prepared a volume, SKETCHES OF THE LIFE OF THE LATE, REV. [SAMUEL HOPKINS](#), D.D. PASTOR OF THE FIRST CONGRESSIONAL CHURCH IN NEWPORT, WRITTEN BY HIMSELF; INTERSPERSED WITH MARGINAL NOTES EXTRACTED FROM HIS PRIVATE DIARY: TO WHICH IS ADDED; A DIALOGUE, BY THE SAME HAND, ON THE NATURE AND EXTENT OF TRUE CHRISTIAN SUBMISSION; ALSO, A SERIOUS ADDRESS TO PROFESSING CHRISTIANS: CLOSED BY DR. HART'S SERMON AT HIS FUNERAL: WITH AN INTRODUCTION TO THE WHOLE, *BY THE EDITOR*, and this was published in Hartford, Connecticut for the spiritual benefit of [Hopkinsians](#) everywhere.



HIS LIFE BY HIMSELF

CALVINIST VS. NON-C...

SERIOUS ADDRESS


[Noah Webster, Jr.](#) served on the New Haven Fire Laws Revision Committee.

CONNECTICUT



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

 [Sylvestre François Lacroix](#)'s *ESSAIS SUR L'ENSEIGNEMENT EN GÉNÉRAL ET SUR CELUI DES MATHÉMATIQUES EN PARTICULIER* and *TRAITÉ ÉLÉMENTAIRE D'ARITHMÉTIQUE À L'USAGE DE L'ÉCOLE CENTRALE DES QUATRE-NATIONS* (A Paris: Chez Courcier, Imprimeur - Libraire pour les Mathématiques, quai des Augustins, n° 71).

After studying theology at Andover, [John Farrar](#) became a tutor in Greek at [Harvard College](#).

NEW "HARVARD MEN"

There was a struggle over a professorship at [Harvard](#) that had fallen vacant, between the Trinitarians and the Unitarians, and the Unitarians won the nomination. The Reverend Henry Ware, Sr. was elected to the Hollis Professorship of Divinity, the first faculty member of [Harvard](#) not an avowed Trinitarian and Calvinist. The repugnance the "[Hopkinsians](#)" and "Old Calvinists" felt to this theologian's opinions of the original goodness of humankind would lead them to infer that all Harvard had been captured, and they would in response in 1808 create the Andover Theological Seminary.

The leader of the Trinitarians in this struggle had been the conservative Reverend Jedediah Morse of Charlestown. His son Samuel F.B. Morse would become a radical Unitarian and dedicate his life to the eradication of [Catholicism](#).¹⁶ But Professor Ware's conception of man's "natural affections," that they occasioned "error and sin" not by any inherent depravity, but simply because they were susceptible to corruption by a "wrong direction," would not substantially alter over the years.

16. Be aware that the name "Unitarian" was not in use until 1815, and that it originated in the Reverend Jedediah Morse's attempt to associate his theological enemies with the heretical notions of the [Reverend Joseph Priestley](#) and Belsham.



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1808



The antipathy the “[Hopkinsians](#)” and “Old Calvinists” felt toward the doctrines of [Harvard College](#) theologian Henry Ware, Sr., such as his preposterously over-optimistic opinions of the original goodness of humankind, led them to create Andover Theological Seminary and to appoint the conservative Reverend Leonard Woods as its first professor of theology (he would be faithful there to the utter depravity of humankind for the next 38 years).



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1811



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

*1st day 8 of 12 M // C R spake in our assembly this forenoon.
Silence in the Afternoon & after meeting Brother D R & myself
walked down to Jon[athon] Dennis's, took tea & spent the evening
Sister Ruth the while with my H –*

RELIGIOUS SOCIETY OF FRIENDS

About a year and a half earlier, the church structure in Carlisle had burned to the ground. On this day a new structure was dedicated, with a greater number of pews. The state tax for this year was remitted in order to assist the occupants of the town in their hardship.

ECCLESIASTICAL HISTORY [OF CARLISLE]. The first house for public religious worship was commenced about 1760, and completed in 1781, when 24 pews on the lower floor were sold for \$950.50; and in 1793, nineteen in the gallery for £58. This house was struck by lightning in May, 1810, and entirely consumed. The present house was dedicated the second Sabbath in December, 1811, and contained 44 pews on the lower floor and 16 in the gallery, which were sold for \$2746.50. The builders were Joseph Wyman and John Sawyer; and the whole expense of the house, including the preparation of the spot, was \$4866.81. A bell was procured in 1812 at an expense of \$350. In consequence of the unfortunate loss of the old house the state tax for 1811 was remitted. The church was organized February 28th, 1781, and then consisted of 10 male and 24 female members. Nathaniel Taylor, John Green, Phinehas Blood, and their wives, Joseph Monroe, Ebenezer Chase, Agnes Foster, Mercy Monroe, Ruth Monroe, Abigail Parlin, and Rebecca Heald had been members of the church of [Concord](#). The other male members were Joshua Monroe, Jonathan Spaulding, Thomas Spaulding, Job Spaulding, John Robbins, and David Dickinson.

On the 17th of May, 1781, the church voted unanimously to invite Mr. Paul Litchfield to become their first pastor. In this vote the town concurred the 25th of the same month by a vote of 43 to 3. It was agreed to give him £150 as a settlement; and £80 in silver money and 20 cords of wood annually, as a salary, so long as he should supply the pulpit. He was ordained November the 7th, 1781, on the same day as Mr. Stearns in Lincoln. The council on the occasion was composed of pastors and delegates from the churches in Billerica, Bedford, [Concord](#), Acton, Westford, Ashby, 2d [Church] in Scituate, Abington, 2d [Church] in Medway, Franklin, North [Church] in Newburyport and 2d [Church] in Salem; and were invited by Jonathan Spaulding, Thomas Spaulding, and John Green, a committee of the church. In the public religious exercises, the Rev. Samuel Spring, of



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

Newburyport, made the introductory prayer; the Rev. Samuel Niles, of Abington, preached the sermon from 1 Cor. iv. 2; the Rev. Nathaniel Emmons, of Franklin, made "the prayer during the imposition of hands"; the Rev. David Sanford of Medway, gave the charge, the Rev. Samuel Spring the right hand of fellowship, and the Rev. Samuel Whitman of Ashby made the concluding prayer. The first communion was held December 31st, 1781, when it was voted to require a written or verbal relation by candidates, before the church and congregation, of the religious exercises of their minds before admission into the church. This embarrassing regulation was so modified two years afterwards, as to permit them to do it before a committee of the church. The doctrines contained in the confession of faith, and preached by Mr. Litchfield were strictly Calvinistic, coinciding in many points with that system of theology known by the name [Hopkinsianism](#).

No records are preserved to show the number of admissions into the church during Mr. Litchfield's long and peaceful ministry. In 1798, an interesting revival of religion prevailed, in which considerable additions were made to the church. The number of communicants in 1829, were 3 males and 24 females.¹⁷


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



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1827

 November 7, Wednesday: The Reverend [Paul Litchfield](#) died at the age of 75, after having been the [Hopkinsian](#) minister at Carlisle for fully 46 years.

The Rev. [PAUL LITCHFIELD](#) died November 7th, 1827, in the 76th year of his age; and on the 46th anniversary of his ordination. He was the eldest of twelve children, and born of respectable parents in Scituate, March 12th, 1752. His youth was marked for sober and exemplary deportment, and for warm attachment to the friends of evangelical truth. With an intention to qualify himself for the gospel ministry, he entered Harvard College, and graduated in 1775. After he left college, he studied theology with the Rev. Dr. West, of Stockbridge; and was subsequently employed at several places till his engagement in Carlisle. Here he performed the ministerial duties with general acceptance. His views of evangelical truth were formed in the school of Hopkins, Emmons, and their associates; and were agreeable to the views of orthodoxy which were maintained by the rigid Calvinists at the time of his ordination. Of doctrinal theology, he was particularly fond, and was often accustomed to present its peculiar traits to his listeners. In his intercourse with his people he was kind, familiar, charitable, and peaceful. He rejoiced at the prosperity of the church, and aided by his personal services, and his wealth, many of the great religious charities of the age. To the Massachusetts Domestic Missionary Society he bequeathed, at his death, a generous legacy. He died in the full belief of that Christian faith, which he had inculcated, and of that hope which the Christian religion inspires.

The funeral sermon preached at his interment by the Rev. John H. Church, D.D., was printed, to which the reader is referred for a more particular notice of his character. Mr. Litchfield married, for his 1st wife, Miss Mary Bailey of Scituate, who died July 12th, 1809, aged 59, by whom he had 6 children, – 5 sons, Paul, Roland, Philo, Benjamin, and Franklin (who was graduated at Harvard College), and a daughter, who died in childhood. He married, for his second wife, Mrs. Sarah Capen of Braintree, October 12th, 1811, who still [1835] survives.¹⁸

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



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1830



The Reverend John Ferguson, Pastor of the East Church in Attleborough, Massachusetts, published in Boston a MEMOIR OF THE LIFE AND CHARACTER OF REV. [SAMUEL HOPKINS](#), D.D. FORMERLY PASTOR OF THE FIRST CONGREGATIONAL CHURCH OF [NEWPORT, RHODE ISLAND](#). WITH AN APPENDIX.

HOPKINS BY FERGUSON



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

1852

A 3-volume edition of the Reverend [Samuel Hopkins](#)'s WORKS was being prepared in Boston. The edition would contain a biographical sketch by Professor Edwards Amasa Park.



HOPKINS BY PARK I

HOPKINS BY PARK II

HOPKINS BY PARK III



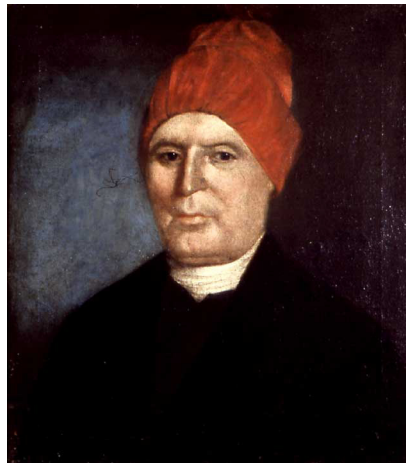


REVEREND SAMUEL HOPKINS

HOPKINSIANISM

1854

Separate publication of the Reverend [Samuel Hopkins](#)'s TREATISE ON THE [MILLENNIUM](#), which had originally appeared in his THE SYSTEM OF DOCTRINES CONTAINED IN DIVINE REVELATION of 1793 and in which he had deduced from prophecies in the books of DANIEL and REVELATION that the millennium would come not far from the end of the 20th Century.



Harriet Beecher Stowe's THE MINISTER'S WOOING, in which the lead character was modeled on the Reverend [Samuel Hopkins](#) of the 1st Congregational Church at [Newport, Rhode Island](#) (who had died in 1803).

As her response to the Kansas/Nebraska Act, Mrs. Stowe urged the women of America to hire lecturers, to circulate copies of speeches and petitions, and to pray. This was published as "An Appeal to the Women of America" in the [Independent](#). A petition she was circulating achieved a total of 3,050 signatures, each of these 3,050 signatures not by a mere female-type woman but by a Man Of The Cloth, a minister — and this was duly presented to the Senate of the United States.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS



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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: January 8, 2014



REVEREND SAMUEL HOPKINS

HOPKINSIANISM

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.



HOPKINSIANISM

REVEREND SAMUEL HOPKINS

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.